47 2

SOLI · DEO · GLORIA · ET · HONOR
Boudinot.

16 - 5
26

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, ... Division III ......
Shelf, ... Section 10 ......
Book, ... No. ....

THE

MODERN PART

OF AN

Univerſal Hiſtory,

FROM THE

Earlieſt Account of Time.

VOL. VIII.

Chas Bond

THE MODERN PART OF AN Univerſal Hiſtory,

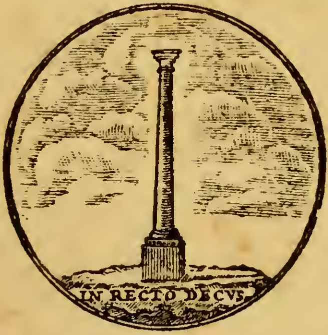
FROM THE Earlieſt ACCOUNT of TIME.

Compiled from

ORIGINAL WRITERS.

By the AUTHORS of the ANTIENT PART.

VOL. VIII.



LONDON:
Printed for S. RICHARDSON, T. OSBORNE, C. HITCH,
A. MILLAR, JOHN RIVINGTON, S. CROWDER,
P. DAVEY and B. LAW, T. LONGMAN, and C. WARE.

M.DCC.LIX.

Modern Hiſtory:
BEING A CONTINUATION OF THE
Univerſal Hiſtory.

BOOK XIII.*

CHAP. I.
The Empire of China.

SECT. I.
A general View of the Chineſe *Empire.*

Its ſituation, extent, &c.

THIS vaſt and opulent empire is ſituate on the moſt eaſtern verge of *Aſia*; and comprehends, as hath been already hinted, the kingdom of *China*, properly ſo called, and the *Chineſe*, or, as it is ſometimes ſtyled, *Great Tartary*. We have formerly given a ſhort account of its foundation, antient ſtate, extent, religion, laws, *&c.* as far as it could be attained from antient authors and records [a]; and have brought down their hiſtory to their ninth monarch *Shun*; in whoſe family the crown being become hereditary, we thought it the propereſt period to begin the modern one [b]. In thoſe early days this monarchy

Antient ſtate.

---

[a] See Univ. Hiſt. vol. xx. p. 109, & ſeq.

[b] Ibid. p. 150.

* The reader is deſired to obſerve, that, by miſtake, Book I. is inſerted in the title line of the even pages of this volume, from page 4 to page 512 incluſive, inſtead of Book XIII.

was confined within narrow bounds, or perhaps within the compaſs of one ſingle province [c]; whoſe firſt colonies, having once planted themſelves in it, ſeem to have taken ſuch care to bar all the avenues to it from the reſt of mankind, as never to be opened to any but ambaſſadors from other ſtates; by which means they had not only all poſſible opportunities of extending their dominions, founding their government, and improving arts and ſciences from the earlieſt times; and have ſo far ſpread themſelves, as to become the nobleſt and largeſt monarchy hitherto diſcovered [d], and to be juſtly eſteemed the richeſt, largeſt, and moſt populous, of any that is now governed by one prince. Its whole extent, from the fortreſs of *Cay-pim,* in the province of *Pe-king*, ſituate under the 41ſt degree, to the moſt ſouthern part of the iſland of *Hay-nan*, under the 18th degree of north latitude, is 23 degrees, from north to ſouth. There are ſeveral other ways of extending its length and breadth to more advantage, which the reader may ſee in the margin (A). However, according to the beſt and lateſt

Growth.

Form and extent.

---

[c] Univ. Hiſt. p. 124 (K).

[d] Du Halde, vol. i. p. 1.

(A) To compute the whole extent of this large country in length and breadth, the former muſt be taken from the north-eaſtern frontier-town of *Xag-ywen*, in the province of *Lyau-tong*, unto the laſt city of that of *Yun-nan*, called *Chyen-tyen*; and then its greateſt length will be about 400 *German*, or 1600 *Engliſh* miles; to which if we add the iſland of *Hay-nan*, which likewiſe belongs to *China*, and lies ſouth of *Quang-tong*, or *Canton*, two degrees, or 120 miles, more muſt be added to its length. Its breadth may be alſo ſtretched to a greater extent, by meaſuring it from the town of *Nim-po*, a ſea-port town in the province of *Che-kyang*, to the utmoſt boundary of that of *Se-chuen*, or *Su-chuen*; by which it will amount to about 315 *German*, or 1269 of our miles. And if it be meaſured from the town of *Tau-chwan*, ſituate on the utmoſt eaſtern verge of *Lyau-tong*, on the frontiers of *Korea*, quite to that of *Tſing-tau*, on the moſt weſtern part of the province of *Shen-ſi*, it will be ſtill conſiderably wider (1).

Father *Le Compte*, who ſuppoſed the *Chineſe* empire to be circular, gave it ſtill a more extenſive breadth; tho' he agreed, in the main, as to its length. But it hath been fully proved by new ſurveys to be of an oval form; and, conſequently, that its breadth, where broadeſt, came ſhort of its length by ſomewhat above a fourth part (2); that is, that it extends itſelf ſo much farther from north to ſouth, than from eaſt to weſt (3).

(1) *See La Martiniere, Geogr. Dict. ſub voc.* Chine. (2) *Id. ibid. Du Halde, Magaillan, & al.* (3) *Du Halde, p.* 2.

ſurveys, it is found to be not of a circular, but oval figure, extending moſt from north to ſouth, as was hinted in the note; and that its leaſt extent, which way ſoever meaſured in a ſtrait line, amounts to 360 leagues, of 20 to a degree, or to 60 of our miles[e]. The moſt recent writer gives it ſtill a greater extent; *viz.* 34 degrees from north to ſouth, or 680 leagues; and conſiderably above 300 from eaſt to weſt, even where it is narroweſt; ſo that, according to him, the whole circuit of it extends above 1800 leagues †; but upon what new diſcoveries he founds his dimenſions, we are not told.

Boundaries.

Provinces.

CHINA is bounded on the north by *Tartary*, from which it is parted by the famous *Chineſe* wall, of which we ſhall give a fuller account in its proper place; and, on the eaſt, by the eaſtern or *Chineſe* ocean; on the ſouth, by the ſouthern or *Indian* ſea; and, on the weſt, by a vaſt ſandy deſart, and a long ridge of inacceſſible mountains, which divide it from weſtern *Tartary* and the kingdoms of *Tibet*, &c. It contains fifteen provinces (excluſive of that of *Lyau-tong*, which is ſituate without the great wall, tho' under the ſame dominion); each of which might, for their largeneſs, fertility, populouſneſs, and opulence, paſs for ſo many diſtinct kingdoms. Their names and ſite are as follows: 1. *Shen-ſi*; 2. *Shan-ſi*; and, 3. *Pe-cheli*; which extend themſelves on the north, along the *Chineſe* wall. Four more are ſituate along the eaſtern ocean; *viz.* 4. *Shan-tong*; 5. *Kyan-nang*; 6. *Che-kyang*; and, 7. *Fo-kyen.* Four others ſtretch themſelves towards the ſouth and weſt; *viz.* 8. *Quang-tong*; 9. *Quang-ſi*; 10. *Yu-nan*; and, 11. *Se-chuen.* The four laſt, *viz.* 12. *Ho-nan*; 13. *Hu-quang*; 14. *Quey-chew*; and, 15. *Kyang-ſi*; take up the middle part: of all which, as well as of that of *Lyau-tong*, we ſhall give a fuller account in a proper place, according to their order (B).

---

[e] Du Halde, vol. i. p. 2. See alſo Magaillan, Lecompte, Martiniere, & al.

† Hiſt. de la Chine, vol. i. p. 52.

(B) It will not be improper here to appriſe our readers, once for all, that in the orthography of theſe provinces, and all others, proper names of men, cities, &c. (which are ſo differently ſpelt by all the authors who have written of this country) we have followed the judicious *Engliſh* tranſlater of Father *Du Halde*, who hath taken no ſmall pains to reduce it, as near as was poſſible, to the *Engliſh* idiom (4), both in the maps, and in

(4) *See his preface to that work, p. 2, & ſeq.*

Climate. As *China* extends ſo far from ſouth to north, as from the ſecond to the fifth climate, ſo muſt its temperature vary accordingly. The difference of the length of its days is little more than four hours; the longeſt, in the moſt northern parts, being about fourteen hours and three quarters; and the ſhorteſt, in the moſt ſouthern, about ten hours and three quarters; and the nights proportionably[f]. It is, however, generally reckoned very moderate, except only towards the north, where the cold is extremely piercing, not ſo much from its northern ſite, as from the ridges of mountains that interthoſe parts, and are vaſtly high, and moſtly covered with deep ſnows. Even in thoſe parts which run under the tropics, the winds that blow thither from the large and mountainous parts of *Tartary*, make the cold weather exceeding piercing and ſevere during the three, and ſometimes four, winter months (C). The ſouthern parts, on the other hand, muſt be ſuppoſed to be exceeding hot and dry, the nearer they draw towards the tropic, or extend beyond it; but thoſe heats are the more eaſily borne by the help of their fine cooling grottoes, groves, cooling ſhades, and other refreſhing retirements, to which they repair during the heat of the day; at which time there is the ſame univerſal ſilence, and ceſſation from buſineſs, as if it was midnight. Theſe ſouthern parts have indeed neither froſt nor ſnow; but they are much troubled with ſtorms, and violent rains, about the time of the equinoxes, eſpecially the autumnal, which is all the winter they have; all the reſt of the year being crowned with a ſerene ſky, and a moſt delightful verdure. Upon the whole, it is univerſally owned by thoſe who have viſited that large empire, that where nature hath been moſt unequal in the diſtribution of her gifts, the *Chineſe* induſtry hath ſo far ſupplied that defect, by levelling whole ridges of mountains in ſome provinces, and raiſing of artificial ones in others; by providing proper fences againſt exceſſive colds in ſome, and heats and droughts in others; and by varying their agriculture, their manuring, planting, and ſowing, according to the different ſoils and climates, that every ſpot almoſt of that vaſt territory produces more than enough to make its inhabitants rich and happy, and the whole country delightful and fertile, populous, healthy, and opulent; all which is farther improved by the vaſt number of canals cut from one river to another, and the innumerable

---

[f] Vid. Magaillan, Lecompte, Martiniere, & al. Gordon gram. part ii. ch. 2. ſect. 2.

the body of the work. The power and ſound of the *Chineſe* letters, vowels as well as conſonants, differ ſo vaſtly from thoſe of *Europe*, that thoſe authors have ſplit themſelves into an almoſt irreconcileable, as well as unintelligible, diſſonancy, in endeavouring to convey thoſe ſounds, which can only be taught by the ear, by ſuch letters of their reſpective alphabets as they thought came neareſt to them: ſo that, conſidering the vaſt difference of pronunciation between moſt *European* nations, it was impoſſible for them to convey thoſe ſounds, without ſpelling them each according to the peculiar pronunciation of his own country: and hence proceeds that vaſt difference of writing the ſame name between the *Spaniards*, *Portugueſe*, *Engliſh*, *French*, *Italians*, *High* and *Low Dutch*, &c.

What adds ſtill more to this variety, is the number of letters, or ſounds, peculiar to the *Chineſe*; to which none of our *European* alphabets afford us any thing equivalent, or even approaching to. This peculiarity, moreover, extends itſelf not only to vowels and conſonants, but much more with reſpect to ſome of their gutturals and compound letters; inſtances of which the reader may ſee in great numbers in the preface above-mentioned. But, with reſpect to the gutturals, we ſhall beg to ſubjoin a ſingular one, which that ingenious author hath not taken notice of, but which hath been a pregnant cauſe of this variety of ſpellings.

The *Chineſe* language abounds in gutturals, which few of our polite *Europeans* have. One of them, in particular, is ſo deep and harſh, that neither the *Hebrew*, *Chaldee*, *Syriac*, *Greek*, or any other tongue, except perhaps the *Arabic*, have any thing anſwerable to it. This the *Spaniſh* and *Portugueſe* expreſſed, as well as they could, by their X, which, with them, is pronounced gutturally, tho' nothing ſo deep. But as that letter hath a quite different ſound among other *European* nations, each of them was forced to ſubſtitute ſome other to it, ſuch as ſeemed to them to come neareſt to the original; ſome by a *k*, others by a *c*, others by *ch*, *&c*. And hence, to prevent all confuſion and miſunderſtanding, as much as poſſible, we ſhall not only confine ourſelves to the orthography above-named, as the moſt adapted to our *Engliſh* pronunciation; but ſhall likewiſe, whenever it differs ſo much from any other authors quoted in the ſequel, give thoſe names according to their own way of writing it, that there may be no doubt about our meaning the ſame perſon or place.

How improved.

(C) This would hardly be credited, were it not confirmed to us by moſt travellers that have viſited thoſe parts at the cold ſeaſon, and particularly by Father *Le Compte*; who, in the relation he gives of his journey from *Nimpo* to *Pe-king*, aſſures us, that the froſt was ſo ſevere in *January* and *February*, that he was forced to lie by till the ice could be broken for his paſſage over the river *Hoambo*; which, though one of the largeſt in *China*, was then almoſt frozen over (5).

(5) *Letter 1ſt, ad fin. Vid. & Martini, Magaillan, Du Halde, & al.*

carriages they keep up by land, by which each canton may eaſily communicate its own peculiar product to all the reſt, as we ſhall ſee more fully in the ſequel.

Various names.

Upon all theſe accounts, the *Chineſe* entertained ſuch extraordinary notions of themſelves and country, that they looked upon all the reſt of the world, and its inhabitants, with the utmoſt contempt (D), eſpecially till they became better acquainted with the *Europeans*, or even till their laſt conqueſt by the *Tartars*. We have formerly ſpoken of the various names which antient authors, and the neighbouring nations,

(D) The advantages which they had over thoſe neighbouring nations they knew or heard of, appeared ſo conſiderable to them, that they looked upon themſelves as the only favourites of heaven, and all the reſt of mankind as barbarians, whom they repreſented as dwarfs, monſters, and contemptible creatures. They looked upon their country to be placed in the centre of the earth; and themſelves as the only people who had a human form, ſize, and ſhape: whilſt all the other nations, or kingdoms, which they made to amount to ſeventy-two, were ſcattered about in ſmall iſlands, without any order; the biggeſt of which, according to their maps, was not ſo large as the leaſt of the *Chineſe* provinces; and theſe were ſtuck up round their empire (to which they gave a quadrangular form), as ſo many nut-ſhells, or ſmall ſatellites attending on their great planet, and deſigned only to ſerve and adorn it. They gave indeed the preference to their four neighbouring kingdoms of *Tartary*, *Japan*, *Tong-king*, and *Korea*; whom, though they ſtill ſtyled barbarians, they imagin'd to have received ſome conſiderable improvements by their vicinity to *China*; but as to the reſt, they were looked upon as outcaſts into the extreme parts of the earth, as the droſs and refuſe of nature; and characteriſed them accordingly, in their maps, with ſuch emblems as were apteſt to inſpire their nation with diſdain and contempt of them (6).

It was therefore no ſmall matter of wonder to them, when, upon their coming acquainted with the *Europeans*, they not only found them as polite and rational as themſelves, but far ſuperior to them in all kinds of learning: neither could they conceive how it was poſſible for them to have arrived to ſuch a perfection in all ſciences, without the aſſiſtance of their own writings; ſo that they, who, till then, had looked upon themſelves as the only people whom heaven had bleſſed with eyes, whilſt all the reſt of mankind were left to grope in the dark, were now forced to allow the *Europeans* to have one eye at leaſt (7).

---

(6) *Martini, Magaillan, Du Halde, & al. Vid. et Le Compte, letter c. Navarette, La Martiniere ſub voc. Du Halde, & al. mult.* (7) *Le Compte, ubi ſup. & al. ſup. citat.*

gave to this country[g], that of *Chong-qua*, by which they themſelves ſtyle it, ſignifies *the kingdom of the middle*, they ſuppoſing it to be ſituate in the centre of the world: to this they not only joined the names of the head of each dynaſty, as often as the government paſſed from one family to another, an account of which the reader will ſee in the following note (E); but added likewiſe ſome pompous title to the *qua*, which ſignifies a kingdom; ſuch as, *Tum-ming-qua*, the kingdom of brightneſs, or perfection; *Tayn-chin-qûa*, the kingdom of purity; *Tyen-hu-qua*, or the kingdom which contains all that is under heaven; and others of the like import. The

Pompous titles.

---

[g] Univ. Hiſt. vol. xx. p. 120, & ſeq.

(E) We have formerly given a ſhort account of the firſt dynaſty, from *Fo-hi* and his eight ſucceſſors, down to *Shun* (8). The others, in number, twenty-two, together with the number of emperors belonging to each family, and the number of years they reigned, may be ſeen at one view in the following table:

Dynaſties.	Emperors.	Years.
1. *Hya*	17	458
2. *Shang*	28	644
3. *Chew*	35	873
4. *Tſin al Chin*	4	43
5. *Han*	25	426
6. *Hew-han*	2	44
7. *Tzin*, or *Chin* 2d	15	155
8. *Song*, or *Soun*	8	59
9. *Tzi*, or *Chi*	5	23
10. *Lyang*	4	55
11. *Chin, al. Kin*	5	32
12. *Swi*, *Soui*	3	29
13. *Tang*, *Tam*	20	89
14. *Hew-lyang*	2	16
15. *Hew-tang*	4	13
16. *Hew-tzin*	2	11
17. *Hew-han*	2	4
18. *Hew-chew*	3	9
19. *Song*, or *Soum*	18	319
20. *Ywen*	9	89
21. *Ming*, or *Mim*	17	276
22. *Tzin*, *Chim*	2	53

this laſt now reigning. So that *China* had to its original name of *Chong-qua* the appellative of each one of thoſe dynaſties added to it, whilſt the government continued in it; as *Chong-qua-hya*, *Chong-qua-ſhang*, *Chong-qua-chew*, &c. (9).

(8) *Univ. Hiſt. vol.* xx. *p.* 135—150. *p.* 145, *& ſeq. & al. ſup. citat.*

(9) *See Du Halde in Engliſh*,

China, *whence ſo named.*

Tartars, though they naturally hated the pompous pride of the *Chineſe*, are yet fond of thoſe ſwollen titles, ſince they have made themſelves maſters of that noble kingdom, and become leſs and leſs averſe to the ſoftneſs, eaſe, and luxury, of their new ſubjects. As to the name of *China*, which ſome derive from *Cina*, or *Tſin*, one of their antient monarchs; and others from their ſilk, which is called *Chin*[h]; it is moſt likely the *Europeans* brought it firſt from *Perſia*, or *India*r whither that commodity was firſt imported, and where it is called *Chin*, or *Tſin*[i].

When firſt diſcovered by the Europeans.

WHAT imperfect notion the antients had of this vaſt empire, and what commerce they had with it, we have elſewhere endeavoured to ſhew[k]. The firſt *European* traveller that we know of, who viſited it, was *Fra. Paulo*, a *Venetian*, more commonly known by the name of *Paulus Venetus*, or *Paul* the *Venetian*, about the end of the thirteenth century. But his ſwollen account of the great cham, or emperor; of his capital, which he calls *Cambalu*; and other extraordinary particulars which he related of that country; not only led his readers to imagine, that he there deſcribed the empire of *Tartary*, but that the greateſt part of it was too exaggerated to deſerve any credit, or a better character than that of a fine romance. The whole, however, was afterwards ſufficiently verified by the diſcovery of *China* by the *Portugueſe*; when it plainly appeared, that it was this noble empire he had been deſcribing; and that *Cambalu*, by the particular account he had been giving of it, was no other than the *Chineſe* metropolis, now called *Pe-king* (F). Since which

---

[h] NAVARETTA MARTINI Hiſt. Sinic. lib. vi. ſub init. Vid. et LA MARTINIERE, & al. ſup. citat.

[i] See the Engliſh tranſlation of DU HALDE, p. 1. not. (E).

[k] Univ. Hiſt. vol. xx. p. 120, & ſeq.

(F) It is now generally acknowleged, that *Cathai* is the northern part of *China*; and *Cambalu*, the capital of it, to be the ſame city as is now called *Pe-king*; which name, ſignifying the northern court, in oppoſition to *Nang-king*, which is the ſouthern one, was doubtleſs given it when the *Chineſe* monarchs were obliged to remove their court from the latter to the former, in order to be more at hand to ſuppreſs the inroads which the *Tartars* were continually making upon them from that ſide. It appears moreover, from the relation of the *Ruſſian* ambaſſy to *China*, *Anno* 1653, that the *Muſcovites* ſtill call that northern part of it *Chatai*, or *Kathai*, and its metropolis *Cambalu*. or, according to ſome others, *Cambalu*, which names which time, the more they have become acquainted with *China*, the better they have been ſatisfied of the faithfulneſs of that *Venetian* traveller.

The Chineſe *ſurpriſed at their learning and politeneſs.*

The Europeans *no leſs ſo at that of the* Chineſe.

ACCORDINGLY, when the *Portugueſe* firſt diſcovered this country by ſea, above 200 years ago, they were ſo ſurpriſed at the beauty and opulence of it, as well as at the ingenuity and politeneſs of its inhabitants, ſo far beyond what they had obſerved in any other country they had hitherto met with, they ſcarce knew whether they ought to believe their own eyes: and indeed they had ſo much more cauſe to be ſurpriſed at it, as they found them a people that lived wholly within themſelves, and who conſequently had received no helps or improvements from any other nations: neither could their firſt accounts of them meet with any greater credit here in *Europe*, than thoſe of *Paulus Venetus* had done before, till they were confirmed by a cloud of other eye-witneſſes, whom either curioſity, commerce, or religion, invited into this new and ſurpriſing world; eſpecially ſince the year 1580, when the pope began to ſend, and hath continued pouring, a great number of jeſuits and other prieſts into it, in order to bring as many of that polite nation as he could into the pale of his church. Nor were the relations of theſe laſt ſo univerſally credited (eſpecially as many of them appeared not only exaggerated, but even in a great meaſure romantic, at leaſt in whatever related to religion, or their numerous converſions), till we had them, or at leaſt a great part of them, further confirmed by perſons of other nations and religions, and leſs liable to be ſuſpected. So that, upon the whole, it was no leſs matter of wonder to the *Europeans*, than to the *Chineſe*, to find a part of the world, at ſuch a diſtance from them, ſo like themſelves in learning and politeneſs; while all the vaſt tracts that lay between them, are ſtill ſo far inferior, not to ſay oppoſite to them, in both reſpects. It muſt be owned, however, that the *Chineſe* found us much ſuperior to them in the liberal ſciences; witneſs thoſe vaſt improvements they have made to them by the aſſiſtance of the miſſionaries, and of that vaſt apparatus of inſtruments which have been ſent to them from *France*, and other parts: but, in point of richneſs, opulence, ſundry manufactures, handicrafts, and, to ſay nothing of their excellent agriculture lately mentioned, and

names ſignify the city of God (11). We ſhall have further occaſion to ſpeak of them both, when we come to the diviſion of that empire, and the deſcription of the city of *Pe-king*.

---

(11) *Texeyra, & al. Vid. et hiſt. des Tartar. D'Herbelot ſub Khathai, & Martiniere ſub Cambalu.*

the many excellent ways they have of fertilizing and improving even their moſt barren lands, it will be hardly denied that they exceed any country in *Europe*; all which will more fully appear in the ſequel.

China, *how divided*;

THE *Chineſe* empire hath been long ſince divided into northern and ſouthern; the former of which, commonly known among the *Indians*, *Perſians*, *Ruſſians*, &c. by the name of *Chatai*, or *Katai*, contained ſix of its provinces; and the latter diſtinguiſhed by the name of *Mangi*, which contains the other nine. *Cambalu*, or, as it hath been ſince called, *Pe-king*, was the capital of the one, and *Nang-king* that of the other[1]. We have already given the name and ſituation of thoſe provinces which compoſe this vaſt territory; and ſhall only obſerve here, that, as they divided the whole heavens into 28 conſtellations, ſo they did their provinces; each of which latter they placed under one of the former, without leaving any of them for the reſt of the globe. To each province they allowed not only an unreaſonable length and breadth; but likewiſe dignified them with ſome ſwollen title, anſwerable to thoſe which they gave to the empire in general. They have indeed been taught ſince, by the *Europeans*, a better ſort of aſtronomy and geography, and how to judge more truly of the reſt of the world; but it muſt be owned, that, till then, the great advantages they enjoyed above thoſe few nations they knew, might naturally enough inſpire them with that partial value and opinion they had of their own.

and conſtellated.

Their great advantages over other nations.

How defended.

THEIR country is ſo divided by art and nature from the reſt of the world, as if deſigned to have been ſtill contained within its own limits; being bounded, as was lately hinted, on the eaſt and ſouth, by the ocean; on the weſt, by deſarts and inacceſſible mountains; and, on the north, by a wall of ſuch length, height, and ſtrength, that it is juſtly eſteemed the greateſt piece of art that the world can boaſt of: ſo that the coaſts along the ſea being defended either by prodigious high rocks, ſhelves, and ſmall iſlands, or by a vaſt number of ſea-ports equally ſtrong and commodious; and their frontiers on the weſt and north by fortified towns, caſtles, and other fortreſſes, and large garriſons; it ſeems as if the *Chineſe* monarchs had had no other view than to ſecure themſelves from all foreign invaſions, without any deſign of enlarging their dominions beyond thoſe limits. Their hiſtory hath however ſhewn us, that they were miſtaken in both their reckonings; ſince they have not only been more than once conquered by the *Tartars*, under whoſe dominion they now are; and themſelves have alſo been obliged to extend their conqueſts into ſome of the *Tartarian* provinces, in order to prevent the frequent and dreadful incurſions they made on them from that ſide, notwithſtanding their ſtrong barrier; all which ſufficiently ſhews the ſhortneſs of human forecaſt; ſince it was their too great confidence in theſe, and ſome other advantages we are going to mention, that lulled them into that ſtate of luxury and indolence which made them fall ſo eaſy a prey into the hands of their warlike neighbours, when they the leaſt thought of it, or were leaſt able to make head againſt them.

---

[1] Vid not. (F), & auct. ibi citat.

Vaſt number of inhabitants.

ANOTHER advantage, for which this country has been famed from the earlieſt times, was, the vaſt number of its inhabitants. It doth not indeed appear to us to have been ſo ſoon peopled as the *Chineſe* records affirm; much leſs to have been ſo immenſely populous ſo few ages after the flood as is there pretended; the contrary of which we have, we think, fully proved in a former volume[m]: but, that it became ſo in proceſs of time, there is not the leaſt doubt to be made, if we conſider either the vaſt quantity and largeneſs of their cities, towns, and villages, which, in moſt provinces, are ſo thick, and cloſe to each other, that the whole ſeems but one continued town, and all of them ſwarming with inhabitants; every one employed in ſome manufacture, trade, or ſome kind of traffick or work; or their roads from place to place, which are crouded with paſſengers night and day, with coaches, carriages, waggons, and ſometimes with whole caravans, all of them employed in carrying on ſome uſeful commerce, and in conveying all ſorts of merchandizes, proviſions, and other wares, from one end of the kingdom to the other; or the vaſt ſtanding armies that are kept in conſtant pay, and the numerous garriſons they are forced to maintain on their frontiers and ſea-ports; or, laſtly, from the regiſters that are regularly kept both of their forces, and of the reſt of the nation.

Army.

ACCORDING to theſe, we are told by ſome authors, that the number of families, excluſive of ſoldiers, and thoſe that pay no taxes to the government, amounted to 11,502,872; but, including the army, the whole number of males was computed to amount to 59,788,364: the army, then, conſiſted of 902,054 men, who guarded the frontiers, and 989,167 horſes, always ready for auxiliary forces, beſides

Horſe, &c.

---

[m] See Univerſal Hiſtory, vol. xx. p. 210, & ſeq. & 252, & ſeq.

767,970

767,970 men kept in their garriſons[n] (G). To theſe *Niewhoff*, quoted in the laſt note, adds 564,200 horſes more, maintained by the emperor, to ſupply his troops, or to ſerve for poſts and meſſengers on public and extraordinary occaſions. For theſe, as well as for the accommodation of the mandarins, and other officers of the court, that are ſent to different parts of the empire, there are reckoned 1145 inns, or places of entertainment: ſo that, upon the whole, to ſpeak in the ſtyle of one of their natives (H), *the* Chineſe *empire is ſo immenſely populous, that its inhabitants are not to be computed by thouſands, but by millions*; and, if we may believe the accounts of ſome of the Jeſuit miſſionaries, ſome of their capital cities contain little leſs than two millions of inhabitants[o].

Barges that ſupply Pe-king.

THE very number of barges, and thoſe very capacious ones, appointed by the government for the conveyance of proviſions, ſilks, rice, and other neceſſaries, from the ſouthern provinces to the metropolis of *Pe-king*, amount to 9999; which number is ſtrictly kept up, not ſo much out of a ſuperſtitious fondneſs for that number, if we may believe thoſe writers, as becauſe it carries a much greater ſound, than if, by the addition of one more, they were to make it a complete 10,000. Thus much may ſuffice to give our readers an idea of the populouſneſs of this vaſt empire: we might indeed add to it the many myriads of families which live almoſt continually on the water along the coaſts, on the rivers and canals; and carry on a conſiderable traffick on their large flat-bottom boats, or, as they call them, floating villages; and are reſorted to from thoſe that live at land in ſuch vaſt crouds, that they appear like

Vaſt numbers living on the water.

---

[n] MAGAILLAN, LE COMPTE, LA MARTINIERE, & al. [o] NAVARETTA, DION-KOO, GEMEL, MARTIN. & al. ſup. citat.

(G) This prodigious account is in a great meaſure confirmed by *Niewhoff*, who attended the *Dutch* ambaſſy into *China*; and who tells us, that, at that time, the regiſters made the number of families to amount to 10,090,792; and that of the fighting men to 55,416,476, including horſe and foot, garriſons, &c.

(H) The writer here meant was called *Dionyſius Kao*, a *Chineſe* convert, who had been employed by ſome of the court mandarins to write an accurate ſurvey of the then ſtate of *China*. His account was ſince brought into *Europe* by his excellence Mr. *Izbrands Ides*, who was ſent ambaſſador from the late czar, *Peter the Great*, to the court of *China*, *Anno* 1694, and is highly recommended by him (12).

(12) *Ruſſ. ambaſſ. p.* 115, *& ſeq. Lond. edit.* 4to, 1706.

ſo many fairs kept on that element: but theſe we ſhall find a more proper occaſion to ſpeak of in the ſequel.

Number of their cities and fortreſſes. WE lately hinted, that this country doth ſo abound with cities, that a man is ſcarcely got out of one, but he enters into the ſuburbs of another. We ſhall defer, however, the further deſcription of them, till we come to ſpeak of the ſeveral provinces they belong to: in the mean time, as we are now upon the ſubject of the ſtrength and populouſneſs of this vaſt empire, it will not be amiſs to give our readers the ſum of them at one view, and according to their rank: together with their other fortreſſes and ſtrong-holds, as they are ſcattered through the whole; ſome within the heart of the provinces, to guard the roads; others on the mountainous parts, to ſuppreſs the robbers and freebooters; and a third ſort to guard the frontiers on the weſt and north ſide, eſpecially on the latter, againſt the *Tartars*. *Their different ranks.* The number of them, as it was taken by father *Magaillan*, out of a *Chineſe* book, compiled by an expert mandarin for the uſe of the government, is as follows: Walled towns, 4402; and theſe are divided into two orders, *viz.* civil and military, of which 2045 belong to the former, and 2357 to the latter. The civil are again divided into three different ranks, ſtiled by the *Chineſe Fû* (or, as they pronounce that word, *Foo*), *Chew*, and *Hyen*; of which, 175 are reckoned of the firſt rank, ſtyled *Fû*; 270 of the ſecond, or *Chew*; and 160 of the third order, or *Hyen*.

Military ones. THE military ones are diſtinguiſhed into ſeven different ranks; of which, 629 are reckoned of the firſt, 560 of the ſecond, 311 of the third, 300 of the fourth, 150 of the fifth, 100 of the ſixth, and 300 of the ſeventh. Father *Le Compte* tells us, that 1000 of theſe only are reckoned of the firſt rank; and that their ſtrength rather conſiſts in their ſituation, and numerous garriſons, than in the ſtoutneſs of their outworks[p] (I). Some of thoſe military cities are aſſigned to

---

[p] LE COMPTE, ubi ſupra, letter 3.

(I) It may not be amiſs to obſerve here, that *Kao* the *Chineſe*, mentioned in the laſt note, doth differ from our mandarin in the number of theſe cities, and makes the whole number of them to amount to but 1700; and *Navaretta* only to 1536, that is, 148 of the firſt rank, 239 of the ſecond, and 1149 of the third. Other authors differ ſtill more from him, and from each other; which ſhews either that they took their account from different ſurveys, or perhaps from report, or that there may have happened ſome changes in the ranks of thoſe cities.

Caſtles.

Towns, &c.

to the ſoldiery; together with a quantity of land in their neighbourhood, for their maintenance. As to the caſtles on the coaſts, which are computed at 439, ſeveral of them are very large, and come little ſhort of walled cities for the number of their inhabitants; and all of them ſtrong by nature and art, and defended by good garriſons: beſides which, they reckon no leſs than 2920 towns, or boroughs, along the ſea-coaſts, moſt of them equal in bigneſs to walled towns. The inland towns and villages, we are told, are almoſt numberleſs, and every-where crouded with inhabitants. From all theſe the emperors receive an immenſe income, as will be ſeen in the ſequel; there being but thirty-two that are wholly exempt from taxes; and theſe, being governed by their own lords, or petty kings, are however obliged to pay a kind of homage, or perhaps ſome ſmall tribute, to the court [q].

Signal advantages of the Chineſe *monarchy.*

To this vaſt number of their cities and fortreſſes, and the immenſe one of its inhabitants, if we add their prodigious wealth, brought in by ſuch a vaſt quantity of hands continually employed either in a foreign or domeſtic commerce, in a great variety of rich and curious manufactures, and ingenious handicraft trades; in the cultivating of the moſt fertile, or improvement of the moſt barren, lands; in digging up of gold, ſilver, copper, and other metals and minerals, from the bowels of their many rich mines, beſides a great variety of diamonds, and other precious ſtones; if to theſe we add the excellent ſituation of it for commerce, the richneſs and vaſt extent of it abroad, the many navigable rivers and numberleſs canals for carrying it on at home; the infinite variety of their carriages both by land and water; the healthineſs and ſerenity of their climate, and induſtry of the inhabitants, the encouragement given to it as well as to the arts and ſciences, by its politic government, and the happy genius of the nation for promoting and improving every kind and branch of them; or, laſtly, the vaſt power and riches of the ſovereign, the excellence of their laws and government, and the remarkable fondneſs of the people for that as well as for antient laws, cuſtoms, religion, *&c.*; it will no longer appear ſurpriſing, that an empire, which enjoyed ſuch a vaſt number of advantages, ſhould have maintained itſelf in ſuch a height of wealth and ſplendor during ſuch a long ſeries of ages. The wonder will rather be, how they came, after ſo long and glorious a continuance, to degenerate ſo far from their valour and politics, as to ſuffer their whole country to be over-run and conquered, and their monarchy overturned, in almoſt as few years as it had ſtood thouſands. But, before we come to ſpeak of that ſtrange event, and the changes it hath wrought in that vaſt empire, it will be neceſſary, according to our uſual method, to give a general deſcription of the country, and of every thing that is moſt remarkable in it.

---

[q] Le Compte, ubi ſup. & p. 2. lett. 1. Magaillan, Kao, & al.

cities. We have followed that of the mandarin above mentioned, on the authority of Father *Maguillan*, as being the moſt likely to be authentic, and being the moſt agreeable to the newer accounts publiſhed by *Du Halde*; as will further appear, when we come to give the number of them belonging to each diſtinct province.

SECT. II.

A topographical Deſcription of the Fifteen Provinces of China.

Fifteen provinces deſcribed.

THE ſituation, limits, extent, and diviſion, of the *Chineſe* empire, hath been ſhewn at the beginning of the laſt ſection; where we mentioned its being divided into fifteen provinces, *viz.* ſix ſtyled northern, and nine ſouthern (excluſive of that of *Lyau-tong*, which, being ſituate without the wall, will be ſpoken of in a more proper place); the other fifteen are reckoned in the following order:

1. The province of Pe-cheli.

1. THE province of *Pe-cheli*, alias *Lipa-fû*, but moſt commonly called, from its great metropolis, *Pe-king*, which is now the ſeat of the empire, is bounded on the eaſt by the yellow ſea; on the north, by the great wall which divides it from eaſtern *Tartary*; on the weſt, by the province of *Shan-ſi*; and, on the ſouth, by thoſe of *Shang-tong* and *Ho-nan*. It is now the firſt and chief of the whole empire; and extends itſelf, in a kind of triangular form, from the 36th to the 41ſt degree of latitude, and from the 113th to the 119th of eaſt longitude. It is divided into nine diſtricts, each of which is under its capital city, ſtyled by the *Chineſe Fû*, or city of the firſt rank; from which a number of other cities depend (A), *viz.*

(A) It will be neceſſary here to obſerve, once for all, that every province in the *Chineſe* empire is divided into a number of diſtricts or juriſdictions, called by the *Chineſe Fû*, or city of the firſt rank. On theſe depend a leſſer ſort of diſtricts, named *Chew* and *Hyen*, becauſe each of them depend on their reſpective *Fû*, as here our bailiwicks, or inferior courts, do on the ſuperior ones. The preſident of the ſupreme court is ſtyled *Chi-fû*, or governor of a city of the firſt rank, the next in order *viz.* 20 of the ſecond rank, or *Chew*; and 120 of the third, or *Hyen*; beſides a great many large towns, and villages without number[a].

The climate, ſoil, and product.

This province, though the moſt northern next to that of *Lyau-tong*, in the whole empire, is bleſſed with a very clear air; and, tho' exceſſive cold in winter, enjoys a very ſerene ſky, which is ſeldom overcaſt with any clouds, even during that hard ſeaſon. The rains are not very frequent; but that defect is amply compenſated by the fruitful dews. The country affords but little rice; but abounds with other grains, pulſe, and variety of cattle. The inhabitants are ſtout and warlike; but are more unpoliſhed and ignorant than in the ſouthern provinces. The rivers are often frozen, more or leſs, here, from *November* to *March*; and yet the weather is nothing ſo piercing as it is in *Europe*, under the ſame climate.

Its cities.

This province reckons about 140 cities, amongſt which thoſe ſtyled *Fû*, or of the firſt rank, are, *Pe-king, al Shun-tyen-fû*, the metropolis of the whole, under which are twenty-ſix diſtricts, or cities of the ſecond and third rank; *viz.* ſix of the former, and twenty of the latter; whoſe names we ſhall not trouble our readers with, much leſs with their deſcription, which would ſwell beyond our bounds. It will be ſufficient to add here, to what we have ſaid of their largeneſs, opulence, and populouſneſs, that they are for the moſt part built of a ſquare or oblong-ſquare form, as much as the ground would permit. Their walls are high, thick, and

General view of them.

---

[a] Le Compte, ubi ſup. letter 3. Du Halde, p. 65, & ſeq. & al. ſup. citat.

order *Chi-chew*, and the laſt *Chi Hyen*. Hence in every *Fû* there is always a *Quan-fû*, or mandarin with the title of *Chi-fû*, and at leaſt another with that of *Chi-Hyen*. But in the great cities of all, whoſe territories are ſo large as to be divided into two inferior diſtricts, each of theſe have their particular *Chi-Hyen*.

When mention is made here of a *Hyen*, or city of the third rank, the reader muſt not ſuppoſe it to mean a diſtrict of a ſmall extent, there being many of them of 60, 70, or even 80, leagues in circuit, and which pay ſeveral millions into the emperor's treaſury (1). Neither muſt it be imagined, that thoſe other towns, which are excluded from any rank, are inconſiderable ones, there being many of them as large as cities; the reaſon of their being denied that title, is, becauſe they are encompaſſed with neither walls nor ditches, as the cities are (2).

(1) *See Du Halde in Engliſh, p. 2. let. 3. & al.*

(2) *Id. p. 67. Vid. et Le Compte,*

ſtrong, adorned with lofty towers. The gates are ſpacious, deep, and ſtately; and the great ſtreets ſtrait and broad, and interſected with others which croſs them at right angles, and both ſides filled with houſes. The ſquares, or piazzas, are wide, and adorned with noble ſtructures; and ſome of them, as well as ſome of their ſtreets, with triumphal arches, and other decorations, particularly with ſtately towers, ſome round, others octogonal, from ſix to nine ſtories high, embelliſhed with galleries, carvings, gilding, and variety of other ornaments (B).

THE city-walls are moſtly high and ſtrong, and encompaſſed with broad ditches, ſome dry, and others filled with water. As for their edifices, eſpecially their public buildings, ſuch as their temples, palaces, monaſteries, &c. they are more remarkable for their vaſt extent, than for their magnificence. Their private houſes are likewiſe large, but low, few of them exceeding one ſtory in height, and without any windows towards the ſtreet. The ſhops are delightfully ſet out with all their rich merchandizes, ſuch as china-ware, ſilks, japan cabinets, ſcreens, and other ſuch goods, with great variety of gold and ſilver work, jewels, and all other commodities both domeſtic and foreign. Before each door ſtands a pedeſtal, to which is faſtened a board, from 20 to 22 feet high, on which is either carved, painted, or gilt, the ſhopkeeper's name, his ſign, and ſome of his principal wares, with theſe words at the foot, *Pû-hû*, in large characters, that is, he will not cheat you. This double row of pilaſters, ſet up at equal diſtances, yields likewiſe a very agreeable proſpect[b]. The misfortune is, that thoſe ſtreets that are not paved (and few of them are ſo in *China*) prove ſo duſty in dry and windy weather, that it is not only very offenſive to the vaſt crouds that continually throng them, but hurtful likewiſe to the fine merchandizes

Shops finely ſet out.

Streets duſty and dirty.

---

[b] LE COMPTE, ubi ſup. letter 3. DU HALDE, ubi ſup. p. 64.

(B) We ſhall, for the ſatiſfaction of our readers, find a proper place for giving them a ſketch of one or two of the moſt curious of them, by way of ſample, when we come to ſpeak of their artificial rarities; as likewiſe for deſcribing ſome few of their moſt conſiderable cities, public ſtructures, &c. in the courſe of this ſection, ſo as to give them a ſufficient idea of the reſt; as they, generally ſpeaking, obſerve pretty much the ſame ſymmetry in their form, buildings, &c. That of *Pe-king*, eſpecially, which is the metropolis of this province, and the preſent ſeat of the empire, deſerving a more particular notice, will be deſcribed at the cloſe of this article, and the others in their courſe.

that are expoſed; inſomuch that they are obliged to cover them with ſome ſort of cloths, to prevent their being ſpoiled. Theſe clouds of duſt, which are ſtill increaſed by multitudes of horſes, chaiſes, carts, waggons, and other carriages, not only ſtick upon their ſilken clothes, and ſpoil the fine luſtre of them, eſpecially thoſe made of ſattin, which they commonly oil, to give it a better gloſs; but penetrate even into their very houſes and cloſets, though they have no windows towards the ſtreets: ſo that, take what care they will, their furniture is quite covered, and the people almoſt choaked, with it. They do indeed endeavour to prevent it as much as poſſible by frequent watering of the ſtreets; but they are either ſoon dried up again, or elſe become dirty and miry. In rainy weather they are ſtill more incommodious on that account; ſo that, winter or ſummer, they are very troubleſome, and even unhealthy, to walk in. This great inconvenience is not confined to their inferior cities, but runs thro' all their moſt conſiderable ones, and even to the very capital itſelf [c], as the reader may ſee by the deſcription we are going to give of it.

Cities of the firſt rank.

The cities of the firſt rank in this province are, 1. *Shun-tien-fû*, ſince called *Pe-king*; 2. *Pau-ting-fû*; 3. *Ho-kyen-fû*; 4. *Ching-ting-fû*: 5. *Shun-te-fû*; 6. *Quang-ping-fû*; 7. *Tay-ming-fû*; 8. *Yung-ping-fû*; 9. *Swen-wha-fû*.

1. Pe-king *deſcribed.*

1. *SHUN-TYEN-FU*, ſince ſtyled *Pe-king*, or the northern court, on account of its being become the imperial reſidence, and metropolis of the whole empire, is pleaſantly ſituate on a large and fertile plain, under the 40th degree of north latitude, and 117° 30′ of eaſt longitude, about twenty miles ſouth from the great wall. It was formerly of a ſquare figure, and about four leagues in compaſs: but, ſince the conqueſt of the empire by the *Tartars*, the *Chineſe* being excluded out of it, and permitted to build a new one adjoining to it, it is now of an oblong ſquare form, and about ſix leagues of 3600 paces in circuit; or rather is become two cities, the old one of which is called the *Tartar*, and the other the *Chineſe*, town; and this laſt, though the leaſt, is reckoned the moſt populous (C).

Old and new city.

The

---

[c] Le Compte, ubi ſup. La Martiniere, & al.

(C) Father *Le Compte*, who meaſured it by the emperor's order, reckons it to be about four times as big as *Paris*: but, as the houſes are but one ſtory high, the ſtreets very wide, and the imperial palace in it, together with its parks, gardens, canals, *The city walls.*

The walls of both cities are ſtately and ſtrong, being computed by ſome 40, by others 50, cubits high, which quite obſtruct the ſight of their fineſt and ſtatelieſt edifices, and are thick enough for ſeveral men on horſeback to ride abreaſt upon them: they are moreover flanked with ſtately towers, at the diſtance of a bow-ſhot from each other, and all kept in good repair; a horſeman may aſcend thoſe of the new city by means of a ramp, or ſlow aſcent; and in ſeveral places there are houſes built to ſerve for a corps de garde; and ſome of the towers are capacious enough to lodge a corps de reſerve.

Stately gates.

The gates are nine in number; three on the ſouth front, and two on the other three ſides. Their ſtructure is altogether magnificent, and beyond any thing we ſee in *Europe* (if we except the architecture). They are of a ſurpriſing height; and incloſe a ſpacious court within four ſtout walls; over two of which, *viz.* on the city and country ſide, are built ſtately lodgings, or rather caſtles, which yield a very noble proſpect, being about eight or nine ſtories high, each ſtory being perforated with windows and loopholes. The loweſt ſtory is a large hall for the officers and ſoldiers, who are either upon duty, or going to be relieved; and before ſome of thoſe gates, in the city of *Ching-ting-fû*, is ſeen a ſpacious area, or parade, about 360 feet, encompaſſed by a ſemicircular wall of the ſame height with thoſe of the city.

Noble ſtreets; thronged with people.

The ſtreets are ſpacious and beautiful to a great degree, being all laid out with the line, and moſt of them at leaſt a league in length, and about 120 feet wide, with ſhops for the moſt part on both ſides; but the houſes, which are but one ſtory high, bear no proportion with the largeneſs of the ſtreets: however, they are very ſpacious within, and ſo crouded with inhabitants, that it is ſurpriſing to ſee what a number of families they hold. This makes the city to be ſo thronged with people,

---

nals, &c. take up a vaſt extent of its ground, he doth not take it to lodge a much greater quantity of inhabitants than that *French* capital; though he owns, at the ſame time, that the inhabitants of *Pe-king* hardly take up half the room in their lodgings that the *Pariſians* do: he computes, however, upon the whole, that each of thoſe capitals contain about two millions of people (3); which, if true of *Pe-king*, is near double the number at leaſt of what will be found either in *Paris*, or even in *London*, which is allowed the bigger, and more populous, of the two (4).

(3) *Le Compte, ubi ſup.*

(4) *See Maitland's and other Surveys of London.*

as well as horſes, mules, camels, aſſes, carts, waggons, *&c.* that many of our great cities in *Europe* are ſaid to look like ſolitudes, in compariſon with them: inſomuch that people of quality are forced to have men on horſeback to clear the way before them; and the very tradeſmen chuſe to ride in their chaiſes, not only to break through the crouds, but likewiſe to avoid the duſt and dirt of the ſtreet (D). What is more ſurpriſing,

(D) We lately took notice, that moſt cities in *China*, for want of being paved, labour alternately under theſe two inconveniencies: which is not a little ſurpriſing in a country ſeemingly ſo well regulated in every thing elſe, and much more ſo to ſee ſo noble a metropolis as this is more plagued with them than any other; at leaſt this was the condition in which Father *Le Compte* found it when he was there (5). However, we are informed that it hath been rectified ſince (6); and that not only every citizen is obliged to ſweep before his door, but that the very ſoldiers are employed to keep the new city clean, even when the emperor is abſent; ſo that it is chiefly the old city, which, by reaſon of the narrowneſs of its ſtreets, is more neglected, and left to lie in mud and dirt.

As to the city in general, there may indeed be many cauſes aſſigned for its being more crouded and thronged than any of the reſt, beſides the vaſt number of its inhabitants.

For, 1. Great multitudes of people daily reſort thither from all the adjacent parts for many miles round, who bring all manner of proviſions to its market.

2. As no river comes up to the city, all kinds of merchandizes, and all manner of other neceſſaries, that are pouring into it from morning to night, muſt come thither by land carriage, which fills their ſtreets with continual droves of carts, waggons, and beaſts of burden; inſomuch that, at the opening of the city gates in the morning, they are ſo thronged with them, that many of them muſt wait ſome hours before they can get in.

3. The great concourſe of quality that flock to the court, and the great retinue that attends them, the mandarins, and other officers, in their formalities, the princes of the blood, and other perſons of diſtinction, who are always eſcorted with a numerous train of horſemen and ſervants, do all contribute more or leſs to fill up the ſtreets, ſo as to make the city appear more full of inhabitants than it really is.

To all theſe we may add the vaſt numbers of carmen, porters, chairmen, and other people, that ply the ſtreets; and a much greater of handicraftſmen, ſuch as taylors, ſmiths, braſiers, carpenters, *&c.* who are obliged to go about in queſt of buſineſs; for, as few of them work at home, but at their cuſtomers houſes, great crouds of them muſt be ſuppoſed to turn out daily in

(5) *See Le Compte's third letter.*

(6) *See Du Halde, p. 67.*

priſing, is, that, among thoſe vaſt throngs of men, there is not a woman to be ſeen. The ſtreets, as every-where elſe, have all their proper names, and the great ones of all ſome pompous one; ſuch as, the ſtreet of the king's relations, of the white tower, and the nobleſt of all is ſtyled the ſtreet of eternal reſt. *Their names.*

THIS laſt, which runs from eaſt to weſt, is terminated at the north end with the walls of the imperial palace; and, on the oppoſite ſide with the city tribunals, and the palaces of men of quality. Its breadth is computed about ſixty yards, and its length above a league and a quarter; and is adorned on each ſide with the fineſt edifices. All the great ſtreets, which run in a ſtrait line parallel with the walls from gate to gate, have their corps de garde; where the ſoldiers, with ſwords by their ſides, and whips in their hands, keep watch day and night; and chaſtiſe, without diſtinction, all that cauſe any diſturbance, and confine ſuch as make any reſiſtance. There is the ſame watch kept in the leſſer or croſs ſtreets, which terminate in the great ones, and are ſhut up at each end in the night with wooden croſs-bar gates, through which the watch in the greater ſtreets may ſee all that paſs in the leſſer: and both cities are kept under ſuch ſtrict regulations, that, except the great hurry of the day, occaſioned by the throng lately mentioned, which ends with or ſoon after it, every part of the town is kept under the greateſt diſcipline and quietneſs, peace and ſafety (E). *Form.* *Guard.*

BESIDES

ſuch a city as this, and help to increaſe the throng; eſpecially as many of them, either for want of better employment, or natural indolence, will ſtand ſtaring in large groups at every juggler and mountebank they ſee; or liſtening to fortune-tellers and ballad-ſingers, which are to be met with in every part of the town.

(E) Each watch is obliged to patrole all the night in their reſpective ſtreets, as ſoon as the ſignal is given for the ſhutting of them up at night; ſo that no quarrel or diſturbance can happen, or even people paſs unperceived. None are ſuffered to walk in the night, except they can give a good account of their errand; ſuch as fetching a phyſician, ſurgeon, or midwife, or being ſent about the government's buſineſs. Even theſe laſt, if their anſwer is ſuch as gives the officer any cauſe of ſuſpicion, when queſtioned by him, are confined in the guard-room till the next morning, and then brought before a proper judge. The officer of the guard likewiſe, that is kept on the high pavilions over the city-gates, and beat the watch on large kettle-drums, having full view of all the ſtreets, is obliged to ſend ſome of his ſubalterns to examine the quarters belonging to the gates where they are poſted.

Suburbs. BESIDES the old and new city above-mentioned, every ſide hath likewiſe a capacious ſuburb without the walls, of which that on the weſt ſide is the largeſt. The ſtreets in theſe are built much after the ſame manner as thoſe within, being parallel to each other, and to the city-wall, and croſſing each other at proper diſtances: ſo that, if theſe be added to the reſt, the circuit of *Pe-king* may be computed to extend about 25 miles *Houſes.* The private houſes, both within and without the walls, are low, but deep and long, and moſtly built with brick, and covered with glazed tiles; which, when the ſun ſhines upon them, make ſuch a glittering as is painful to the eye. They make but an indifferent ſhew without, except in their fine ſhops; but are exceeding neat and convenient within, though neither richly nor elegantly furniſhed, and moſt of them crouded with families.

Plenty of all things. WHAT is the moſt ſurpriſing of all, in this great city, is the plenty and cheapneſs of all ſorts of commodities and proviſions; eſpecially conſidering its vaſt concourſe and number of its inhabitants, and that it is ſituate in one of the moſt barren ſpots in the empire. But it muſt be remembered, that all the merchandizes and treaſures of the *Indies*, &c. are tranſported hither from all parts by means of the eaſtern or yellow *How ſupplied.* ſea, and of the royal canals: that ſeveral thouſands of the emperor's veſſels, beſides a much larger number of others belonging to private perſons, are continually employed in ſupplying both court and city with every thing that can be wiſhed for, either for the ſupport or pleaſure of life; ſo that it is a common ſaying among the *Chineſe*, that, though nothing grows about *Pe-king*, it never knows the want of any *The governor's office.* thing. The governor of the city is the perſon who has the direction not only of the ſoldiery and guards; but his juriſdiction extends over all the people, in whatever concerns the civil ſtate, and the public peace and ſafety (F).

IT

---

poſted. All theſe are kept under ſuch ſtrict diſcipline, that the leaſt neglect of duty is ſeverely puniſhed the next morning, and the officers broken for it; and what keeps them ſtill more on their guard, is, that the governor of the city, who is likewiſe obliged to go the rounds, often comes upon them when they leaſt expect him (7).

(F) This grand officer, who is a *Manchew Tartar*, is ſtyled *Kyu-men-ti-tu*, or general of the nine gates, and hath a quantity of miniſters under him, anſwerable to his great poſt. And ſuch ſtrict diſcipline is obſerved under

him,

(7) *Le Compte, ubi ſup. Du Halde, ubi ſup. p.* 67. *& al.*

Public edifices.

It is time now to ſpeak of ſome of the public buildings which adorn this metropolis; ſuch as the imperial palace, temples, monaſteries, *&c.* We begin with the firſt of them, as being the moſt ſpacious and magnificent of all, and one of the greateſt curioſities in the whole empire.

The imperial palace deſcribed.

It is ſituate in the very heart of the *Tartar* city, fronting the ſouth, as all the public buildings there generally do; and is, properly ſpeaking, a prodigious group of edifices, vaſt courts, gardens, parks, ponds, *&c.* all ſurrounded with a ſtately brick wall, of an oblong ſquare form, and conſiderable height; and about twelve *Chineſe* li's, or furlongs, in compaſs. This wall hath battlements along the curtains, and is adorned at each angle with little pavilions; and over each of the gates is another pavilion, ſtronger and more lofty than the former, and ſurrounded with a gallery ſupported by pillars reſembling our periſtyles; and this laſt is properly the palace, becauſe it contains all the apartments of the emperor and his family.

The outer incloſure, and its apartments.

The outward wall which ſurrounds the incloſure abovementioned, is fifteen li's, or furlongs, in circuit; and the ſpace between it and the inner is chiefly taken up with the houſes or apartments of the chief officers of the emperor's houſhold, with the ſeveral tribunals, treaſury, ſtorehouſes, wardrobes, and eunuchs belonging to it. Theſe laſt, in the time of the *Chineſe* monarchs, we are told, amounted to 10,000; and were at length become ſo powerful and corrupt, that they proved the main cauſe of their ruin: for which reaſon the wiſer *Tartars* have ſo ſuppreſſed them by degrees, that there is but an inconſiderable number left of them, who are now looked upon as an uſeleſs and dangerous weight to a court.

Eunuchs ſuppreſſed.

To ſome of theſe officers is committed the care of providing neceſſaries for the ſervice of the prince; while others are to preſerve good order, decide the differences, or even puniſh offences committed by the domeſtics of the imperial family. Theſe apartments are ſpacious and ſtately; but thoſe of the inner incloſure much more ſo, being adorned

Inner apartments deſcribed.

---

him, both by the ſoldiery and citizens, that one ſhall hardly hear, in ſeveral years, of an houſe being broken open, or a man murdered; which is ſo much the more to be admired among ſuch an infinite multitude and mixture of *Tartars* and *Chineſe*; all which is owing to the excellent order which is kept under him, which makes it next to impoſſible for any ſuch crimes to be committed, and the authors eſcape their due puniſhment (8).

(8) *Le Compte & Du Halde, ubi ſupra.*

An artificial lake.

The gates ſtrictly kept.

with parks, gardens, ſumptuous baths, pleaſure-houſes, halls of ſtate; the whole embelliſhed with every thing that is delightful and magnificent; particularly an artificial lake, of about a mile and quarter in compaſs, full of variety of fiſh, and ſurrounded with ſumptuous buildings, gardens, baths, *&c.* In the middle of it is the imperial, and a number of other barges, for the court to take the diverſion of fiſhing. Each facade of the double incloſure hath a lofty gate, or rather three gates, one in the middle, and one at each end; the former of which is the moſt lofty and rich, and is only opened to the emperor; and the others ſtand open from morning till night, to all comers and goers. Each gate hath a draw-bridge, and a proper guard (G); and none are admitted to go over them but mandarins, officers in the higheſt poſts, or ſuch as bring an ivory ticket from them, ſpecifying the buſineſs they are ſent thither for.

Hall of audience.

The throne.

THE great hall of audience, or, as it is ſtyled by them, *the hall of the great union*, is a lofty building, about 130 feet long, and of an almoſt ſquare form; the cieling of which is all of carved work, varniſhed with green, and adorned with gilt dragons in bas-relief. The pillars that ſupport the roof are about ſix or ſeven feet in compaſs, and embelliſhed with a kind of raiſed work made of paſte, and japanned over with vermilion. The pavement is covered with a kind of tapeſtry, and the walls are waſhed with a fine ſhining white, but without hangings, looking-glaſſes, branches, or any other ſort of ornament. The throne ſtands in the centre of the hall; and conſiſts of a lofty alcove, very neat, but neither magnificent

(G) Some authors have affirmed, that the emperor's elephants ſtand guard at theſe gates; which cuſtom, we are ſince told, hath been left off, or, which is perhaps more likely, was only a miſtake: for theſe creatures are lodged within the palace, in two very noble apartments, or courts, the one for the ſummer, and the other for the winter; theſe laſt are not only ſmaller, but are kept warm like ſtoves, without which they could not bear the rigour of the ſeaſon.

As for the guards of the palace, they have no other arms than their broad ſcymetars, and are nothing ſo numerous as they were in the time of the *Chineſe* monarchy, the *Tartars* ſeeming to deſpiſe a great deal of that pomp and political grandeur. However, they have always a vaſt number of mandarins, and other officers of diſtinction, attending the emperor at all audiences, and other ſolemn occaſions; and who pay him ſuch a profound reſpect by their awful diſtance, geſtures, and proſtrations, as come very near to a kind of adoration of him (9).

---

(9) Le Compte & Du Halde, ubi ſupra.

in ornaments or inſcriptions, except that it bears the word *Shing*, which ſome writers have tranſlated *holy*, tho' it more properly ſignifies *excellent*, *moſt wiſe* or *perfect*. On the platform before it ſtands a very large and thick veſſel of braſs, wherein are burnt ſome fine perfumes during the whole ceremony; and candleſticks, caſt in the ſhape of birds, are made to hold a number of lighted flambeaux. On this platform, which is continued northward beyond the hall of audience, are reared two leſſer halls, which are hid by the former; one of them is a handſome rotunda, with windows all around, and ſhining with varniſh of divers colours; and here they ſay, the emperor repoſes ſometimes, either before or after the audience, and changes his clothes [r].

Leſſer halls behind the great one.

BUT the moſt magnificent of all is, that which they ſtyle the innermoſt court of all; and in which the emperor and empreſs, his wives of the ſecond rank, and ſome of his favourite concubines, live, in all imaginable ſplendour and delight. This court is not only the moſt magnificent, but the loftieſt of all; as the others are raiſed one higher than the other, the nearer they approach to this. The aſcent to it, from the next, is by a flight of ſix ſteps on all ſides, ſurrounded by a noble baluſtrade, adorned with lions, dragons, and other embelliſhments. In this laſt quadrangle, amongſt other inſignia of the *Chineſe* magnificence and luxury, ſtands a tower of gilt braſs, fourteen or fifteen feet high, finely wrought, in which were conſtantly burnt the moſt coſtly gums and perfumes, the ſmoke of which came out at a great number of little holes or windows of curious workmanſhip, and diſperſed itſelf all over the palace: but whether the *Tartarian* monarchs keep up this cuſtom conſtantly, or only in times of audience, and on other ſolemn occaſions, we cannot be certain. And thus much ſhall ſuffice for this ſuperb edifice: thoſe who want a fuller deſcription, may read it in the authors laſt quoted.

NEXT to the imperial palace, the pagods, or temples, are the moſt ſplendid and magnificent, and in the greateſt number, both in the city, ſuburbs, and parts adjacent: and, indeed, both *Chineſe* and *Tartars*, nobles and people, are ſo ſuperſtitious, that they rear and adorn theſe ſtructures, at immenſe charges, and with vaſt numbers of coſtly ſtatues. The roofs are particularly remarkable, for the luſtre of their yellow tiles, numberleſs figures of dragons, lions, and other creatures, curiouſly wrought, painted, and gilt, and other de-

The pagods, or temples.

---

[r] LE COMPTE, letter 2. MARTINIERE, ſub voc. Pe-king. DU HALDE, p. 67, & ſeq. & al. plur.

corations, after the *Chineſe* taſte, and ſome of them ſumptuous and coſtly, beyond deſcription. It is obſervable, however, that ſome of thoſe that belong to the *Tartars* are abhorred by the *Chineſe*, and *vice verſa* (H). Thoſe that are in the country about, commonly ſtand on eminences, either natural, or reared up artificially, with a great deal of coſt and labour, and, by their height, and ſumptuous ornaments, yield a moſt delightful proſpect. As it would be endleſs to dwell upon a deſcription of them, we ſhall give a ſketch of one of the laſt ſort in the margin (I), and content ourſelves with deſcribing here that of the Sun; which is a very curious edifice, not only on account of its richneſs and grandeur, but as it is that to which the emperor repairs once a year, at the entrance of that planet into the winter ſolſtice; not with that pomp, ſplendor, and numerous retinue, that uſually attends him on other ſolemnities,

---

(H) This is partly owing to the difference of their deities, ſtatues, and way of worſhip. But what is moſt ſhocking to the *Chineſe*, is, that the *Tartars* have ſome of their idols carved, or painted, naked; for the former profeſs an utter averſion to all ſuch nudities, either in temples, houſes, or in any other way; and, upon that account, were highly offended at the dreſs of the *Europeans*, as diſcovering too much of the nakedneſs of the body, which they, on the contrary, ſtrive to conceal, by their long gowns, wide ſleeves, breeches, and boots. Much more, conſequently, muſt thoſe naked idols, ſo common among the *Tartars*, appear ſhocking to them. There is, among the reſt, in this metropolis, a ſtately *Tartarian* temple, in which the Deity is repreſented in the figure of a naked man, of an extraordinary bigneſs, and which it would be a ſcandal for any *Chineſe* to ſet his foot into.

(I) This ſurpriſing edifice is built on an artificial mountain, raiſed in the form of a ſugar-loaf, of ſuch a height and bigneſs, and with ſuch tranſverſe perforations, or chaſms, that it looks like a huge parcel of mountains thrown one upon another, with horrid caverns between the interſtices, and the whole ſo rough, that it can hardly be beheld without dread. But the *Chineſe*, it ſeems, are fond of ſuch monſtrous curioſities of art.

On the top of the mountain ſtands the temple above-mentioned, which is likewiſe very lofty and ſpacious, and richly built. Near it is reared a ſtately tower, of moſt curious workmanſhip, of a round form, twelve ſtories high, with galleries, windows, and other decorations, like thoſe that are commonly ſeen in ſome of their cities, a taſte of which we ſhall give our readers, in a proper place. Round the uppermoſt gallery of all, are hung, by long chains, or wires, fifty bells, which are ſo eaſily moved, by the leaſt blaſt of wind, that they keep a continual tinkling night and day, and are ſeen and heard at a great diſtance.

but in a plain homely dreſs; without gold, jewels, or even the yellow garments, which colour is peculiar to the imperial family.

The temple of the Sun; of the Earth.

THIS vaſt and noble pile of building ſtands about half a mile from the eaſt gate of the city, and is ſurrounded with a wall, near a mile in circuit. Within this incloſure, are reared ſeveral ſtately apartments, and groups of lofty trees, and in the centre a ſpacious round hall, of a conſiderable height. The dome, or roof, is ſupported by eighty-two columns, curiouſly painted with gold and azure, repreſenting the ſky. Hither the emperor repairs, at the ſeaſon, and in the homely garb, above-mentioned, and ſacrifices a great number of bullocks, rams, goats, hogs, *&c.* The whole ceremony is performed in a proper manner, to expreſs the deepeſt humility. The three other temples, for the other cardinal points, are no leſs curious and rich, and ſtand at the ſame diſtance without the wall, each at it proper point of the compaſs from it; and in theſe are likewiſe performed ſome particular ceremonies, at the ſun's entrance into each of thoſe cardinal ſigns. Beſides theſe, they have alſo a number of others, for the ſun, moon, the ſeven planets, twelve ſigns, twenty-eight conſtellations; and an infinite variety of others, both public and private, which we have not room to mention; and ſhall conclude this head with a remarkable ceremony, which is performed yearly, at that which is called the temple of the Earth, and by every new monarch, upon his acceſſion to the throne; and is as follows:

A remarkable ceremony performed by the new monarchs.

IMMEDIATELY after his coronation, he is conducted, with all the royal formality, to this temple, which ſtands on the weſt ſide of the city, and at a ſmall diſtance without the wall. Here he diveſts himſelf of his imperial robes, and cloaths himſelf in the habit of a common ploughman, and, in this humble guiſe, proceeds, with his numerous retinue, to a ſpot of ground, kept for that purpoſe, within the cincture of the temple. Here he finds a plough, finely varniſhed and gilt, to which two oxen, with gilded horns, are faſtened; and taking the plough in his hand, drives it the length of two or three furrows. Whilſt he is at this laborious exerciſe, his empreſs, attended with her ladies, prepare ſome homely diſh for his dinner, and bring it to him, into ſome private apartment, in the moſt ordinary veſſels, and ſit down and eat with him. This excellent cuſtom is of *Chineſe* extract, and great antiquity, and was deſigned to put their new monarch in mind, that his revenue was owing to the ſweat and labour of his ſubjects; and that he ought to abſtain from all ſuperfluous expences, and eaſe them of all needleſs burdens [s]. And thus much may ſerve, to give an idea of the pagods in this city; their ſtatues, and other repreſentations of their deities, monaſteries, *&c.* will be beſt ſeen, when we come to ſpeak of their religion.

---

[s] LE COMPTE, MARTINIERE, DU HALDE, ubi ſup.

Noblemen's houſes mean. As to the palaces of the noblemen, mandarins, and other officers of diſtinction, they have nothing worth deſcribing, being all but one ſtory high, and rather convenient than ſumptuous. We are even told, that it would be a crime in any of them to excel in this way (K). Neither are they more curious in furniture, and houſhold ornaments: and, indeed, conſidering how liable they are to be deprived of their dignities, upon the leaſt ſuſpicion, or diſlike, it would be imprudent for them to do otherwiſe; becauſe theſe palaces belonging properly to the emperor, whatever additional furniture they bring into them muſt remain there, for the uſe of thoſe that ſucceed them.

The imperial obſervatory, BEFORE we leave this metropolis, it will not be unacceptable to our readers, if we give them ſome ſhort account of its ſo much boaſted imperial obſervatory. The *Chineſe* had ſuch an opinion of it, we are told [t], that they thought nothing in the univerſe could come up to it; and ſome *European* travellers, upon their credit, had cried it up to ſuch a height, that one of the moſt celebrated mathematicians of the royal academy of *Paris*, hath made no ſcruple to repreſent it as one of the greateſt prodigies of art and ingenuity, of beauty and magnificence (L): and yet, when this cele-

[t] LE COMPTE, letter 3. DU HALDE Engliſh, vol. ii. p. 138, & ſeq. & al.

(K) Our author (10) gives us an inſtance of it, in a chief mandarin, who having built him an houſe ſomething more lofty than the reſt, was accuſed for it before the emperor, by thoſe whoſe province it was to take notice of ſuch crimes. Whereupon the nobleman, fearful of the event, made haſte to pull down the houſe, while the buſineſs was under examination, and before it was decided againſt him.

(L) His words are to this effect: "Nothing in *Europe* is to "be compared to it; whether "for the magnificence of the "place, or the largeneſs of theſe "vaſt brazen machines, which, "having been, during theſe "700 years, expoſed on the "platforms of thoſe large tow"ers, are ſtill as fair and intire "as if they were but newly caſt. "The diviſions of theſe inſtru"ments are moſt exact, the diſ"poſition moſt proper for their "deſign, and the whole work "performed with an inimitable "neatneſs. In a word, it ſeemed "that *China* inſulted her ſiſter "nations, as if, with all their "learning and riches, they could "not come up with her in that "point (11)."

(10) *Le Compte, letter* 3.

(11) *Id. ib.*

brated ſtructure came to be viewed, by more proper and unbiaſſed judges, it appears to have been of little worth as to its antient machines, and leſs as to its ſituation; and that all that it is now valuable for, is owing to the improvements which were made to it by Father *Verbieſt*, a *Flemiſh* Jeſuit, in high repute there, and who cauſed a new ſet of inſtruments to be made, with extraordinary care, neatneſs, and exactneſs. The difficulty was to get them introduced into the obſervatory; and ſuch was the *Chineſe* fondneſs for their old defective ones, above the moſt perfect new ones, that they could never have been prevailed upon to admit them, if they had not been forced to it, by an expreſs order from the emperor *Kang-hi*.

improved by Father Verbieſt,

THIS fabric ſtands in a court of a moderate extent, and is built in the form of a ſquare tower, ſuch as were formerly uſed to fortify the city walls, and is contiguous to that of the city on the inſide, and raiſed but ten or twelve feet above its bulwark. The aſcent up to the top is by a very narrow ſtaircaſe; and on the platform above were placed all the old inſtruments, which, though but few, did yet take up the whole room, till Father *Verbieſt* introduced his new ones, which he diſpoſed in a more convenient order. Theſe are large, well caſt, and embelliſhed with repreſentations of dragons, *&c.* and, was but the neatneſs of the diviſions anſwerable to the work, and the teleſcopes faſtened to them, according to the new method, inſtead of pins, they would be equal to thoſe of *Europe*: but the *Chineſe* artificers were, it ſeems, either too negligent, or incapable of following his directions. The reader will form a better idea of their diſpoſition, as well as of the whole platform, by the draught here annexed, and by the deſcription of the chief inſtruments, which he will find in the following note (M). As to the old ones, they were, by order

deſcribed.

(M) Theſe are;

1. An armillary or zodiacal ſphere, ſix feet in diameter (marked *a* in the plate), and ſupported by four dragons heads, whoſe bodies, after ſome windings, are faſtened to the ends of two braſs beams, laid acroſs, that bear the whole weight of the ſphere. Theſe beams are ſupported by four lions, of the ſame metal, whoſe heads may be raiſed, or lowered, by ſcrews. The circles are divided, both in the in and outſide, by croſs lines, into 360 degrees, and each degree into ſixty minutes, and theſe laſt into portions of ten ſeconds, by ſmall pins.

2. An equinoctial ſphere, of ſix feet diameter (marked *b*), ſupported by a dragon, caſt in a ſleeping poſture, whoſe claws extend to the four corners of the pedeſtal. This laſt, like the preceding, conſiſts of two croſs beams, borne by four ſmall lions, which ſerve to level it. The deſign is grand, and well executed.

3. An

order of the emperor, ſet aſide, as uſeleſs, and laid in the hall near the tower, where they may be ſeen through a croſs-barred

3. An azimuthal horizon (marked *c*), ſix feet in diameter, which conſiſts of one large circle, placed horizontally. The double ruler, which is juſt its diameter, and ſlides over the whole limb, carries round along with it an upright triangle, the upper angle of which is faſtened to a perpendicular beam fixed in the centre of the horizon. Four twiſted dragons bend their heads underneath the great circle, to keep it firm, whilſt two others, winding round two ſmall pillars, raiſe themſelves on either ſide, in almoſt a ſemicircular form, as far as the top of the axis, to which they are firmly fixed, in order to keep the triangle ſteady and upright.

4. A large quadrant (marked *d*), of ſix feet radius, and graduated at every tenth ſecond. The lead, which fixes it in a vertical poſition, weighs a pound, and hangs from the centre by a very fine braſs-wire. The alhidada, or ruler, eaſily ſlides round the limb; and a dragon, folded in ſeveral rings, holds the parts firmly together, leſt they ſhould ſtart from their due poſition. The whole body of the quadrant hangs in the air; and an immoveable axis runs thro' its centre, by which it may be turned towards any part of the heavens. And, to prevent its weight ſhaking it out of its vertical poſition, two other beams are raiſed, one on each ſide, and firmly fixed below upon two dragons, and faſtened to the middle axis by carved clouds, which ſeem to deſcend from the ſky. The whole work is firm, and well-contrived.

5. A ſextant, of eight feet radius (marked *e*), repreſenting the ſixth part of a great circle, ſupported by an axletree, whoſe baſis is concave, and is held ſteady by dragons, and croſſed in the middle by a braſs pillar; on the end of which is fixed a machine, with wheels, which facilitate the moving of the inſtrument. To the middle of this machine is faſtened a copper bar, which repreſents one of the radii of the ſextant, and keeps it immoveable. Its upper part terminates in a thick cylinder, which is the centre round which the ruler turns; and the lower part reaches about two feet below the limb, for the engine, which ſerves to raiſe and lower it, to take hold on. Theſe unwieldy machines, however, are ſo difficult to be moved, that they are rather an ornament to an obſervatory, than of any uſe to an obſerver.

6. The laſt is a celeſtial globe, of ſix feet diameter (marked *f*), which is the handſomeſt, and beſt made, of all the reſt. The body of it is caſt exactly round in braſs, and neatly poliſhed; the ſtars are well formed, and in their true places, and the circles of a proportionable breadth and thickneſs. It is likewiſe ſo exactly hung, that the leaſt force will turn it round; inſomuch that a child may elevate it to any degree, though it weighs above 2000 pounds. A large concave braſs baſis, with a chanel round its edges, is ſupported by four miſ-ſhapen

barred window, all covered with ruſt, and buried in oblivion.

A meridian gnomon.

Our author tells us, however, of a gnomon of *Chineſe* invention, which is pretty well contrived, and might be of uſe to a careful aſtronomer. It is placed in a lower room of the fabric, and the ſlit which lets in the ſun's rays, and is made of two copper-plates ſuſpended, which, by being moved to and fro, do make the entrance larger or ſmaller, is horizontally placed, about eight feet from the ground. Under it lies a table, trimmed with braſs, in the midſt of which there is ſtruck, lengthwiſe, a meridian line, fifteen feet long, divided acroſs by other lines, which are neither exact nor fine. On the ſides they have alſo cut a number of ſmall holes, wherein to put water, in order to ſet the table exactly horizontal. This, and the inſtruments above-mentioned, is all that is remarkable in this famed obſervatory, in which there are five mathematicians employed night and day, each in a proper apartment on the top of the tower, to obſerve all that paſſes over their heads. One of them is gazing towards the zenith, and the others towards the four points of the compaſs, that nothing may eſcape their notice. Their obſervations extend themſelves not only to the motions of the heavenly bodies, but to fires, meteors, winds, rain, thunder, hail, ſtorms, and other phænomena of the atmoſphere; and theſe are carefully entered in their journals, and an account of them is brought, every morning, to the ſurveyor of the mathematics, and regiſtred in his office [u]. And thus much ſhall ſuffice for the

Five perſons employed in making obſervations.

---

[u] See Le Compte, Martiniere, Du Halde, and others above cited.

miſ-ſhapen dragons, placed at equal diſtances, whoſe briſtly hair ſuſtains a magnificent horizon, of a conſiderable breadth, and curiouſly wrought and ornamented. The meridian, which ſupports the axis of the globe, is upheld by clouds iſſuing out of the baſis, and ſlides eaſily between them; its motion being facilitated by hidden wheels, by which the whole globe is eaſily turned to any elevation: beſides this, the horizon, the dragon, and the braſen beams which croſs each other at the centre of the concave, are all moved at pleaſure, without ſtirring the baſis, which ſtill continues fixed. This makes it eaſy to place the horizon level, ſo as to interſect the globe juſt in the middle. The whole is as well finiſhed as if it had been done by the beſt *European* artiſt; and, as moſt of theſe ſix machines are ten feet high, they are, for the convenience of the obſervers, encompaſſed with marble ſteps, in the form of amphitheatres, as the reader may ſee by the plate (12).

(12) *Le Compte, ubi ſup. Du Halde, vol.* ii. *p.* 138, *& ſeq. & al.*

city of *Pe-king*; in deſcribing which, we have been the more diffuſe, as it is the metropolis of this vaſt empire, and is, as it were, the ſoul of it, which puts in motion, and keeps in order, every part of it. All that needs be added is, that it hath juriſdiction over ſix cities of the ſecond, and twenty of the third rank, beſides the general one which it hath over the whole realm, by its ſix ſupreme courts which ſit in it; an account of which will be given, when we come to ſpeak of their government. The other head cities of this province, and their inferior ones, are as follow:

2. *The city of* Pau-ting fû.

2. *PAU-TING-FU*, the reſidence of the viceroy; which hath three cities of the ſecond, and ſeventeen of the third rank. It hath a lake in the middle of it, which is chiefly famed for producing vaſt quantities of a ſort of flowers, called by the *Chineſe lyen-wha*; and which the reader will find deſcribed in the margin (N).

3. Ho-kyen-fû.

3. *HO-KYEN-FU*, ſo called, becauſe it is ſeated between two rivers, is near four miles in compaſs; and hath two cities of the ſecond, and fifteen of the third rank, under its juriſdiction.

4. Chin-ting-fû.

4. *CHIN-TING-FU*, ſeated near a fine river, is of an oblong figure, well walled, and near four miles in circuit. It hath

---

(N) This flower ſeems to be the ſame with our *nymphea*, or water-lily, which, tho' little valued by us, is much admired and eſteemed by the *Chineſe*, both for its beauty and medicinal qualities. The truth is, they beſtow ſo much pains in improving it, particularly in their artificial fiſhponds, that it grows large, double, and very lively in its colours, which are commonly a mixture of white and violet, or red and white.

This flower ſhoots up about a yard or more above the water, not unlike our tulip, and conſiſts of a little ball ſupported by a ſmall filament, much like that which is found in a lily; its ſmell is pleaſant, and its fruit of the bigneſs of a hazel-nut, and contains a white kernel, very grateful to the taſte; the root is knotty, like that of reeds, its pith and ſubſtance very white. There is nothing in this plant but what is of ſome ſervice; and they make even a meal of it, which they uſe upon ſeveral occaſions. The leaves are long, and float upon the water; they are faſtened to the root by long ſtrings, and are uſed by gardeners to wrap their ware in.

The virtues which the *Chineſe* phyſicians attribute to this plant, are, that it is a great refreſher and nouriſher of nature and a great reſtorer of decayed conſtitutions. But, as to what *Kercher*, and ſome other authors, add, that its root will ſoften copper, by being put into a man's mouth with it (13), it hath been ſince exploded by thoſe who tried the experiment with leſs prepoſſeſſion.

(13) *Kircher. Du Halde, p.* 12. & 80.

hath thirty-two cities under it, *viz.* five of the ſecond, and twenty-ſeven of the third rank. North of it are mountains which produce a great variety of medicinal herbs; and upon which are ſeen ſeveral ſtately monuments reared to their heroes, and one in particular conſecrated to the memory of the firſt emperor of the dynaſty of *Han.*

5. *SHUN-TE-FU* hath but nine cities under it, all of the third rank; but which are very conſiderable, and well peopled. The whole territory is fertile, and well watered; and, among other things, produces a fine ſand, which is uſed for poliſhing of precious ſtones, and the beſt touchſtones for gold in the whole empire. 5. Shun-te-fû.

6. *QUANG-PING-FU,* ſituate on the ſouthern part of the province, hath only nine cities of the third rank under its juriſdiction, and nothing particular worth mentioning. 6. Quang-ping-fû.

7. *TAY-MING-FU* hath one city of the ſecond, and eighteen of the third rank, under it. 7. Tay-ming-fû.

8. *YUNG-PING-FU* is advantageouſly ſituate, being encompaſſed by the ſea, by rivers, and by mountains covered with very fair trees. It hath only one city of the ſecond, and five of the third rank. 8. Yung-ping-fû.

NOT far from it is the fort of *Shang-hay*, which is as it were the key of the province of *Lyau-tong*, and is ſituate near the great wall, which extends itſelf, from the bulwark built in the ſea, for the ſpace of a league, in a plain country, before it aſcends the hills.

9. *SWEN-WHA-FU* is a large, well-built city, full of inhabitants, and ſeated among the mountains, not far from the great wall. It hath two cities of the ſecond, and eight of the third rank: beſides ſome forts along the wall, ſtrongly garriſoned, to guard the entrance between *China* and *Tartary*. Its mountains produce fine cryſtal, marble, and porphyry, and a ſort of yellow rat, larger than thoſe of *Europe*, whoſe ſkins are in great requeſt among the *Chineſe*. 9. Swen-wha-fû.

II. *The Province of* Kyang-nan.

THE next province in dignity (for, in ſuch hiſtorical works as this, we think it much more proper to mention them according to their rank, than as they ſtand contiguous to each other, as is done in geographical ones) is that now called *Kyang-nan*, or *Nan-king*, and is the moſt fertile, trading, and wealthy, of the empire. It is bounded on the weſt by thoſe of *Ho-nan* and *Hû-quang*; on the ſouth by *Che-kyang* and *Kyang-ſi*; on the north by *Shan-tong*; and, on the eaſt, by the gulf of *Nan-king*. It extends itſelf from the 29th to 1. Kyang-nan.

to the 25th degree of latitude, and from the 112th to the 119th of eaſt longitude; ſo that, for its extent, as well as opulence, it juſtly deſerves at leaſt the ſecond rank, though the *Chineſe* writer *Kao*, in his ſurvey, places it but in the ninth. We have already obſerved, that the antient emperors kept their conſtant reſidence at its metropolis of *Nan-king*, till, for reaſons of ſtate, they removed it to *Pe-king*; notwithſtanding which conſiderable loſs, it hath, by the advantage of its maritime commerce, as well as the richneſs of its ſoil, and vaſt number and induſtry of its inhabitants, been enabled to keep up its antient ſplendor and rank; inſomuch that the yearly tribute it pays to the emperor in rice, ſilks, cotton, ſalt, *&c.* amounts, *communibus annis*, according to *Martini*, who had it from the then governor of the province, to near 32 millions of taels (O), or ducats, excluſive of the duties ariſing from all that is imported or exported, for the receiving of which there are proper officers aſſigned [u]. The number of families in it is computed, according to the *Chineſe* regiſters, to 1,969,816; and the men to 9,967,429, or near ten millions; among whom, the city of *Shang-hay*, and villages belonging to it, are ſaid to contain 200,000, employed in weaving of callico.

Vaſt tribute to the crown.

Juriſdiction.

KYANG-NAN hath fourteen fû's, or cities of the firſt rank; under which are ninety-three of the ſecond and third, beſides towns and villages without number, all of them large, populous, and wealthy; for all the commodities that come from any of the cities, but eſpecially from the capital of this province, ſuch as thoſe of japan-work, ink, paper, and other manufactures,

Manufactures eſteemed.

---

[u] See Le Compte, Martini, Du Halde, and others above cited.

(O) Equivalent to a *Chineſe* ounce of ſilver, or to about eight ſhillings and ſeven pence ſterling (14).

Perhaps it will not be unacceptable to the reader, if we ſubjoin here a fuller account of this tribute, by way of ſpecimen; ſeeing all the other provinces pay the ſame, and the difference is only in the more or leſs of each commodity. That of the rice here amounts, *communibus annis*, to 5,995,034 ſacks; raw ſilk to 6863 pounds; wrought ditto, 28,452 pieces; linen to 2,077 pieces; that of cotton is paid in ſilver, and is no leſs conſiderable; and the reſt of their commodities bears a proportion to their affluence; but that of the ſalt, which is here made in vaſt quantities along the ſea-coaſts of the province, is the biggeſt of all (15).

(14) *See Du Halde, Engliſh, p. 73. ſub art.*

(15) *See Martini, La Martiniere, Du Halde, & al.*

Learned men. *Great trade.*

manufactures, in which they drive a vaſt trade, are more eſteemed, and bear a greater price, than thoſe of any other provinces. The inhabitants of *Kyang-nan* are polite and courteous; and have a more than ordinary diſpoſition for the ſciences; inſomuch that it is famed for the great number of doctors it produtes, who, by their merit, attain the higheſt poſts and dignities of the empire. It hath but few mountains, except towards the ſouth; all the reſt is a fruitful champain, abounding with all the neceſſaries and conveniencies of life. It abounds with convenient ſea-ports, reſorted to by an innumerable quantity of veſſels from moſt parts of *Aſia*; and a great number of canals, and ſome navigable rivers, for the convenience of import and export. The moſt conſiderable of theſe are the *Yang-tſe*, which runs quite thro' the middle of it; and the *Whang-ho*, which bounds it on the north.

THIS province, beſides its fourteen diſtricts, each under its proper capital, is divided into two governments, the eaſtern and weſtern, each under a reſpective viceroy; the former of whom hath his reſidence at *Sû-chew-fû*, and the latter at *Ngang-king-fû*. The order in which they ſtand is as follows: 1. *Nan-king*; 2. *Sû-chew*; 3. *Song-kyang*; 4. *Chang-chew*; 5. *Chin-kyang*; 6. *Whay-ngang*; 7. *Yang-chew*; 8. *Ngan-king*; 9. *Whey-chew*; 10. *Ning-que*; 11. *Chi-chew*; 12. *Tay-ping*; 13. *Fong-yang*; 14. *Lyu-chew*.

To theſe may be added the iſland of *Tſong-ming*, which likewiſe belongs to this province, and of which we ſhall ſpeak at the end of this article, after we have given a ſhort deſcription of what is moſt remarkable in thoſe fourteen capitals, and eſpecially in that of *Nan-king*.

Nan-king *deſcribed.* *Extent.*

NAN-KING, alias *Kyan-ning-fû*, capital of the whole province, and once ſtyled the ſpacious, ſtately, opulent, noneſuch, *&c.* ſtands in latitude 32, and eaſt longitude 116, or two degrees 38′ eaſt from the meridian of *Pe-king*. It is by far the largeſt city in the whole empire, though much reduced of its antient extent; of which the *Chineſe* tell you, that if two horſemen ſet out in the morning at one of the gates, and galloped around it at different ways, they would not meet till the evening (P). The figure of *Nan-king* is one of the

---

(P) The ſurvey of *Dionyſius Kao* gives it between ſixteen and ſeventeen *French* leagues, that is, about forty-eight miles, in circuit: but it appears, from the ruins of its old wall, to have been conſiderably larger; inſomuch that ſome writers have computed it to have been thirty leagues, or ninety miles. How much it hath ſhrunk from that time, may be reckoned from the laſt the moſt irregular in the whole province, if not in the whole empire; for which *Du Halde*, who hath given us a ſketch of it, gives this reaſon: that the hills within it, and the nature of the ground about it, could not well admit of a more regular form. Its decay not only from its antient extent, but from its priſtine grandeur, was owing to the removing of the imperial reſidence, and ſupreme tribunals (on which account it had the title of *Nan-king*, or ſouthern court), to that of *Pe-king*, ſince which the *Tartars* have given it the name of *Kyang-ning*; and tho', in common diſcourſe, it be ſtill called by its old one, yet it is never ſuffered to be uſed in any public inſtruments. It hath not only loſt its antient name, but all the other monuments of its royal grandeur. The imperial palace, once a moſt magnificent ſtructure, hath nothing now left but its ruins. The ſtately monuments of its antient monarchs, and other public buildings, are all run into decay; and even its once ſo famed obſervatory lies now neglected, and almoſt demoliſhed; moſt of thoſe ſuperb edifices being deſtroyed by the avarice of the *Tartars*, who firſt invaded it, and out of hatred to the *Chineſe* dynaſty then reigning.

Palace, and other buildings, deſtroyed.

Number of veſſels.

About one third part of the city hath ſince lain waſte; the reſt, however, is not only well built and inhabited, but drives on a very conſiderable commerce by means of the *Yang-tſe* above-mentioned, which, being a large navigable river, is ever bringing in a prodigious number of barges; ſome of which, eſpecially the imperial ones, are nearly as big as, if not exceeding, our middling veſſels. All theſe come into that river, from other parts of the empire, by the help of a good number of canals; and in ſuch quantities, that a ſtranger cannot forbear being ſurpriſed at the vaſt hurry that reigns through the whole city; nor at the prodigious number of theſe barks, which, we are told, were thought by ſome of the Jeſuits, and firſt *European* adventurers, to have been ſufficient to form a bridge between that capital and *Europe*. What adds to the wonder, is, the richneſs of thoſe veſſels, not only in their coſtly lading, but in their fine paintings, carvings, and gilding, and the vaſt crouds that are ſeen upon them, and make it appear like a great fair kept upon the water

---

laſt ſurvey which *Du Halde* tells us was taken of it, which gives its wall no more than ſixty-ſeven *Chineſe* li's, or five leagues and half, of twenty to a degree, and about 466 fathom over, which is ſhort of eighteen miles (16).

(16) *Du Halde, ubi ſup. p.* 73.

THE

Preſent grandeur. *Public buildings.* *Number of inhabitants.*

THE ſtreets of the city, though narrower by much than thoſe of *Pe-king*, and other *Chineſe* towns, are however curiouſly paved, and conſequently freer from duſt and dirt. Some of them are covered in the middle with large marble ſlabs; and in the ſides with variety of pebble and other ſtones, ſo neatly inlayed, that it would be a delight to walk thro' them, if they were not ſo greatly thronged from morning to night. The city-gates, ſome of the pagods, palaces, arches, towers, and other public buildings, appear quite ſplendid, eſpecially the palace of the viceroy, who always reſides here. But the moſt curious and ſtately fabric in this city, is its octagon tower, which will be more properly deſcribed in the ſequel, among the artificial rarities of this country. The number of its inhabitants is no leſs ſurpriſing; and hath been computed by *Dionyſius Kao*, Father *Le Compte*, and others, to amount to two millions of ſouls, excluſive of its great garriſon (Q). The tribute which it pays to the crown, and the cuſtoms for imports and exports, come to an immenſe ſum: but, beſides theſe, the city ſends every year to *Pe-king* five large veſſels laden with the fineſt ſilks, clothes, and other rich commodities, in order to ingratiate itſelf with the *Tartar* monarchs (R), and to ſecure the protection of its commerce.

Territory about it.

NOTHING is more pleaſant than the territory about this city, which not only abounds with all neceſſaries, but is

---

(Q) We muſt, however, obſerve, that ſome later writers have ſtruck off near half that number, excluſive of its garriſon, which conſiſts of 40,000 men, and which the governor or lieutenant-general of the ſouthern provinces is obliged to keep up here (17). *Du Halde* hath ſaid nothing preciſely about it; ſo that the reader is at liberty to believe which ſide he will; but to us it ſeems, upon the whole, as if this laſt calculation came as much too ſhort as the other may be ſuppoſed to go beyond the real mark.

(R) Theſe veſſels, which are ſtyled *lung-y-chew*, or the ſhips of the dragon's cloathing, becauſe the emperors bear the dragon in their arms, are ſo reſpected, that every veſſel is obliged to lower their ſails to them. There is likewiſe another ſett of them, which go from *Nan-king* to *Pe-king* every *April* or *May*, with great quantities of a peculiar ſort of fiſh caught in this neighbourhood, and which are covered with ice to keep it freſh. And, tho' theſe two cities are above 600 miles diſtant from each other, we are told theſe veſſels muſt perform the voyage in eight or ten days, under ſevere penalties, that fiſh being moſtly for the emperor's uſe (18).

(17) *Corneille dictio. La Martiniere, & al. Du Halde, & al.*

(18) *Iidem ibid. Du*

moreover adorned with the greateſt variety of villas, pleaſure-houſes, turrets, gardens, orchards, and other embelliſhments, that can heighten the proſpect of it. The moſt delightful object of all theſe is a wood of about twelve miles in compaſs, and planted with ſtately pines, in the heart of which is raiſed a mount of a ſufficient height to overtop them, which is covered with temples, and other ſepulchral monuments of the antient *Chineſe* monarchs. It ſtands about ſix miles from the city; and about the ſame diſtance from it, on the ſame plain, is another mount, upon which is raiſed a ſpacious terrace of large ſquare ſtones, with four flights of marble ſteps, and, on that, a temple truly royal and magnificent. The roof is ſupported by two rows of marble pillars, finely carved and poliſhed, twenty-four feet high, and of a proportionable thickneſs: every thing elſe, both within and without the ſtructure, is anſwerable to it. The gates are lofty, and curiouſly carved in bas-relief, and inlaid with gold and ſilver. The windows are fenced with a ſmall kind of wire-net, of the ſame metal; and ſo ſurpriſingly fine, that it can hardly be perceived. Within-ſide are ſeveral ſtately thrones, inriched with pearls, and other precious ſtones of immenſe value, and the moſt excellent workmanſhip. We omit many other curious things belonging to this city, both within and without it, for want of room [x]; and ſhall only add, that it abounds with men of learning in all ſciences, and with many noble libraries, as well as rich bookſellers ſhops, furniſhed with the greateſt plenty and variety of valuable books. The paper, ink, and other inſtruments for writing and printing, do here excel all others in the empire. *Nan-king* hath only eight cities of the third rank under its juriſdiction.

Charming proſpects.

Learned men.

HAVING dwelt ſo long on the deſcription of theſe two celebrated capitals of the *Chineſe* empire, we ſhall be much more brief in the remainder not only of this, but of the other provinces, and content ourſelves with juſt mentioning what is moſt curious in every one; referring our readers, for a fuller account of them, to the authors laſt quoted in the margin.

Sû-chew.

2. THE ſecond city in the province of *Kyang-nan* is *Sû-chew*, the capital of the eaſtern diviſion called *I-tong*, and is not only large and populous, and rich enough to vie with *Nan-king* laſt deſcribed, but is, for its commodious and pleaſant ſituation, eſteemed an earthly paradiſe. It is compared to *Venice*, on account of the many canals that run through its ſtreets; but with this difference, that the one ſtands on the

---

[x] De hac vid. LE COMPTÉ, CORNEILLE, MARTINIERE, ATLAS Sinenſ. Dutch ambaſſ. to China, DU HALDE, & al. plur.

Site on freſh water.

Vaſt number of veſſels.

ſea, and this in freſh water. The canals are capacious enough to carry the largeſt barges, and are continually crouded with them. *Sû-chew*, like ſome others in *China*, may be reckoned three cities; one of which, within the walls, is computed above four leagues in compaſs; another in the ſuburbs, which extends a great way on both ſides of the canals; and a third in the barks, which are ſo many floating houſes, ranged on the water in ſeveral rows, above a league in length, many of which are equal in bulk to our third-rate ſhips[y].

Commerce.

Manufactures.

THE territory about it, and of the cities under its juriſdiction, is fertile and delightful, rich and opulent; and all carry on a conſiderable commerce not only with other parts of *China*, but with *Japan*, from which this province is divided by a narrow chanel, which the trading veſſels commonly croſs in two or three days, with a fair wind. The chief manufactures here are brocades and embroidery, which are the fineſt and cheapeſt in proportion in the whole empire. The city hath ſix ſtately gates towards the water-ſide, and as many towards the land; and a juriſdiction over one city of the ſecond, and ſeven of the third rank, all of them beautiful and rich, and about one and an half or two leagues in compaſs[z].

Mines of gold, &c.

THE other cities of this province have nothing more remarkable than what hath been already obſerved, except that of *Whay-chew*, whoſe mountains have mines of gold, ſilver, and copper, and whoſe territory is ſaid to produce the beſt tea. That of *Fong-yang-fû*, the birth-place of *Hong-vû*, the firſt emperor of the preceding dynaſty, was once deſigned by that monarch for his imperial reſidence, and a plan was drawn for making it one of the nobleſt cities in the empire: but the unfitneſs of the ground, ſcarcity of water, and other reaſons, made him exchange it for that of *Nan-king*, to which he removed his ſeat. It retains, however, ſome marks of the royal magnificence, ſuch as a ſtately temple, ſome pagods, and monuments, which the reader may find in the author laſt quoted.

Iſland of Tſong-ming *deſcribed.*

THE laſt thing to be mentioned of this province, is the iſland of *Tſong-ming*, ſeparated from it by a ſmall chanel of five or ſix leagues. It is about twenty leagues long, and five or ſix in breadth; and was formerly a barren deſart, to which robbers and banditti were baniſhed, and left to ſtarve: to avoid this, neceſſity ſoon drove them to cultivate it; after which, ſome poor *Chineſe* families came over, and helped to improve it, as far as the ground was capable of it; ſo that

---

[y] DU HALDE, ubi ſup. p. 74. LE COMPTE, MARTINIERE CORNEILLE, ſub voc. & al.

[z] Iid. ibid.

Its produce. now ſome ſpots of it yield wheat, rice, barley, and other coarſer grain; cotton, limons, and other fruits: but the greateſt product is ſalt; which is here made in ſuch plenty, as to ſerve the inhabitants, and is tranſported in vaſt quantities into the continent. This ſalt is made out of a ſort of greyiſh earth, which grows diſperſed in ſpots here and there on the north ſide of the iſland, and of the largeneſs of an acre or two.

ANOTHER part of the iſland, towards the north, produces naturally a great plenty of reeds, of which they drive a conſiderable commerce: with ſome of them they build very handſome country-houſes; and the reſt is ſold to ſerve for fuel not only to the inhabitants, but likewiſe along the coaſts. Their other lands yield them two harveſts, the one in *May*, which is of corn, rye, barley, and rice; and the other in *September*, which chiefly conſiſts of cotton and rice; which laſt is here moſt curiouſly cultivated.

City and towns. THERE is but one city in the whole iſland, which is of the third rank, and encompaſſed with high walls ſupported by good terraces, and ſurrounded with a ditch full of water: but there are in the arable lands ſuch a vaſt number of villages, that they ſeem contiguous to each other. The air is wholſome and temperate; and the country pleaſant, but interſected with a great number of canals, to prevent its being laid under water[a].

III. *The Province of* Kyang-ſi

Kyang-ſi *deſcribed.* IS bounded on the north by *Kyang-nan*; on the weſt by *Hû-quang*; on the ſouth by *Quang-tong*; and, on the eaſt, by *Fo-kyen* and *Che-kyang*. It extends itſelf from the 24th degree and one-half to the 30th of latitude, and from the 110° to the 115° 10′ of eaſt longitude. The mountains which part it from *Quang-tong* and *Fo-kyen* are almoſt inacceſſible and barren (S); but, being once paſſed over, diſcover

---

[a] DU HALDE, ubi ſup. p. 78, & ſeq. Lettres cur. & edif. vol. xi. p. 234, & ſeq.

(S) The vaſt ridges of mountains which run between this province and thoſe of *Fo-kyen* and *Quang-tong*, or *Canton*, are inhabited by a rude and ſavage ſort of people, who pretend to be independent from either the *Chineſe* or *Tartars*, and keep themſelves ſo by the inacceſſible height and ruggedneſs of their habitations, which are for the moſt part in deep caverns on the tops of thoſe mountains. From theſe they come frequently down in

Its populouſneſs the cauſe of ſcarcity.

cover very fruitful vallies, and plains exceedingly well improved. The whole province is well watered and fertile; but is ſo populous withal, that the lower lands can ſcarce ſuffice to furniſh them with a ſufficiency of corn and rice; ſo they are forced to live very parſimoniouſly; and are, on that account, become the ſubject of ſcorn and raillery among their neighbours (T): yet they commonly are endowed with an excellent genius; and many of them advance themſelves to the higheſt poſts by their learning and merit. The number of people are computed to amount to 1,363,629 families, or 6,549,800 men [b].

Lakes, rivers, &c.

THE country abounds with lakes, brooks, and rivers; ſome of the laſt very large and navigable, particularly the *Can*, or *Kan*, al. *Kyang*, which runs through the whole province, and receives a great number of others in its courſe. All theſe yield a great plenty and variety of fiſh [c], particularly ſalmon, trout, and ſturgeon; and the mountains which encompaſs it are either covered with woods, or are famed for their minerals and medicinal herbs. The lake called *Po-kyang-hû* is particularly remarkable for its largeneſs and depth, it being 300 miles in circuit, and navigable by the largeſt ſhips:

Lake of Po-yang.

---

[b] LE COMPTE, MARTINIERE, CORNEILLE, & al. [c] MARTINI, CORNEILLE, & al.

in bands to plunder the lower grounds; but dare not venture far from their dens, for fear of falling into the hands of ſome of the garriſons, which are here kept in ſtrong caſtles in good numbers, and from whom they can expect no mercy.

Great pains have been taken at different times by the government, either to ſubdue or extirpate theſe wild freebooters, but as yet without ſucceſs; tho' their reduction would be ſo much more advantageous, as the vallies between them are very fruitful; and ſome of the mountains have mines of gold, copper, and lead (19).

(T) The neighbouring provinces deſpiſe them for their frugality, which they ſtyle ſordidneſs, and for which they give them the title of mice. There are indeed vaſt numbers of them; who, not being able to ſubſiſt at home, wander about the empire under the notion of fortune-tellers, jugglers, conjurers, *&c.*; and ſome of them, who have had a learned education, are taken into families, and ſerve as tutors to their children. It muſt be owned, however, that the generality of the people of this province are much given to ſuperſtition, and hold the doctrine of the tranſmigration of ſouls; obſerve a number of heatheniſh faſts, and many other ſuch ſuperſtitious fooleries, above any other province (20).

(19) *Corneille dict. La Martiniere, Du Halde, & al.* (20) *La Martiniere ſub voc.*

it is ſaid to receive all the rivers in the province; and hath its borders covered with large towns and villages, which drive a conſiderable trade upon it. There grow likewiſe great quantities of the lyen-wha, or water-lily, upon the ſurface of it; which plant we have deſcribed in a former note [d]. What renders this lake moſt famous, is, the fine china-ware that is made in ſome of its neighbourhood, particularly in the town of *King-te-ſim*, or, more properly, *King-te-ching*, in the diſtrict of *Zhau-chew-fû*; and is the fineſt, moſt in requeſt, and made in the greateſt quantities, of any in the whole empire. The cauſe of its extraordinary beauty is ſuppoſed to be ſome peculiar property in the water; ſince we are told, that the ſame materials and workmen will not produce the like in any other place [e].

Fine porcelain manufacture at King-te-ching.

That noble town deſcribed.

THIS juſtly-famed borough, which is as populous as moſt cities in *China*, and only wants the walls to merit the name of one, is computed to have above a million of inhabitants, moſtly employed in that manufacture; the reſt being the merchants who deal in that ware, whoſe houſes take up a great deal of room, and who employ a vaſt number of workmen (U). The town extends itſelf along the banks of a fine river, a league and half; the ſtreets are long and ſtrait, tho' rather too narrow, crouded, and noiſy; and interſect each other at certain diſtances in a very regular manner, and not one ſcrap of waſte ground is to be ſpared in it. They reckoned antiently but about 300 porcelain furnaces in the place, which, we are told, are now increaſed to above 500 [f]; the clouds of ſmoke and flames of which, aſcending in different parts, ſhew at once the length, breadth, and circumference,

Number of furnaces.

---

[d] See before, p. 32. note (N).

[e] NAVARETTA, LE COMPTE, MARTINIERE, DU HALDE, & al.

[f] DU HALDE, p. 80, & ſeq.

(U) They are reckoned to conſume in this place, one day with another, 10,000 loads of rice, and one thouſand hogs a day, beſides other animals, fiſh, fowl, &c. which makes proviſions much dearer than in other parts of this province; notwithſtanding which, it is become the refuge of an infinite number of poor families, who could ſubſiſt no where ſo well; for here is employmen found for young and old, ſtrong and weak, and even the lame and blind, may get a living by grinding of colours, &c. There is likewiſe a vaſt number of hands kept employed in the barges that ply to and from this place, and extend themſelves in two or three rows on the river, ſome miles in length (21).

(21) *La Martiniere ſub voc. Le Compte, Du Halde, & al.*

of it; which, in the night, appears like a large city all on fire, or like a huge furnace, with its vaſt number of vent-holes. Strangers are not admitted to ſtay, or even lodge at night, at *King-te-ching*, unleſs ſome reſponſible perſons of the town will anſwer for their good behaviour. This regulation, joined to that which is obſerved day and night in it, and which is the ſame as in the great cities, keeps all things in good order, and ſecures the place from the attempts of an infinite number of robbers[g].

Capital cities of Kyang-ſi.

This province hath 13 fû's, or capitals, which, with the diſtricts of the ſecond and third order, under them, are as follow:

1. Nang-ſhang.

1. *NANG-SHANG*, the metropolis of the whole; which hath one city of the ſecond, and ſeven of the third rank, under its juriſdiction.

2. Zhau-chew.

2. *ZHAU-CHEW* hath only ſeven diſtricts of the third order, beſides towns and villages in great number.

3. Quang-ſin.

3. *QUANG-SIN*, which, though ſituate in the midſt of high mountains, is yet well cultivated and inhabited. It manufactures a good ſort of paper, and the beſt candles in all the empire; and hath only ſeven diſtricts of the third rank under its juriſdiction.

4. Nang-king.

4. *NANG-KING*, or *Nan-king-fû*, is pleaſantly ſituate on the lake *Po-yang* lately mentioned; and abounds with fiſh, corn, rice, *&c.*; and a kind of hemp, of which they make a good ſummer cloth. Its juriſdiction extends only over four cities of the third rank.

5. Kyew-kyang.

5. *KYEW-KYANG* is ſituate about four miles on the north-weſt ſide of the lake *Po-yang*, and on the ſouth ſide of the famed river *Yang-tſe*, which, though here at the diſtance of near 100 leagues from the ſea, furniſhes it with plenty of ſalmon, dolphins, trout, *&c.* The river, which runs along the walls of it, ebbs and flows at the new and full moon; and runs ſo ſlowly thence into the ſea, that its courſe is hardly perceived. Our author doth not tell us what juriſdiction this city hath.

6. Kyen-chang.

6. *KYEN-CHANG* hath but three cities of the third rank under it; and is only noted for a good ſort of wine made of rice, and a kind of linen much eſteemed, and worn during the ſummer-heats.

7. Fû-chew.

7. *FU-CHEW*, or *Vû-chew*, hath ſix cities of the third rank. Its walls are of a large extent; yet it hath hardly 50,000 inhabitants, it having been ſacked, and almoſt de-

---

[g] Du Halde, ubi ſup. Le Compte, & al.

ſtroyed, by the *Tartars* in the late wars; and a great part of its antient buildings lying in ruins.

8. Lin-kyang. 8. *LIN-KYANG* hath no more than four cities of the third rank under it. Its chief traffick conſiſts in oranges, with which the ſurrounding mountains, which are cut into terraces, are covered, and from whence they are ſent into the neighbouring provinces.

9. Ki-ngan. 9. *KI-NGAN* hath nine cities of the third rank. The *Kan*, or *Kyang*, river, on which it is ſituate, runs there ſo rapid, among a number of rocks which are even with its ſurface, that it requires all the ſkill of a good pilot, as well as ſtrength of hands, to paſs the current ſafely.

10. Shwi-chew. 10. *SHWI-CHEW* is divided into two parts, or cities, by the river *Kan*, which have a communication with each other by two ſtout bridges; one of ſtone, with ten arches; and the other of boats, which riſes and falls with the water. The north ſide is ſtyled the mandarin city, becauſe both the great and ſmall of that dignity dwell in it; whilſt the other is chiefly inhabited by burghers and tradeſmen. How far its juriſdiction extends, we are not told; but it is ſo happily ſituated both for health and fertility, that it is ſtyled the happy.

11. Yven-chû. 11. *YVEN-CHU* hath only four cities of the third rank under it; but is bleſſed with every convenience of life, and furniſhes the reſt of the empire with vitriol and alum, with which the country about it abounds.

12. Kang-chew. 12. *KANG-CHEW* hath twelve cities of the third rank under it; and is, beſides, a place of great traffick, as it is ſituate on the river of its name, which receives another at a ſmall diſtance; at the confluence of which is a large bridge built with boats; and, near it, the cuſtom-houſe, where veſſels are ſearched, and examined whether they have paid duty. The country about it abounds with thoſe trees from which the gyran, or varniſh for japanning, diſtils, and is ſome of the beſt that *China* affords.

13. Nan-ngan. 13. The laſt and moſt ſouthern capital of this province is called *Nan-ngan*, and hath four cities under it. It is large, populous, and rich, on account of the great reſort of veſſels to it, becauſe all the merchandizes that go to, or come from, the province of *Quang-tong* are obliged to land here: and thus much may ſuffice for this third province [h].

---

[h] De his, vide Le Compte, Corneille, La Martiniere, Du Halde, & al.

IV. *The Province of* Fo-kyen

IV. Fo-kyen *deſcribed.*

IS bounded on the eaſt by the ſea; on the weſt by *Kyang-ſi*, laſt deſcribed; on the north by *Che-kyang*; and, on the ſouth by *Quang-tong*. It is one of the ſmalleſt provinces in the empire; and extends itſelf only from the 23° and an half to the 28° 20′ of latitude, and from the 114° to the 118° of eaſt longitude; but it is ſo advantageouſly ſituate for navigation and commerce, as to be eſteemed one of the richeſt; and hath a great many forts built along the ſhore, to defend its coaſts. Theſe are ſo irregular, by reaſon of the number and variety of its bays, that it gives the inhabitants an opportunity of carrying on an illicit trade with ſtrangers, in ſpite of all the *Chineſe* prohibitions, of diamonds, and other precious ſtones, gold, quickſilver, ſpices, amber, and other commodities, of which they make a vaſt traffick and gain. *Site and commerce.* *Vaſt number of ſhips,* They maintain ſuch a vaſt number of ſhips, that, when the emperor of *China* was threatening a war againſt that of *Japan*, this province is ſaid to have offered to furniſh him with ſuch a number of them as ſhould be ſufficient to make a bridge that ſhould reach from one country to the other. And indeed moſt of their mountains, which are here in great number (W), are covered with foreſts full of large and lofty trees, fit for building of ſhips. Some of them have rich mines of iron and

(W) The *Chineſe* have an excellent way of improving theſe mountains, by cutting thoſe that are of a ſoft nature into the form of amphitheatres and terraces, one above another, and ſowing them with corn, rice, &c.; and, as the latter only grows in water, they take care to ſupply each ſuch ſpot with it, either from the ſprings that come down from the mountains, or from thoſe of the plains, which they have the art of raiſing up to the higheſt mountains, and of conveying from one mountain to another, by pipes made of bambo, which this province takes care to cultivate in great quantities for that purpoſe; ſo that every ſtage or terrace from the top to the bottom is plentifully ſupplied with water to nouriſh whatever grain is ſown upon it.

And here it muſt be obſerved, that the mountains which are formed in this ſhape, are commonly of a ſoft nature: but, where the rock is too hard to be ſo cut, or where the water cannot be eaſily conveyed in the manner above mentioned, they content themſelves with planting ſuch mountains with variety of trees for building, fuel, &c. according to the nature of the ſoil, or their own exigencies; ſo that no ſpot of ground on them is left uncultivated (22).

---

(22) *De his vid. Navarette, Martini, Le Compte, Martiniere, Du Halde, & al. mult.*

tin, and others of gold and ſilver; but theſe two laſt are forbidden to be opened, under pain of death.

Chief commodities.

THE commodities with which this province abounds, beſides thoſe already named, are, muſk, ſilks, hempen and callico cloths, ſteel, and all ſorts of utenſils curiouſly made, *&c.* Thoſe that are imported, are, cloves, cinnamon, pepper, ſander-wood, coral, amber, and ſuch-like. The countries this trades with, are, *Japan*, *Formoſa*, the *Philippine Iſlands*, *Siam*, and others, along thoſe eaſtern coaſts. The climate is hot and ſultry in ſummer, but ſerene and healthy; ſo that it produces the ſame grains, fruits, *&c.* with the other parts of the empire, and ſome in greater perfection; particularly oranges, which are here much larger, and of a more beautiful red, and have, beſides, a fine muſcadine taſte and flavour.

Diſtinct language.

Formerly a ſeparate kingdom.

THE people of this province not only ſpeak a language quite different from the *Chineſe*; but, what is ſtill more incommodious to thoſe that travel through it, every diſtrict hath a dialect of its own: even the mandarin language, which is the only one that is generally ſpoken through the empire, is underſtood but by few of them. But it muſt be obſerved, that *Fo-kyen* was formerly a ſeparate kingdom; though whether tributary to *China*, or no, we cannot learn; and the prince who governed it at the time of the *Tartaric* invaſion, who was no leſs potent than courageous, held out againſt thoſe invaders long after the reſt of the provinces had ſubmitted to their yoke. We ſhall ſpeak more fully of that war when we come to the hiſtorical part; and only hint here, that they were at length ſubdued, not by ſuperior ſtrength or valour, but by downright treachery; and to this day brook their ſubjection very unwillingly; and hence that difference of language, and their averſion to the *Chineſe*. They have, however, many learned men among them, who are not a little fond of the ſciences. The reſt of the people are generally induſtrious, witty, and affable; but, according to common report, given to all manner of vices; and notorious, above all the *Chineſe*, for cheating thoſe they deal with.

FO-KYEN hath nine fû's, or cities of the firſt rank (amongſt which they reckon *Tay-wan*, or *Tayovan*, the capital of the iſland of *Formoſa*, of which we ſhall ſpeak at the end of this article), and ſixty hyens, or cities of the third rank.

Capitals of Fo-kyen.

THE fû's, or cities of the firſt rank, are, 1. *Fû-chew*, the metropolis; 2. *Tſwen-chew*; 3. *Kyeng-ning*; 4. *Yeng-ping*; 5. *Ting-chew*; 6. *Hing-wha*; 7. *Shau-û*; 8. *Chan-chew*; 9. *Tay-whan*; to theſe may be alſo added *Hya-men*, or the port of *A-mwy*, or *Amoy*; and the iſland of *Pong-hû*, which doth likewiſe belong to this province.

THESE cities are remarkable chiefly for their largeneſs, richneſs, and populouſneſs, and ſuch other general advantages, not worth, however, a further deſcription; what is moſt worth notice in ſome of them, is as follows: *Tſwen-chew* is famed for a fine temple, adorned with two ſtately towers built of ſtone and marble, ſeven ſtories high; each ſtory hath a gallery on the outſide, around which one may walk, and view the beauties of the city and country. It hath likewiſe a bridge of extraordinary length and breadth, built with a blackiſh ſtone, and ſupported, not with arches, but with 300 ſtone pillars, ending on the two ſides with an acute angle, to break the force of the ſtream. It is ſaid to have coſt the governor that built it 1,400,000 ducats.

Tſwen-chew's *two ſtately towers.*

CHANG-CHEW, the eighth and moſt ſouthern city in this province, is ſituate on a river which ebbs and flows; over which it hath a ſtately bridge, of 36 very high arches, and broad enough to admit of ſhops on both ſides, which are ſtored with all ſorts of rich merchandizes, both of *China* and the *Indies*. Its vicinity to *Amoy*, a place of vaſt commerce, occaſions a conſtant traffick to be continually carried on between them. The neighbouring mountains produce the fineſt cryſtal, of which they make buttons, ſeals, figures of animals, *&c.*[i].

A noble bridge.

HYA-MEN, or the iſland and port of *A-mwy*, *Emoy*, or *Amoy*, is one of the moſt convenient and ſafe harbours in all *India*, on account of the road which is formed by that iſland between it and the continent; which is ſo deep and capacious, that it can receive 1000 ſhips of the largeſt ſize, which can come as near to land as they pleaſe, and ride ſafe from all winds; on which account its commerce hath increaſed to ſuch a degree, that there is conſtantly a vaſt number of *Chineſe* tranſports that trade from thence to other parts of *India*; and the emperor keeps there a garriſon of 6000 or 7000 men, under the command of a *Chineſe* general. Our *Eaſt India* company had once a factory in this iſland, which hath been ſince removed to *Quang-tong*, or *Canton*, where the merchants are better treated. *Amoy* ſtands in about 25° 33′ of latitude, and 115° 50′ of eaſt longitude. There is a number of other ſmall iſlands, not worth mentioning here, except that of *Pong-hû*, and the more large and conſiderable one of *Formoſa*.

Port of Amoy *deſcribed.*

PONG-HU is rather a group of ſmall iſlands, lying under the 23d degree and half of latitude, and 117° of eaſt

Iſlands and Port of Pong hû.

---

[i] De his vid. DIONYS. KAO apud Iſbrandz Ides, p. 148, & ſeq. MARTINI Atlas, LE COMPTE, LA MARTINIERE, DU HALDE, & al.

longitude,

longitude, and forming a kind of *Archipelago* between thoſe of *Amoy* and *Formoſa*. They are all rocky and barren, and obliged to have all ſorts of neceſſaries, and even firing, from *China* or *Formoſa*: however, the port is good, and ſecure againſt all winds, and from twenty to twenty-five fathoms deep. The *Dutch*, when they were maſters of *Tay-wan*, built a kind of fort at one end of the iſle of *Pong-hû*, to guard the entrance of it; of which nothing now remains but a few ruins, which the *Chineſe* call *Hong-mau-chay*, or the fort of the red-haired men. However, this port of *Pong-hû* is thought abſolutely neceſſary for the preſervation of *Formoſa*, or rather *Tay-wan*, which at preſent, it ſeems, draws but ſeven or eight feet of water, and is unfit for large veſſels; and therefore there is a literary mandarin now reſiding in it, to watch the ſhips that paſs and repaſs from *China*, and bring a conſiderable revenue to the ſtate [k].

Iſland of Formoſa.

When diſcovered and ſubdued.

BUT the moſt conſiderable of all the iſlands belonging to *China*, is that commonly ſtyled by the *Europeans Formoſa*, or *Hermoſa*, and, by the *Chineſe*, *Tay-van*, or *Tay-wan*, which is ſituate over-againſt the province of *Fo-kyen*, and is ſevered from it by a chanel of about twenty leagues, where narroweſt; and ſtretches itſelf from ſouth to north ſomewhat above three degrees and a half, that is, from the 22d to the 25° 40′, being croſſed a little ſouth of the middle, by the tropic of *Cancer*. It ſpreads itſelf in breadth a little more than one degree, or ſixty miles, that is, from the 117° 25′ to 118° 36′ of eaſt longitude, where broadeſt; but is much narrower at each end. The land lies high, and is very mountainous; notwithſtanding which, and its nearneſs to *China*, it doth not appear to have been known to them till the dynaſty of *Ming*, that is, about *A. C.* 1430; nor to have been in the poſſeſſion of the *Chineſe* till above two centuries after, even by the *Chineſe* hiſtorians; it being then looked upon as a barren uncultivated country, inhabited only by barbarians, and not worth their regard (X), eſpecially as *China* was then miſerably rent by their inteſtine wars.

ABOUT

---

[k] See DU HALDE, ubi ſup. p. 90, & ſeq. DION. KAO apud Iſbrands, p. 148, & ſeq. CANDIDIUS NIEWHOFF, & al.

(X) The account which the *Chineſe* hiſtorian gives us of its firſt diſcovery, is, that one of the emperor's eunuchs, called *Wan-ſan-pau*, returning home from the weſt, was driven upon it; where, finding the country as delightful as the inhabitants were barbarous, he ſtaid ſome time, in hopes of making ſome diſcoveries, which might be worth carrying to his maſter; tho'

Japaners *land at it, and then the* Dutch.

Their ſtratagem.

Fort.

About the end of the year 1620, a *Japaneſe* ſquadron landing on the iſland, the commander, thinking it worth conquering, left part of his men there, with orders to get what intelligence they could to forward his deſign. Not long after, a *Dutch* ſhip was driven into it by a ſtorm, in its courſe to and from *Japan*; and landed in it, the *Japaneſe* being in no condition to oppoſe them; and, finding the country to their liking, and very commodious for trade, did, by a ſubtle ſtratagem, obtain leave of them to build a houſe, which was not to contain more ground than an ox-hide would incloſe: but, having cut the hide into very narrow thongs, gained ground enough to build a large fort, which they called *Caſtel Zelandia*, *Anno* 1634. The *Japaneſe* highly reſented the treachery, when they found that the fort made them maſters of the only paſſage by which a large ſhip could enter the iſland: but, whether they found themſelves too weak to reſiſt them, or whether they heard no more of their commander, or on ſome other diſcontent, they left them maſter

tho' all the benefit he reaped from his inquiries, was only the knowlege of ſome few plants and medicinal herbs, which have been uſed in *China* ever ſince with good ſucceſs.

The next was the commander of a *Chineſe* ſquadron, named *Yu-ta-yew*, who, in his cruiſe on the eaſtern ſea, had a bloody engagement, *A. C.* 1564, with a corſair, who had ſeized on the iſland of *Pong-hû*; and, after five hours ſharp conteſt, had forced him to retire towards the coming on of the night. *Lin-tau-kyen*, who commanded the corſair, thought of having refreſhed his troops in that iſland, and to have renewed the onſet the next morning; but found the entrance into it blocked up by part of *Yu-ta-yew*'s ſquadron, whom that experienced commander had ſent on that errand: ſo that, finding his men too much weakened and intimidated to force an entrance into the port, he judged it more prudent to ſteer his courſe towards *Formoſa*. *Yu-ta-yew* purſued him thither; but, being unacquainted with the entrance into the port, and finding the ſea too ſhallow, he returned to the iſles of *Pong-kû*, made himſelf maſter of them, and left a ſtrong garriſon in the port. The news of his ſucceſs were received at court with joy, and a literary mandarin was ſent from thence to govern thoſe iſlands.

In the mean time *Lin-tau-kyen*, who was landed in *Formoſa* (which the *Chineſe* hiſtorian, quoted above, ſays, was then uncultivated, and inhabited by barbarians), finding it not anſwerable to his ambitious views, maſſacred all the natives that fell into his hands; and, by an unparalleled piece of inhumanity, made uſe of their blood to caulk his ſhips; and ſailed thence to *Quang-tong*, where he ſoon after died miſerably (23).

(23) *Vid. Du Halde, ubi ſup. p.* 60.

Become maſters of the iſland.

of it, and returned home. This is the account we have of their firſt ſettlement there, partly from the *European* [k], and partly from their own writers; to which we ſhall only add, that the *Dutch*, finding themſelves now ſole maſters of the iſland, the natives not being in a condition to oppoſe them, built a new fort, with four demi-baſtions, over-againſt that of *Zelandia*, by which they quite ſecured the entrance into the port. How they were afterwards driven out of it, and that iſland; or at leaſt the weſtern part of it became, with the reſt of the *Chineſe* empire, ſubject to the *Tartars*, will be beſt ſeen in the hiſtorical part. It is now time to ſay ſomething of the iſland, and its inhabitants.

The coaſts and country deſcribed.

Climate.

Soil, produce.

THE coaſts of it are rocky, and high all around, and without any harbours or creeks to come into it; which makes it ſtrong by nature, and difficult to be invaded, there being but one bay, *viz.* that of *Tay-wan*, which is at the mouth of a river, at which any ſhip of bulk may approach it; and this is ſo narrow, and ſo well defended by forts and high rocks on each ſide, that there is no entering it by ſurprize; tho', when the ſhips are once got in, they are ſafe, and ſheltered from all winds. The climate muſt of courſe be very hot in ſummer, when the ſun is vertical over it; but, as it lies high from the ſea, the air is moſtly ſerene and healthy, and the ſultry heat allayed by conſtant breezes which fan it on all ſides. The ſoil is moſtly mountainous, eſpecially on the north ſide; and yet is fertile enough to produce a more than ſufficient quantity of rice, which is here uſed inſtead of wheat, to ſupport its inhabitants, beſides a great variety of excellent fruits, ſome of them unknown to us; as the bananas, ananas, papayas, goyavas, cocoes: others ſuch as ours, but vaſtly finer, as peaches, apricots, figs, grapes, pomegranates, cheſnuts, and ſome of the fineſt citrons and oranges. It likewiſe produces ſeveral ſorts of ſpices, phyſical and other herbs and roots, and great plenty of ſugar, tobacco, tea, and other plants. And much greater plenty and variety might the iſland produce, were the natives ingenious and induſtrious in cultivating and improving every ſpot to the beſt advantage, like the *Chineſe*: but the men are, it ſeems, above minding agriculture, as fit only for women and ſlaves; whilſt hunting, fowling, and other ſuch manly ſports, are their chief exerciſe and delight, the country abounding every-where with all manner of game. They have ſome large rivers, which, though not of any length, yet furniſh them with plenty of fiſh. Their mountains have rich mines of gold, ſilver, copper, and ſulphur: this laſt in ſuch great abundance, that it makes the iſland liable to frequent and dreadful earthquakes. The vallies afford plenty of paſture for their cattle, oxen, ſheep, goats, hogs, and deer of various kinds; and the woods, we are told by ſome authors, are no leſs infeſted with tygers, leopards, and other wild creatures, of the furs of which the natives make a conſiderable traffick. This is the account we have of the iſland, not only from ſome of our *Europeans*, but likewiſe from the *Chineſe* writers: but theſe extend it only to that part of it which is under their dominions, which they ſtyle the northern; but which is at beſt but a ſmall and inconſiderable ſlip of it, in compariſon to the whole, as the reader may ſee by the account and map which the Jeſuit miſſionaries have ſince given us of it, in a letter to Father *Du Halde*, written *Anno* 1715, and publiſhed by him in his *Recueil*, *Anno* 1720 †; from which it plainly appears, that the *Chineſe* dominions in it extend but little more than three degrees along the coaſts; and but a few leagues to the inland, which is interſected all the way by high and inacceſſible mountains, over which they never venture to paſs.

---

[k] See DU HALDE, ubi ſup. p. 90, & ſeq. DION. KAO apud Ilbrands, p. 148, & ſeq. CANDIDIUS NIEWHOFF, & al

Rich mines.

Beaſts.

As to the ſouthern, and by far the largeſt, part of the iſland, we much queſtion whether they have any knowlege of it. However, they have ventured to deſcribe it, and its inhabitants, after their uſual way; the one as a rocky barren wilderneſs; and the other as ſo many wild ſavages, but one degree removed from brutes. But, as their ſingular contempt for all other nations gives us but too much reaſon to think their account of the latter to be exaggerated to their diſadvantage, and with a deſign perhaps to inſinuate as if the whole iſland had been much alike till the former became ſubject to them; we ſhall give the remainder of their contemptuous picture of it in the margin (Y); and go on here with what we find moſt worthy of credit on this head.

The Chineſe *account of one part of it.*

SURE

---

† Lettres edif. & curieuſ. vol. xiv. p. 16, & ſeq.

(Y) The *Chineſe* divide this iſland into two parts, which, they ſay, are ſevered by ſuch high ridges of mountains, that they have hardly any communication one with another. The one, which is neareſt to *China*, and now ſubject to it, they deſcribe in the manner we have done above; but the other they repreſent as barren, wild, and inhabited only by barbarians given to all manner of vices, and ſtrangers to even the moſt common virtues, and without any traces of religion or morality: According to their accounts, theſe live in poor cottages made of dirt

The inhabitants deſcribed.

Sure it is that the *Chineſe* writer often quoted (who, by the way, makes no ſuch diſtinction between the northern and ſouthern)

dirt and bamboes, and covered with ſtraw, raiſed on a kind of terrace about three or four feet wide, and built in the form of a tunnel inverted; the largeſt of them from thirty to forty feet in diameter, and with partition-walls; all of them without chairs, benches, tables, beds, or any kind of moveables. In the midſt is a kind of hearth, or fire-place, raiſed about two feet from the ground, where they dreſs their diet, which is commonly rice, and other ſmall grain; and the game, which they either kill with their arrows or darts, at which, tho' they are of the plaineſt make, they are ſo expert, that they will ſhoot pheaſants, and other birds, with as much certainty as we can with a gun; or, which is ſtill more ſurpriſing, which they catch by dint of running, they being ſwifter of foot than the fleeteſt horſes.

They are no leſs ſlovenly in their diet than in their houſe-furniture, having neither diſhes, ſpoons, plates, trenchers, or any thing to put their victuals in, except a piece of wood, or mat, out of which they feed themſelves with their paws like monkeys. They eat their fleſh and fiſh half-raw, and their beds are only the leaves of ſome trees common to their country, with which they litter their bed-chamber, and ſo lay themſelves down to ſleep. Their whole apparel is a ſingle cloth, which covers them from only from the waiſt down to the knees; but, in lieu of other finery, they have a much more coſtly way of adorning their bodies than the proudeſt of our beaux and belles, *viz.* painting or imboſſing on their bodies the figures of beaſts, birds, plants, *&c.* the operation of which puts them to ſuch exquiſite pain, that it would in all likelihood kill them, were the complete ornament to be put on at once; to prevent which, they take up ſeveral months, or even a whole year, to go through it; ſo that they muſt be contented to undergo every day ſome conſiderable torture, to obtain their finery, and diſtinguiſh themſelves from the vulgar: for it is not every one that is permitted to wear theſe marks of diſtinction, but only ſuch as have, in the judgment of the moſt conſiderable men in their canton, or village, excelled in ſome manly exerciſe, ſuch as hunting, running, *&c.* whilſt the reſt muſt be content with ſome few ſcars over their faces, arms, *&c.* They are all allowed, however, to blacken their teeth, wear bobs in their ears, bracelets above their wriſts and elbows; collars and necklaces conſiſting of ſeveral rows of ſmall grains of different colours, with coronets of the ſame round their heads, which commonly end on the top with a large tuft made of the feathers of cocks, pheaſants, *&c.* which they pick, and ſtick up with great care. So that, according to our author (24), whoever can form an idea of theſe fantaſtical ornaments on

the

---

(24) *Du Halde, ubi ſup. p.* 28, *& ſeq.*

ſouthern) gives the whole country in general a much higher character, when he ſays, that it is a very beautiful iſland, naturally fruitful, and bleſſed with a ſerene and healthful, as well as temperate air; extraordinarily well ſituate, in the neighbourhood of *Japan*, *China*, and the *Manillas*, and capable of carrying on a conſiderable commerce eaſtward and weſtward; it being poſſible for ſhips to ſail to and from it the whole year round[1]; and, as to the character of the natives, even of thoſe that are ſtill unſubdued, *Du Halde* gives us a ſhort relation out of their *Chineſe* accounts, which is far more to their advantage than to that of their polite invaders, and as well worth inſerting here.

A horrid inſtance of Chineſe *treachery.*

THE *Chineſe*, ſays the account, who knew there were gold mines in *Formoſa* before they ſubdued it, went in ſearch of them as ſoon as they got poſſeſſion of it. But, as they found none in that part of which they were maſters, they reſolved to examine the eaſtern part, where they were aſſured they lay: but, being unwilling to hazard their lives in croſſing the high mountains that parted them, they equipped a ſmall ſhip, to go thither by ſea. The inhabitants received them with ſurpriſing kindneſs, offering them houſes, proviſions, and all ſorts of aſſiſtance. They continued there eight days; but ſtill found all their inquiries after the mines to prove ineffectual (whether by the fault of the interpreter, who might perhaps have appriſed the natives of their deſign, or elſe through their own politic fear of giving them cauſe of ſuſpecting them, whom they knew to be but too jealous of the *Chineſe* power); ſo that, of all the gold they came in queſt of, they found none but a few ingots lying in the cottages, of which the poor people made no account. But theſe proved a dangerous temptation to the *Chineſe*; who, vexed at their ill ſucceſs, reſolved at leaſt to get at them, though by a moſt inhuman ſtratagem; and, having equipped their ſhip, by the help of thoſe hoſpitable natives, who furniſhed them with all neceſſaries for their return, they invited them to a great entertainment, by way of acknowlegement; and, having made them all drunk, cut their throats whilſt they were aſleep, carried off the ingots. The conſequence of this bloody

---

[1] DION. KAO, ubi ſup. p. 149.

the body of a man of a ſlender eaſy ſhape, olive complexion, with ſleek hair hanging negligently over his ſhoulders, and all his clothes a piece of linen two or three feet long, and covering him from the waiſt to the knees, will have a true picture of a native of the ſouthern part of *Formoſa*.

Severely revenged.

treachery was, that, the news of it being ſpread through the eaſtern part of the iſle, they all armed, and entered into the northern part belonging to the *Chineſe*, and maſſacred man, woman, and child, without mercy, and ſet fire to ſome of their habitations. From that time theſe two parts of the iſland have been at conſtant war with each other[m]; and hence moſt likely it is that the *Chineſe* give them ſo diſadvantageous and undeſerved a character.

European *writers account of* Formoſa *abſurd.*

The *European* writers have not been more favourable to them; and *Candidius*, the chaplain to the *Dutch* factory there (whom, by the way, *Niewhoff*, and moſt of the reſt, have either copied, or taken moſt of their accounts from him, and left out what appeared too abſurd to be credited), and who pretends to have reſided ſome time among them, hath painted them even in more diſagreeable, tho' different colours, than the *Chineſe*. The reader may ſee the ſum of what they ſay of them, and of their religion, cuſtoms, *&c.* in the margin (Z). What the *Chineſe* add concerning that part which is ſubject

---

[m] Du Halde, ubi ſupra, p. 87.

(Z) According to *Candidius*, and his followers, the *Formoſans* are tall, ſtout, and ſwarthy, rude and barbarous, and go quite naked ſix months in the year. They have neither religion, laws, nor moral virtue; though others, likely upon better evidence, have ſince repreſented them as polite, affable, and ingenious, and covering their middle parts with a girdle, when the hot ſeaſon doth not permit them to wear any other cloathing. Their women, who are ſtill more modeſt, wear a ſhort petticoat about their thighs, and a ſhort cloak about their ſhoulders; which, however, they make no ſcruple to pull off three or four times a day, to waſh themſelves at their own doors. They are ſmaller of ſtature, and leſs ſun burnt, than the men, and agreeable enough in their perſons and temper. Men may marry two or three of them, but not till they are fifty years old: neither are their wives ſuffered to bring forth children till they have paſſed the thirty-ſeventh year of their age. If any of them be found pregnant before that time, the juibus, or prieſteſs (for they have no prieſts in the iſland), is ſent for, and obliged to ſtamp upon their belly till they miſcarry.

This is the account *Candidius* gives of that unnatural cuſtom; of which it is hardly needful to obſerve the abſurdity, ſince ſuch an unnatural violence would wholly incapacitate thoſe females from pregnancy long before the thirty-ſeventh year of their age: beſides, it is well known, that, in thoſe hot climes, women begin ſo early to bear children, that they ſeldom, if ever, have any after the thirtieth year. However, our author, if you will credit him, gravely aſſures us, that he had converſed

Their dreſs.

ſubject to them, is as follows: Theſe, being ſituate ſome degrees more northward, cover themſelves with the ſkins of ſtags, which they kill in hunting, and of which they make themſelves a ſort of coat without ſleeves. They wear a bonnet made of the leaves of bahanas, in form of a cylinder, which they adorn with coronets placed one over another, and

conversed with one of thoſe women, who had been forced to ſubmit to this unnatural cuſtom ſeventeen times; but told him, that ſhe, having now attained to her thirty-ſeventh year, was in no ſmall hopes of becoming the real mother of ſome children (25).

The ceremonies uſed towards their dead are no leſs ſtrange and unnatural. They neither bury nor burn them; but lay their bodies to dry over a ſlow fire, made under a kind of low ſcaffold made of bamboes, which cauſes the body to give a moſt diſagreeable ſmell. From this ceremony, which laſts full nine days, they proceed to the next, which is, to wrap up the dried corps in a mat, and lay it on a higher ſcaffold raiſed within the houſe, over which they rear a kind of canopy made of ſhreds of ſilk, cotton, linen, *&c.* It is left to lie in that ſtate till the third year, when they take it, or what is left of it, down, with ſome kind of ſolemnity, and depoſit it in a proper place under-ground. At each of theſe three ceremonies an entertainment is made to the relations and friends, accompanied with muſic, dancing, *&c.* at which the jebuſes, or prieſteſſes, are likewiſe invited to act their antick part.

Theſe prieſteſſes are rather a kind of jugglers, who, in their worſhip, which conſiſts in the ſacrifice of ſome hogs, deer, rice, *&c.* work themſelves into a kind of phrenſy by their ſongs, indecent poſtures, invocations, *&c.* after which, they pretend to ſee ſtrange viſions, to tell fortunes, to foretel the weather, drive away evil ſpirits, *&c.* all which is readily believed by the people. And in theſe, and ſome other ſuch-like ſuperſtitious ceremonies, our authors tell us, conſiſts all their religion, and without the leaſt ſign of their having any notion of a Deity: tho' others, with much greater probability, aſſure us, that they have temples and idols in almoſt as great number and variety as they have in *China*; and if what ſome add, of their laying a pitcher or veſſel of clean water near the dead bodies, for the ſoul to come and waſh itſelf every day, be true, they muſt be allowed to have alſo ſome imperfect notion of its immortality, and of its being in ſome ſtate of bliſs or puniſhment; which ſome tell us they believe to conſiſt, the one in their being removed into ſome places full of all manner of refreſhments; and the other, in their being confined to others full of all manner of filth, ſtench, and miſery (26).

---

(25) *Candid. Deſcript Inſul. Formoſ.*

(26) *Id. ib. Nieuhoff, Rechteren, & al. Vid. & Du Halde Eng. p.* 87, *& ſeq.*

faſtened with very narrow bands, or little locks of hair, of various colours; and the top they adorn with a creſt, or tuft of feathers, like thoſe in the ſouth. The dreſs of the women differs but little from that of the men, except in their coats being ſomewhat longer and finer, and their head-tire a little more bedecked with finery.

Wiſe way of courtſhip and marriage.

IN their marriages they are leſs barbarous than the *Chineſe*; for they neither buy their wives, nor ſuffer the parents, or go-betweens, to ſettle the bargain, without the liking of the parties moſt concerned; but every young couple chuſe each other, without regard to fortune, family, or any inducement but reciprocal affection and liking, their parents having ſcarce any hand at all in the match. The courtſhip is commonly begun by the young man; who goes, at the head of ſome muſicians with their inſtruments, and ſerenades the laſs he hath taken a fancy for, at her own houſe, for ſeveral days. If ſhe approves of him, ſhe goes out without any farther ceremony, and ſettles the terms with him; and both acquaint their parents with them, who then prepare a marriage-feaſt for them. This, contrary to moſt other nations, is done at the bride's father's, which the new ſon-in-law from thenceforward looks upon as his own, and himſelf as the ſupport of it, never returning more to his father's houſe but as a viſiter. Hence the parents look upon daughters as greater bleſſings than ſons, becauſe they procure ſons-in-law, which become the ſupport of their old age.

Government.

IN their way of government, they ſtill retain ſome of their antient form, notwithſtanding their ſubjection to the *Chineſe*; each town chuſing three or four of the antienteſt, or of the greateſt repute for probity and wiſdom, to be their judges, to determine all cauſes and differences that ariſe among them, abſolutely; and if any one refuſe to ſubmit to their deciſion, he is immediately driven out of the town, without hopes of ever being re-admitted into it; nor dares any other receive him.

FROM that time the *Chineſe* have divided their lands into three hyens, or diſtricts of the third rank, each under a particular governor, and other officers, ſubordinate to that of the capital of *Tay-wan*, as this laſt is to the viceroy of *Fo-kyen*, the metropolis of the province. The tribute they pay to the *Chineſe* court conſiſts chiefly in rice, and the ſkins or tails of ſtags, and other ſuch commodities as the iſland affords; to levy which, there is in every town or diſtrict a *Chineſe* officer, who learns their language, and ſerves as an interpreter to the mandarins. And both theſe treat them with ſuch tyranny and oppreſſion, as quite tires their patience: inſomuch that, of

Tribute.

twelve diſtricts that were ſubject to them on the ſouth, three of them have ſince revolted, driven their interpreters away; and united themſelves to their eaſtern countrymen, who live free from tribute and foreign ſubjection. The *Chineſe*, however, pretend, that many other cantons have ſubmitted themſelves to the preſent emperor, and that they are in hopes that the reſt will in time follow their example. However, it plainly enough appears from the map that was ſince made of their dominions in it, and publiſhed by the Jeſuits *Anno* 1720 *, that they have rather loſt than gained ground in it; and, from all that we have hitherto met with, that they were never maſters of one-eighth part of it.

How and when diſcovered.

We may add, that, notwithſtanding its vicinity to *China*, it doth not appear that it was diſcovered till about the year 1430, in the reign of the emperor *Siven-ti*, of the *Ming* dynaſty, when the eunuch *Owan-ſan-pao*, in his return from a voyage into the weſt, was caſt upon it by a ſtorm. Here finding the country inviting, tho' the people ſeemed to him ſomewhat ſavage, he ſtaid to get what intelligence he could of the iſland, to bring to that monarch; but to no purpoſe; and all he could bring away from thence, was only a few phyſical plants, which have continued in great vogue among the *Chineſe* ever ſince †. How they came afterwards to make themſelves maſters of it, will be more properly ſeen in their ſubſequent hiſtory. In the mean time we will conclude the character of theſe iſlanders in the remarkable words of our author [n]. They are ſtyled barbarians by the *Chineſe*, yet appear to have truer notions of wiſdom than ſome of their philophers. One finds among them, even by their own confeſſion, neither cheating, thieving, quarreling, nor any lawſuits, except againſt their interpreters. They practice all the duties of equity and mutual benevolence; and whatever is given to any of them muſt not be touched by him, till thoſe, who ſhare in the labour, partake of the wages.

Some Dutch *converts among them.*

As to their religion, we ſhall only add to what hath been ſaid in the laſt note, what ſome *Dutch* writers affirm, that many of thoſe iſlanders had been converted to Chriſtianity during the ſhort time of the *Dutch* factory at *Tay-wan* °. And *Du Halde* accordingly tells us, that, upon the *Chineſe* coming thither, they found ſeveral of them who underſtood *Dutch*, read their books, made uſe of their characters in writing, and had ſome fragments of Scripture in the ſame language ſtill in their hands. Theſe, ſays the ſame author, worſhip no idols, and even abhor every thing of that nature. They neither perform religious worſhip, nor ſay any prayers; yet we have met with ſome of them who had the knowlege of one Supreme Being, Creator of heaven and earth, in three Perſons, Father, Son, and Holy Ghoſt. They likewiſe knew that our firſt parents were called *Adam* and *Eve;* and that they had, by their diſobedience, brought down the anger of God on themſelves and their poſterity; and that recourſe was to be had to baptiſm, to waſh out that ſtain. They were likewiſe acquainted with the form of that ſacrament, tho' they could not tell whether they had been baptized, or not. Thus far *Du Halde* [p].

---

* Lettr. cur. & edificat. recueil 14. p. 18, & ſeq.

† Id. ibid. p. 56.

[n] Du Halde, ubi ſup. p. 90.

° Candidius, Niewhoff, & al.

Tay-wan fû *deſcribed.*

We ſhall conclude the account of this iſland with a deſcription of its capital, and its commodious harbour. We have already taken notice, that it was called *Tay-wan*, or *Tayovan*, and was one of the nine fû's, or capital cities, of the province of *Fo-kyen.* It is large, populous, and well-built, and drives a conſiderable commerce; inſomuch that it is reckoned little inferior to moſt cities in *China.* It abounds

Commodities.

with all ſorts of commodities and proviſions, either of its own produce, or which are brought thither from other countries; ſuch as rice, corn, ſugar, wine, tea, tobacco, ſalt, and a kind

Fine ſtreets.

of dried veniſon, much admired by the *Chineſe.* The ſtreets are ſtrait as a line; and covered, during the ſeven or eight hot months of the year, to keep off the heat of the ſun. They are not above thirty or forty feet wide; but all well paved and clean, and ſome of them about three miles long.

Shops, &c.

All the houſes on each ſide belong to dealers, whoſe ſhops are ſtored with all ſorts of rich goods, ſuch as ſilks, china-ware, japan-work, gold and ſilver utenſils and trinkets, *&c.* all ranged in a moſt delightful manner, in which art the *Chineſe* excel; ſo that theſe ſtreets look rather like the galleries of our exchanges, where nothing is to be ſeen but ſhops richly furniſhed; and would be viewed with greater pleaſure, were they not ſo continually thronged. Both the *Tartars* and *Chineſe* live in this and the other two cities very peaceably; and more of the latter would in all likelihood come over, and ſettle in it, if the former, jealous of their becoming too numerous, and ſhaking off the yoke, did not prevent it (A).

There

---

[p] Candidius, Nieuhoff, & al.

(A) There is no doubt but the commodious ſituation of this iſland would induce a much greater number of *Chineſe* fami-

lies

There is likewiſe a good number of natives that live among them, but they are moſt of them ſervants to the other two.

Garriſon forces.

THE city of *Tay-wan* hath neither walls, nor any fortifications, but is defended by a numerous garriſon. The *Tartars* have in the iſland no leſs than 10,000 horſe and foot, under the command of a lieutenant-general and two major-generals, and a proportionable number of other officers, who are all duly changed every three years, or oftener, if need require it. The two other hyens, or cities of the third rank, are *Fong-ſhau* and *Chu-lo,* which are moſtly inhabited by *Chineſes,* and kept under by a ſufficient number of troops. They have likewiſe ſome conſiderable villages; but no forts, except that of *Ngan-ping,* ſituate at the foot of the caſtle of *Zelandia,* and inhabited by about 400 or 500 families. The garriſon of it amounts to 2000 men, under the command of a major-general.

Ngan-ping *fort.*

Port

THE port is pretty good, and ſheltered from all winds, but the mouth of it becomes every day more and more difficult. It had formerly two entrances; the one called *Ta-kyang,* where the greateſt ſhips might ride with eaſe; and the other *Lo-ulh-men,* where the bottom is rock, and hath not above nine or ten feet of water at the higheſt tides. The firſt of theſe is now become impracticable, ſome places not having above five feet of water, and thoſe where it riſes higheſt not above ſeven, and is moreover choked up by the ſea rolling daily freſh quantities of ſand into it [q]: to which we may add, what a modern traveller was told there, that the *Tartars,* after their conqueſt of *China,* ordered this harbour to be ſpoiled, to prevent the *Chineſe,* then in rebellion againſt them, from fortifying themſelves in it; and commanded the foreign merchants to come and trade in the main [r]. But the *Dutch* formerly entered the port by that way; at the entrance of which they had built

become almoſt uſeleſs.

---

[q] DU HALDE, ubi ſupra, p. 88. & al.

[r] See DAMPIER's voyage, vol. i. p. 421.

lies to come and ſettle in it, for the ſake of traffick; but, as that cannot be done without a particular paſſport from the *Chineſe* mandarins; nor this be obtained without giving ſome ſufficient ſecurity to them, there are very few who venture to grant them, except ſome of the rapacious ones, who do it underhand, and are well paid for it. The reſt are, on the contrary, very careful to examine all paſſengers that go to, or come from, the iſland; leſt, if they ſhould become too powerful there, they ſhould ſeize on it, and cauſe ſome great troubles in the empire; and it is to prevent it, that they maintain there ſuch a number of forces, to keep them in awe.

the two forts laſt mentioned, to prevent either *Chineſe* or *Japaneſe* veſſels coming into it.

Thus much may ſuffice for the iſland of *Formoſa*; in the deſcription of which, we have wholly overlooked a fabulous account of it written in *Engliſh*, and tranſlated into other languages about forty-nine years ago, by a pretended native of the place, and convert to Chriſtianity; but in ſuch a romantic ſtyle, and fraught with ſuch monſtrous abſurdities, as if he had rather deſigned to ruin, than to eſtabliſh the credit of it. Our chief motive, therefore, for mentioning it here, is, that that author, who is ſtill in *England*, having long ſince ingenuouſly owned it to be a vile forgery, to his acquaintance, and within theſe few years, in print, in a late geographical work †; and expreſſed a deſire that thoſe, who had read that work, ſhould know what judgment to make of it, from his own free confeſſion; we thought it would not be unſerviceable to the public, to hint thus much of it here, till that more full account come out which he hath written concerning that ſhameful impoſture, and the fatal means by which he was unwarily drawn into it; and which, he there tells us, he deſigns to have publiſhed after his death, when there will be leſs cauſe of ſuſpecting him of having diſguiſed or palliated the truth.

V. *The Province of* Che-kyang, *or* Tſe-kian.

The Province of Che-kyang *deſcribed.*

Fertility and opulence.

THIS province, formerly the reſidence of ſome of the antient monarchs, and one of the moſt conſiderable on account of its maritime ſituation, extent, riches, and populouſneſs, is bounded on the ſouth by *Fo-kyen*, laſt deſcribed; on the north and weſt by *Kyang-nan* and *Kyang-ſi*; and, on the eaſt, by the ſea. It extends itſelf from the 27th to the 31° 20′ of latitude, and from 116° to almoſt 120° of eaſt longitude, according to the meridian of *Paris*. The climate of it is ſerene and healthy; and the inhabitants very ſtout and numerous, amounting, according to their regiſters, to 1,242,135 families, or 4,525,700 men. It is ſo rich and fertile, that the *Chineſe* ſay of it, that, next to *Nang-king*, this is the paradiſe of arts, and the paradiſe of the gods [s], on account of its plentiful flow of all things. The country is ſo beautifully variegated with well cultivated mountains, fruitful vallies, and plains, that there is not a ſpot in it which is not turned to advantage. It is moreover interſected by a multitude of rivers and canals, the laſt cut wide and deep, and lined on both ſides with ſome hewn ſtone; the plains of which on both ſides have a communication with each other by a vaſt number of bridges; ſo that one may travel through the whole province either by land or wa'er; and the many ſprings which fall down from the mountains and large lakes, with which it abounds, contribute no leſs to its fertility.

---

† See the Complete Syſtem of Geography, part ii. p. 251.

[s] Kao, ubi ſup. Martini, Le Compte, Martiniere, Du Halde, & al.

Noble ſilk manufacture.

BUT their greateſt manufacture is that of ſilk, which is here the fineſt, and more richly and curiouſly wrought with gold and ſilver, than in any other province; and yet is ſo cheap, that a good ſilk ſuit will coſt leſs than one of the moſt ordinary cloth in *Europe*. The tribute they pay of it to the emperor is ſaid to amount to 370,466 pounds of raw, and 2574 of wrought, beſides ſome other quantities of the fineſt, ſent as a preſent to the court, by the imperial barges called *Lung-y-chew*. What is ſent beſides from this province into others of the empire, and what is exported into *Japan*, the *Philippine Iſlands*, *India*, and *Europe*, amounts to an immenſe quantity, notwithſtanding their having ſtill a ſufficiency left to ſupply their own wants at ſo cheap a rate. The truth is, the inhabitants employed in it are not only very numerous, but have an excellent genius at cultivating and improving every branch of that manufacture from firſt to laſt; and as experience hath taught them long ſince, that thoſe worms yield the fineſt ſilk which are fed on the tendereſt mulberry-leaves, they take ſuch care to have a conſtant ſupply of young dwarf mulberry-trees for that purpoſe, that they are able to produce the greateſt quantities of that kind.

Improvement on it.

THIS province is famed for making the beſt hams, and for the great quantities of candles which they make from a certain tree called *U-kyew-mu*, or tallow-tree, of which we ſhall ſpeak among their natural rarities. They have likewiſe here a curious ſhrub, with a ſmall white flower, not unlike our jeſſamin, but with more leaves; and of ſuch fragrancy, that one ſingle flower will perfume a large room, ſome ſay a whole houſe. Theſe ſhrubs are in ſuch eſteem among the *Chineſe*, that they cultivate them with the ſame care as we do orange and other exotic plants, to preſerve them from the rigour of the weather. Some parts of *Che-kyang* produce ſuch infinite quantities of muſhrooms, that they ſend them, ſalted and dried, all over the empire; and theſe, when they have been ſoaked awhile in water, reſume their freſhneſs and taſte as if they were newly gathered.

Curious plants and flowers.

Fiſh.

Bamboes

Canals.

THE lakes and rivers yield great variety of excellent fiſh, particularly the golden one, which will be deſcribed among the natural rarities, and the fineſt crayfiſh in all the country. This province likewiſe produces the greateſt quantities of bamboes, there being in ſome parts whole foreſts of them. Theſe are very large and hard, and of vaſt uſe to the *Chineſe*; and, though hollow within, and divided into joints, are very ſtrong, and will bear a great weight. They are eaſily ſlit into thin ſlips, of which they make their mats, boxes, combs, *&c.*; and, being hollow from end to end, are likewiſe uſed either to convey water from place to place, or for teleſcopes, or to ſerve as tubes, caſes, and other ſuch utenſils. The whole country is not only every-where cultivated to the beſt advantage; but the plains are interſected with a vaſt number of canals, which ſwarm, as well as their rivers, with multitudes of veſſels of all ſorts and ſizes, ſome of them beautifully carved and gilt without, and neatly furniſhed within. The inhabitants are ingenious, polite, and courteous to ſtrangers, but are reported to be horribly given to ſuperſtition[a].

CHE-KYANG hath eleven capital cities, or cities of the firſt rank, and ſeventy-ſeven of the ſecond and third rank; beſides eighteen fortreſſes, moſt of them upon the ſea-coaſts, and large and populous enough to paſs in other countries for conſiderable cities, to which we may add a prodigious number of large towns and villages.

Cities of the firſt rank.

THE chief cities, or fû's, are, 1. *Hang-chew*; 2. *Kya-hing*; 3. *Hu-chew*; 4. *Ning-po*; 5. *Shaw-hing*; 6. *Tay-chew*; 7. *Kin-wha*; 8. *Kyu-chew*; 9. *Yen-chew*, or *Nyen-chew*; 10. *Wen-chew*; 11. *Chu-chew*.

Hang-chew *deſcribed.*

Extent, inhabitants, and

1. *HANG-CHEW*, the metropolis of the province, and, according to the *Chineſe*, the paradiſe of the world, is one of the largeſt, moſt populous, beſt ſituate, and richeſt, of the empire. Its circumference, which is almoſt oval, is computed near twelve miles, beſides the ſuburbs, which are of a prodigious extent: and the number of its inhabitants, which amounts to a million (B). The walls of the city are lofty, ſtrong,

---

[a] KAO, ubi ſup. MARTINI, LE COMPTE, MARTINIERE, DU HALDE. & al.

(B) Father *Martini* hath made it pretty evident (27), that this is the very ſame city that *Paul* the *Venetian* had deſcribed under the name of *Quin-ſay*, and particularly with relation to the

(27) *Atlas Sinenſ. ſub Quin-ſay.*

Rich ſilks.

ſtrong, and thick; the ſtreets fair and ſtrait, though narrow; and the ſhops richly and beautifully ſet out. It hath a prodigious number of bridges over the canals that run thro' it, and the greateſt variety of arches, and triumphal monuments, erected to the honour of mandarins, and other conſiderable officers of the higheſt rank and merit; all which are beautifully erected in the piazzas, and places of greateſt reſort. It hath, beſides, four large towers of conſiderable height, adorned with galleries, carvings, gildings, *&c.* after the *Chineſe* manner. The commerce it drives in all ſorts of commodities, but eſpecially in its fine and rich ſilks, ſilver and gold brocades, *&c.* equals that of the moſt trading cities; and both town and ſuburbs abound with plenty of all proviſions: the only misfortune it labours under, is, that the waters of the canals, eſpecially within the walls, are bad and unwholſome. But what ſufficiently ſupplies that defect, and renders the ſituation moſt delightful and convenient, is a little lake named *Si-hû*, which is about two leagues in compaſs, and comes almoſt cloſe to the walls on the weſt ſide of the city, and whoſe water is exquiſitely clear and ſweet. The ſides of it, where the water is low, and covered all over with the beautiful flower *Lyen-wha*, already deſcribed[t]; and, on the banks round about, they have, reared upon wooden ſtakes, a kind of ſaloons, or piazzas, ſupported by pillars, and broad cauſeways paved with large ſquare ſtones, for the convenience of thoſe that walk; and have openings left at proper places for the boats to paſs; and handſome bridges built over them, for paſſengers on foot.

The weſt lake deſcribed.

Iſlands in it.

The lake hath two little iſlands, whither the people uſually repair after they have taken the diverſion of rowing in their barks; and where they have built a temple, and houſes of recreation. The ſides of the lake are likewiſe adorned with variety of temples, fine pleaſure-houſes, and ſome large monaſteries for the bonzas; and more particularly with a ſmall but delightful palace, for the uſe of the emperors, when they travelled into the ſouthern provinces (C).

---

[t] See before, p. 32. (N).

10,000 bridges he affirmed it to have over the many canals that run thro' and around it; which number *Martini*, and others, think is not at all exaggerated, if we ſuppoſe him to have included a prodigious number of triumphal arches built over them in the city, and a vaſt multitude of other bridges which are ſeen in the large ſuburbs, and parts adjacent, eſpecially thoſe about the lake *Su Lû*, on the eaſt ſide of which the city is ſituate; and which amount to ſuch a vaſt number, that, when added to thoſe of the city and ſuburbs, they may be well enough ſuppoſed to amount to the number above-mentioned.

Garriſon. *HANG-CHEW*, as metropolis of the province, hath a garriſon of 3000 men, under the viceroy of it; and another of 7000 more, under a *Tartar* general: but theſe laſt live in a large fortreſs, ſeparate from the city by a wall. The river *Ciew-tang*, which runs on the ſouth ſide of it, is computed by ſome two miles, and by others a *German* league, in breadth [u], and is always covered with a vaſt number of veſſels of all ſorts; and both that and the canals, eſpecially without the walls, with floating villages, in which whole families live, and carry on their buſineſs. The reader may gueſs at the populouſneſs of the whole city and ſuburbs, by the conſumption of eatables which are devoured in it, of which he may ſee a ſhort ſketch in the margin (D). The laſt thing worth mentioning, of this great city, is the mountain of *Ching-ho-ang*, *A fine water-dial.* on which ſtands a high tower, which, by the help of a large water-glaſs which is made to turn the hand of a dial, ſhews the hour of the day at a conſiderable diſtance: the figures of the hours being gilt, and about eighteen inches long. *Hang-chew* hath ſeven cities of the ſecond and third rank under its juriſdiction, which are likewiſe rich and opulent; but we have neither room to deſcribe them here, or any of the others of the firſt rank, except that of

Ning-po. *NING-PO*, or, as the *Portugueſe* call it, *Lyang-po*, or *Liampo*, which is a handſome ſea-port on the eaſtern ſea,

---

[u] Conf. DION. KAO, ubi ſupra, p. 137. & LE COMPTE, LA MARTINIERI, DU HALDE, & al.

(C) Thoſe who have read *Martini*'s ſwollen account of this lake, and its adjacent ſtructures, will find this, we have chiefly taken from *Du Halde*, to come vaſtly ſhort of it: but Father *Le Compte* had already retrenched ſome conſiderable exaggerations of his brother Jeſuit, with reſpect to its largeneſs; and eſpecially of its pretended ſtately palaces, and magnificent buildings, which he rather repreſents as a parcel of wooden houſes, reared up either for convenience or diverſion. Whether, therefore, *Martini*'s deſcription was deſignedly exaggerated, or whether thoſe ſumptuous ſtructures have been ſince deſtroyed, or gone to ruin, which is not for us to decide, we have no reaſon to ſuppoſe that the lake makes a better figure now, than that in which *Du Halde* hath deſcribed it.

(D) It is computed to amount to 10,000 ſacks of rice (each ſack containing as much as will ſuffice 100 men) and 10,000 hogs *per* day; oxen, cows, ſheep, goats, fiſh, fowl, *&c.* in proportion; all which are here ſold very cheap, and eaten in great quantities.

Canal. *Commerce* *with* Japan.

over-againſt the coaſts of *Japan*; and ſtands on the confluence of two ſmall rivers, which form a canal thence to the ſea. The plain ground is a kind of ſpacious oval baſon, terminated by hills, which extends itſelf a conſiderable length and breadth, and is exceedingly fertile. The town, which ſtands near the centre, is encompaſſed with a ſtrong wall of free-ſtone, and 5074 geometrical paces in compaſs. Theſe have five noble gates, two of which look eaſtwards, towards the port; beſides two large arched water-gates, at which the barges come in and out. The port is defended by a citadel built on a very high rock, at the foot of which ſhips muſt neceſſarily paſs within the diſtance of half a piſtol-ſhot. One tide brings them up along the fine chanel above-mentioned, which is here above 150 fathoms wide, and every-where ſeven or eight deep. The entrance of *Ning-po*, however, is difficult, eſpecially for large veſſels, there being but fifteen feet of water at the bar in the ſpring-tides; but that doth not hinder its carrying on a great traffick with *Batavia*, *Siam*, and eſpecially with *Japan*, *Nanga-zaki* being only two days ſailing from it; and it was partly on this account that our *Eaſt-India* company did once endeavour to have eſtabliſhed a commerce with it.

About eighteen or twenty leagues from *Ning-po* lies the iſland of *Chew-ſhan*, whoſe port is pretty good, but not ſo convenient for trade; and there it was that our *Engliſh* ſhips put in by accident, not being able to find out the way to *Ning-po*, through the many iſlands that lie ſcattered along that coaſt: the reader may ſee the iſland deſcribed in the margin (E). The chief commerce of *Ning-po* conſiſts in the fine ſilks which are manufactured in this province, and which are exported into foreign parts; eſpecially japan both raw and wrought, together with ſugar, drugs, ſalt-fiſh, and fleſh

(E) *Chewſhan*, *Shuſan*, or *Chew-xan*, is about fourteen leagues in length, and three or four in breadth, under the thirtieth degree of latitude, and between the fifth and ſixth of eaſt longitude from the meridian of *Pe-king*. It is moſtly inhabited by *Chineſe*, who fled thither from the invading *Tartars*; and ſo well peopled, that it hath, we are told, no leſs than ſeventy-two cities, or large towns, ſeated along the coaſts, and within the bay (28). The capital bears the name of the iſland, and is well walled and peopled; and here it was that our *Eaſt-India* company began to trade, *Anno* 1700; as they were not permitted to ſail to *Ning po*, the town having a very convenient bay. There is a great number of ſmall iſlands round this of *Chew-ſhan*; but none of them worth notice, except one called *Pou to*, which is chiefly famed for its great reſort, on account of ſome extraordinary worſhip performed there by the idolatrous bonzas (29).

(28) *Atlas Sinenſ. ſub voc.*

(29) *Id. ib. Vid. & Corneille, La Mariniere. Du Halde, & al.*

(F), wine, *&c.* in lieu of which, they bring back copper, ſilver, and gold. *Ning-po* hath four handſome cities under its juriſdiction, beſides ſeveral fortreſſes, which we have no room to dwell upon [w].

VI. *The Province of* Hu-quang.

VI. Hu-quang *deſcribed.*

Extent, fertility, &c.

THIS is the firſt in rank of the inland provinces, and is ſurrounded on the eaſt by *Kyang-ſi* and *Kyang-nan;* on the ſouth by *Quang-ſi* and *Quang-tong;* on the weſt by *Quey-chew* and *Se-chwen;* and, on the north, by *Shen-ſi* and *Ho-nan.* It is a very large province; and extends itſelf from 24° 45′ to 33° 20′ of latitude, and eight degrees in weſt longitude from the meridian of *Pe-king;* and the river *Yang-tſe*, which croſſes it in the middle, from eaſt to weſt, divides it into two parts, or viceroyſhips, the northern and the ſouthern. It is little inferior to any other province in fertility, healthineſs, and opulence; the greateſt part of it being a rich flat ſoil, interſected with a number of rivers, beſides the *Yang-tſe* above-mentioned; and a vaſt multitude of canals, and ſome conſiderable lakes (G); all which greatly contribute to its

---

[w] KAO, MARTINI, LE COMPTE, MARTINIERE, DU HALDE, & al.

(F) The people of *Ning-po* not only drive a vaſt trade of this ſalt-fiſh and fleſh abroad, but eat it in ſuch quantities, that it is a common ſaying among the *Chineſe*, that their bodies, after death, cannot corrupt, becauſe they have been ſalting them all their lives againſt it. Some particular excellency, however, there muſt be either in their ſalt, or way of ſalting thoſe meats, which preſerves them, whilſt alive, from the ſcurvy, and other diſeaſes, which the too frequent uſe of that ſort of food is known to cauſe: neither is it the ſcarcity of other proviſions that makes them live ſo much upon this, the town abounding with as great a variety of others as any one in the empire.

(G) This province of *Hu-quang* ſeems to have its name from thoſe lakes, or at leaſt from one of the largeſt of them, of which we ſhall ſubjoin a ſhort deſcription (the word *Hu* ſignifying a lake, and *quang* a territory). It is called *Tong-ting-hû;* and is computed about 400 miles in circuit, and is ſituate very near the middle of the province. It hath on the north-eaſt end a communication with the river *Yang-tſe*, and with a vaſt number of other rivers and canals; ſo that there is always a prodigious quantity of veſſels navigating to and from it.

It is, however, apt to be very ſtormy and dangerous at ſome ſeaſons, whence many conſiderable ſhipwrecks happen upon it. One in particular is recorded in their hiſtory; in which 300 large tranſports, with 50,000 men, periſhed all in one night (24). In other reſpects, it is not only of vaſt benefit to the province, on account of the great commerce above-mentioned, but of the prodigious quantities of fiſh and wild-fowl that breed in and about it.

[illegible] ſub voc. *Vid. & Corneille, Martiniere, Du Haulde, & al.*

Product.

fertility, and facilitate its commerce. What mountains there are in it do likewiſe produce ſomething that helps to inrich it: ſome are covered with ſtately pines, and other trees, fit for the nobleſt ſtructures; others abound with medicinal and other herbs and plants. Some have mines of cryſtal, iron, tin, tutenag, and other baſe metals; to ſay nothing of thoſe of gold and ſilver, which are not permitted to be digged; for, from thoſe mountains is waſhed down ſome quantity of gold by the torrents that flow from them. As for wheat, rice, and other grain, fruits, *&c.* it yields ſuch plenty of them, that it is emphatically ſtyled the granary of *China*, and ſends accordingly vaſt quantities yearly into other provinces.

Manufactures.

But the greateſt manufacture of this province is that of cotton, which grows and is wrought here in vaſt quantities; and of a ſort of paper made of bamboes, which grows in great plenty in the low-lands. The plains likewiſe nouriſh an infinite number of a little kind of worms, which produce a fine wax, of which we ſhall ſpeak in a proper place. This province was formerly governed by a great number of princes, deſcended from the imperial family of *Hong-vû*, who made almoſt as great a figure as the *Chineſe* emperors; but that noble and numerous race hath been intirely extirpated by the *Tartars* [x].

Antient princes extirpated.

HU-QUANG hath fifteen cities of the firſt rank, eight of which belong to the northern, and ſeven to the ſouthern part of it. The former hath alſo ſixty of the ſecond and third rank; and the latter fifty-four, beſides eleven military ones, and other fortreſſes, and towns and villages in much greater number.

Cities of the northern,

The eight cities belonging to the northern part are, 1. *Vu-chang*; 2. *Han-yang*; 3. *Ngan-lo*; 4. *Syang-yang*; 5. *Ywen-yang*; 6. *Te-ngan*; 7. *Kin-chew*; 8. *Whang-chew.*

of the ſouthern part.

Those belonging to the ſouthern part are, 1. *Chang-cha*, the capital of it; 2. *Yo-chew*; 3. *Pau-king*; 4. *Heng-chew*; 5. *Chang-te*; 6. *Ching-chew*; 7. *Yong-chew.*

Vu-chang *deſcribed.*

VU-CHANG, metropolis of the whole province, as well as of the *Hu-pe*, or northern part, and the reſidence of the governor, or viceroy, is ſeated, as it were, in the centre of the *Chineſe* empire; and, by means of the river *Yang-tſe*, which runs through it, hath an eaſy communication with every province of it, and hath a great reſort from them. It ſuffered very much, as well as the reſt of the province, during the late wars, but hath ſo well recovered itſelf ſince, that it is hardly inferior to any other in *China*, either for largeneſs, populouſneſs,

---

[x] Kao, Martini, Le Compte, Martiniere, Du Halde, & al.

Opulence, traffic, &c.

populouſneſs, or opulence. Among other of its magnificent edifices, it ſtill ſhows the ſumptuous palace of its antient princes, and five ſtately temples, famed for their largeneſs and elegance. The vaſt concourſe of veſſels to it, which are ſeldom fewer than 8000 or 10,000, and lie ranged ſome miles in length upon the river, many of them of a large ſize, and finely built, joined to the fine proſpect of the city, is, when viewed from ſome neighbouring eminence, eſteemed one of the moſt delightful viſta's that can be imagined.

VU-CHANG ſtands in latitude 30° 34′, and weſt longitude from *Pe-king* 2° 15′; and hath under its juriſdiction one city of the ſecond, and nine of the third rank, beſides military ones, forts, *&c.* The reſt of the cities of this province have nothing particular worth mentioning.

VII. *The Province of* Ho-nan,

VII. Ho-nan *deſcribed.*

IS bounded, on the north, by thoſe of *Pe-cheli* and *Shan-ſi*; on the weſt, by *Shen-ſi*; on the ſouth, by *Hu-quang*; and on the eaſt, by *Shan-tong*; it is likewiſe watered by the *Whang-ho*, which runs acroſs the north part of it, from weſt to eaſt, and divides it from *Shang-ſi*, and part of *Shan-tong*. The *Chineſe* give this province the title of *Chong-wha*, or, *the flower of the middle*, becauſe it lies in the heart of the empire; and, conſequently, according to their deep knowlege of geography, in the heart of the world. It extends itſelf from 31° 20′ to 37° of latitude, and from 6° 15′ of weſt to 0° 20′ of eaſt longitude, from the *Pe-king*'s meridian: ſo that the mildneſs of its climate, joined to the fertility of its lands, render it a moſt delightful abode. The *Chineſe* affirm, moreover, that *Fo-hi*, the great founder of their monarchy, fixed his court in this province, whoſe reign, according to ſome authors, began 2592 years before Chriſt; which, if true, would confirm the chronology of the *Septuagint* [y]. But we hope that we have elſewhere ſufficiently exploded that pretended antiquity of the *Chineſe* monarchy [z]; and ſhall ſay much more on the ſubject in the ſequel.

Fertile climate and ſoil.

Once the ſeat of the empire.

HOWEVER, it is not improbable, that the delightfulneſs and fertility of this province might invite ſome of their antient monarchs to chooſe it for their reſidence; and, accordingly, the *Chineſe* hiſtory affirms the city of *Kay-fong-fû*, the metropolis of it, to have been the ſeat of the empire, during a long ſucceſſion of monarchs, till it was, at length, overflown, and covered with ſand [a], by a great inundation, of which we ſhall ſpeak in the ſequel. It is indeed ſo healthful and fertile, that it abounds with every thing for life or delight. The eaſtern part of it, eſpecially, is ſo rich, and well cultivated, and ſo variegated with gardens, orchards, pleaſure-houſes, noble ſeats, *&c.* that one may travel through it above ſeven days with ſurpriſing delight. The weſtern part is, indeed, more mountainous; but thoſe mountains are no leſs rich, in fine timber, variety of metals and minerals, plants, *&c.* and the vaſt quantities, as well as variety, of corn, rice, fruits, and other product, which both the hills and dales do yield, as well as the tribute the province pays for them, and for ſilks, cloths, cottons, and other commodities, is almoſt incredible. It is likewiſe famed for a remarkable lake, which draws to it great numbers of thoſe who are concerned in the ſilk manufacture, on account of the inimitable luſtre which its water gives to that commodity. There is likewiſe, in the neighbourhood of the city of *Nan-yang*, a kind of ſerpent, whoſe ſkin is ſpeckled with little white ſpots, which ſkin the *Chineſe* phyſicians infuſe in a phial full of wine, and make uſe of the infuſion as an effectual remedy againſt the palſey [b].

---

[y] DU HALDE, ſub Ho-nan, p. 102.

[z] See before, Univ. Hiſtory, vol. xx. p. 109, & ſeq.

Great plenty.

Fine ſilks.

Cities.

HO-NAN hath, beſides fortreſſes, caſtles, and military towns, eight cities of the firſt, and 102 of the ſecond and third rank. Thoſe of the firſt, are, 1. *Kay-fong-fû;* 2. *Que-te;* 3. *Chang-te;* 4. *Vekyan;* 5. *Whay-king;* 6. *Ho-nan;* 7. *Nan-yang;* 8. *Vu-ning.*

Kay-fong *deſtroyed.*

KAY-FONG-FU, or *Shai-fong*, the metropolis of the province, and once one of the nobleſt in the empire, was ſituate in a large fertile plain, about four miles and a half from the *Whang-ho*, or *yellow river*, and in latitude 34° 52′, and longitude weſt from *Pe-king* 1° 56′; but its low ſituation beneath the waters of that river occaſioned its ruin, in 1642, when being cloſely beſieged by the rebel *Ly-chuang*, at the head of 100,000 men, the general, who was ſent to relieve it, contrived the fatal deſign of drowning his army, by breaking the great bank, which had been reared, at a vaſt charge, to preſerve the country from being overflowed by that great river (H). His

---

[a] Vide Kao, ubi ſupra, p. 128. [b] Du Halde, ubi ſup. p. 102. vid. & al. ſup. citat.

(H) This river, it ſeems, runs ſo much higher than the adjacent lands, and had made ſuch horrid devaſtations among them, that, to prevent as much as poſſible the violence of its waters, their monarchs had cauſed high and ſtrong dikes to be thrown up along its banks, the length of about thirty leagues. Yet

His project ſucceeded indeed; but proved the ruin and deſtruction not only of this noble capital, but of 300,000 of its inhabitants, by the violence and ſwiftneſs of the overflow [c].

Rebuilt.

By what is ſtill to be ſeen of its ruins, it appears to have been three leagues in compaſs. The annotator on *Dionyſius Kao* adds, that it had lain ever ſince like a pond, or moraſs; and that all the vaſt pains and expence, to drain and reſtore it, had proved ſo unſucceſsful, that the court had given over all further thoughts about it [d]. However, a new one hath been rebuilt ſince (as moſt authors tell us, on the other ſide of the river, though *Du Halde* takes no notice of this laſt particular), on which great pains and coſt have been ſpent, to raiſe it to its priſtine grandeur; but it comes ſtill very ſhort of it. However, its juriſdiction is ſtill very extenſive, and contains four cities of the ſecond, and thirty of the third rank. The others have nothing particular worth our mentioning here, except that of *Ho-nan*, which, though ſituate in the midſt of mountains between three rivers, is of late become very conſiderable, both for its wealth and noble buildings, particularly ſome ſtately temples, dedicated to antient heroes. The *Chineſe*, who called their country the navel of the earth, ſtiled this city the center of the navel, becauſe it ſtands in the center of the empire. Its diſtrict extends over one city of the ſecond, and thirteen of the third rank. In one of the latter, named *Teng-fong-hyen*, ſtands the high tower built by the celebrated *Chew-kong*, where he uſed to obſerve the ſtars. They ſhew you there likewiſe the inſtrument which he made uſe of to find the meridian ſhadow, in order to diſcover the height of the

Ho-nan.

A famed obſervatory.

---

[c] Du Halde, ubi ſupra.

[d] Vide notes on Iſbrandz Ides, p. 128.

theſe ſometimes proved ſo weak againſt the violence of its current, that the adjacent cities were obliged to caſt up new ones, at ſome ſmall diſtance from their walls, to ſuppreſs its rapid fury (30).

This river, Father *Le Compte*, who calls it the *Hoambo*, tells us, hath its riſe among the fartheſt part of the mountains which cover the province of *Su-chwen*, in the weſt; whence it throws itſelf into *Tartary*, and flows a conſiderable way along the great wall, at which it re-enters *China*, between the provinces of *Shan-ſi* and *Shen-ſi*; thence it continues its courſe through this of *Ho-nan*; and, having croſſed part of that of *Nan-king*, and flowed about 600 leagues through the land, it diſembogues itſelf, at laſt, into the eaſt ſea, not far from the mouth of the *Kyang* (31).

(30) *Martini, Atlas. La Martiniere, Du Halde, & al.*

(31) *Le Compte, letter 4. vid. & auct. ſup. citat.*

poſe.

pole. They attribute to him the invention of the mariner's compaſs, though he lived above 1000 years before Chriſt [e].

VIII. *The Province of* Shan-tong.

VIII. Shan-tong *deſcribed.*

Fertility.

SHAN-TONG, *Xan-tun*, *Can-tong*, *Shan-ton*, is bounded on the weſt by *Pe-cheli*, and part of *Ho-nan*, laſt deſcribed; on the ſouth, by *Kyang-nan*, by the *Tong-yang*, or eaſtern ſea, on the eaſt, and on the north, by the ſame ſea, and part of *Pe-cheli*. It extends itſelf from 34° 30′ to 38° 20′ of latitude, and from 1° to 6° 25′ of eaſt longitude, from *Pe-king*; and is one of the moſt fertile provinces, and fineſt climates, in all *China*. It not only produces every thing that is neceſſary for life and delight, but in ſuch great plenty, that one crop is ſufficient to afford its inhabitants ſeveral years ſuſtenance, though this is partly owing to its not being ſo populous as ſome other provinces of the empire.

Rivers.

IT hath a good number of lakes, rivers, and brooks, which contribute to fertilize and enrich it, beſides the great imperial canal, which croſſes ſome part of it, and by which all the barks that come from the ſouthern parts do ſail to *Pe-king*; where the very tribute of the vaſt quantities of merchandizes, *&c.* which they bring, is computed to amount to more than ten millions [f]: ſo that nothing can obſtruct the richneſs and fecundity of this province, but either too long a drought (for it rains but ſeldom in it), or the great havock which is frequently made by the locuſts, which breed in the plains, in a dry ſeaſon, and deſtroy every thing they come at.

Three plagues.

THESE inſects are reckoned one of the three plagues with which this province is infeſted. The next is, the vaſt droves of wolves which range among the mountains and plains, which are very fierce and ravenous, and do a great deal of miſchief. The laſt is, the numerous gangs of robbers which infeſt the highways over the mountains, and often come down into the plains, and plunder and ravage the villages and open towns. In other reſpects, *Shan-tong* enjoys a ſerene and mild climate, a fruitful ſoil, and a good traffic.

Number of ſouls.

A particular ſort of ſilk.

THE inhabitants, which are computed to amount to 770,555 families, or 6,759,675 men, are healthy and ſtout, inſomuch, that the boys are commonly ſeen to go naked in the coldeſt weather, and take a pleaſure in ſouſing one another in water. They manufacture ſilk, in great quantities and variety; and, beſides the common ſort, which is produced by the ſilk-worms, they have another ſort, which is found upon trees and buſhes in great plenty, which is ſpun by a kind of worm, not unlike our caterpillars. This laſt, though coarſer than the common ſort, is ſtronger, and more compact; and of both theſe they drive a great trade, by means of their rivers and canals.

---

[e] MARTINI, Atlas, MARTINIERE, DU HALDE, *&c.*

[f] Id. ubi ſupra.

Curious fruits. AMONG other curious fruits, which this province produces in common with the reſt, that which they call *ſe-tſe*, which are a peculiar kind of figs, no-where to be met with but in *China*, grows here in greater plenty than in any other province. Theſe do not ripen till the beginning of autumn; and, being dried as other figs are, contract a kind of cruſt of candied ſugar, which gives them a delicious taſte: ſo that theſe are ſent from hence into all the provinces of the empire, and even out of it, in great quantities. By theſe means, it hath been able to raiſe itſelf to its priſtine ſplendor, from which it was ſunk into the loweſt degree of deſolation, having been almoſt totally ruined by the civil wars, on account of its being ſo often forced to ſhift ſides, and thereby becoming a prey to both. However, what renders this province moſt venerable among the *Chineſe* is, that their great philoſopher *Kong-fu-tſe*, commonly called by us *Confucius*, drew his firſt breath in it[g]; of whom we ſhall have occaſion to ſpeak more fully, in a proper place.

Cities. *SHAN-TONG* hath ſix cities of the firſt rank, all very populous and flouriſhing; and theſe have no leſs than 114 of the ſecond and third rank, beſides a great number of towns and villages, and fifteen fortreſſes, ſome of them very large, and all of them built to guard the entrances of their ports, and the mouths of their rivers. There are likewiſe ſeveral *Iſlands.* iſlands ſcattered along the gulph, which are no leſs populous, and afford convenient harbours for *Chineſe* tranſports, and a quick and eaſy paſſage to and from *Korea* and *Lyeau-tong*[h] (I).

THE

---

[g] DION KAO, ubi ſupra, ch. 3, p. 121, & ſeq. [h] Vide MARTIN, LE COMPTE, KAO, MARTINIERE, DU HALDE, &c.

(I) The three moſt conſiderable of them are, *Feu-xu*, *Xa-muen*, and *Ten-heng*; the laſt of which is famous for being the dreadful ſtage on which 500 *Chineſe* philoſophers were murdered, by order of the emperor *Xius*, or *Chi-wang-ti*, the ſame who built the great wall. This prince being a conſummate warriour, but a mortal enemy to all philoſophers, ordered them all to repair to a certain place, under pretence of conſulting them about ſome important point; but, having got them all

THE cities of the firſt rank are; 1. *Tſi-nan*; 2. *Yeng-chew*; 3. *Tong-chang*; 4. *Tſing-chew*; 5. *Ten-chew*; 6. *Lay-chew*.

Tſi-nan *deſcribed.*

TSI-NAN, *Zi-nan*, *Ci-nan*, metropolis of the province, is conveniently ſituate on the ſouth ſide of the river *Tſing-ho*, otherwiſe called *Tſi*, or *Li*, by which it hath a communication with the great canal, and carries on a great commerce by it into other provinces. It is large, and well peopled, and famed for its many public buildings, ſome of them of exquiſite beauty, and for having been the reſidence of a long ſeries of monarchs, whoſe ſtately monuments yield a moſt noble proſpect, from the adjacent hills, on which they are reared. Seventy-two of thoſe monarchs are celebrated, in the *Chineſe* annals, for their pacific reigns, and the many ſtately temples, monaſteries, arches, bridges, and other public edifices, which they built, as well as for their ſingular application to religion, and the welfare of their ſubjects.

Chineſe *glaſs.*

TSI-NAN hath four cities of the ſecond, and twenty-ſix of the third rank; and ſtands in 36° 45′ of latitude, and in 0° 39′ eaſt longitude, from *Pe-king*. The others have nothing particular in them, except the great borough of *Yen-ching*, famed for the manufacture of a ſort of glaſs, but more brittle than that of *Europe*, and which breaks when expoſed to too ſharp an air[i].

IX. *The Province of* Shan-ſi.

IX. Shan-ſi *deſcribed.*

SHAN-SI, *Shang-ſi*, *Xan-ſi*, or *Chan-ſi*, is bounded on the eaſt, by *Pe-che-li*; on the weſt, by *Shen-ſi*; on the ſouth, by *Ho-nan*; and on the north, by the *Chineſe* wall, which parts it from *Tartary*. It extends itſelf but a little way from eaſt to weſt; *viz.* from 1° to 6° 23′ of weſt longitude from *Pe-king*; but from north to ſouth much more; *viz.* from 34° 37′ to 40° 50′ of latitude. It is affirmed, by the *Chineſe*, to have been the firſt inhabited province in the whole empire; and, though it be nothing ſo large as ſome of thoſe we have deſcribed, yet is to the full as fertile and populous, in pro-

---

[i] DU HALDE, ubi ſupra, p. 105, & al.

all together, ſhipped them off to this iſland, where they were all murdered; though others ſay, they drowned themſelves (32). He was no leſs an enemy to all learning, and learned men, as we ſhall have occaſion to ſhew, when we come to ſpeak of his reign.

(32) *Dion, Kao, ubi ſupra, p. 122. & al. ſup. citat.*

Vaſt high mountains. portion to its extent. Its climate is ſerene and mild, though it hath a great number of mountains, and ſome of them of a frightful height and ruggedneſs; but the greateſt part of the reſt are well cultivated, and cut into terraſſes from top to bottom, and bear plenty of corn, and other grain (K).

THE plains are ſtill more fertile, but have not ſo great a quantity of canals to irrigate them; on which account, they do not yield ſuch abundance of rice as other provinces do. Their vines produce excellent grapes, of which the *Chineſe* might make wine, did they not prefer the eating of them dried, and ſending the remainder into other parts of the empire.

Product. THIS province furniſhes alſo abundance of muſk, porphyry, marble, jaſper, *&c.* and hath ſome mines which yield great ſtore of iron, which is fabricated into variety of utenſils, eſpecially culinary, which are ſent into other provinces. The people are ſtout, and obliging, but illiterate; and the women much admired for their beauty, and ſlender ſhape.

Cities. THIS province hath five cities of the firſt rank, and eighty-five of the ſecond and third: thoſe of the firſt rank are; 1. *Tay-ywen*; 2. *Ping-yang*; 3. *Lu-ngan*; 4. *Fwen-chew*; 5. *Tay-tong*. The number of families in it amounts to about 589,959, or 5,084,015 men.

Tay-ywen *deſcribed.* *TAY-YWEN, Tai-ven, Tha-yen-fu*, metropolis of the province, is ſituate on the river *Fwen-ho*, in 35° 53′ of latitude, and 3° 55′ of weſt longitude, from *Pe-king*. It is antient, populous, and large, its walls meaſuring about three leagues in compaſs; but is much decayed of its former ſplendor, when the princes of the blood, of the imperial family of *Tay-*

(K) Some of theſe mountains, we are told, are ſo ſoft on the ſurface (33), that one may dig four or five feet deep, without meeting the leaſt ſtone; and ſome of them have very ſpacious plains on the top. They are, moreover, remarkable for their inexhauſtible mines of coals, which the inhabitants uſe for fewel, where wood is ſcarce.

There is one very remarkable thing, which *Martini* tell's us, of theſe mountains, not indeed of his own knowlege, but on the report of the inhabitants; *viz.* that they open, in ſundry places, in the form of firey wells, tho' without flame; ſo that, by narrowing the mouth of them, one may ſo concenter the heat as to lay pots, kettles, frying pans, and other culinary veſſels, and dreſs victuals over them. The fire, he adds, burns but dimly; and if, to accelerate the heat, one throws any wood into theſe holes, it will hardly flame, but will burn like our charcoal (34).

(33) *Du Halde, ubi ſupra, p.* 106.

(34) *Atlas Sinenſ. ſub* Chaw-ſi.

ming, reſided in it, whoſe ſtately palaces are ſince run into decay, and ſome of them lie in ruins, none daring to rebuild them. The city hath a fruitful and delightful territory around it; and the adjacent mountains yield a curious proſpect of royal monuments, all either of marble or hewn ſtone, and of a conſiderable extent; beſides triumphal arches, ſtatues of heroes, figures of lions, horſes, and other animals, in different attitudes, and very natural. The whole is encompaſſed with a kind of foreſt of antient cypreſs, planted chequerways.

A noble proſpect.

THE jurisdiction of *Tay-ywen* extends over five cities of the ſecond, and twenty of the third rank.

X. *The Province of* Shen-ſi.

X. Shen-ſi deſcribed.

SHEN-SI, *Xen-ſi*, *Xien-ſi*, is bounded on the eaſt, by the *Wang-ho*, which parts it from *Shan-ſi*, laſt deſcribed; on the ſouth, by *Se-chuen*, and *Hu-quang*; on the north, by *Tartary*, and the great wall; and on the weſt, by the *Mogol Tartary*. It extends itſelf, in ſome parts, from 32° to 40° of latitude, and from 5° 40′ to almoſt 16° of weſt longitude, from *Pe-king*, but in a very irregular manner. It is divided into two parts, or governments, the eaſtern, and the weſtern, which contain eight cities of the firſt, and 106 of the ſecond and third rank, beſides a great number of fortreſſes, caſtles, redoubts, built at proper diſtances, along the great wall †. Among thoſe fortreſſes, or, as they may be more properly called, military cities, thoſe eſpecially of the firſt, being as large, rich, and populous, as moſt of the inland cities, and are twenty-three in number, the two following are moſt conſiderable; *viz.* *Kan-chew* and *Su-chew*; the former of which is the reſidence of a viceroy, and ſeveral mandarins, the principal of whom receive their orders from none but the court; and the latter is equal in ſtrength, and its governor in power, with the former, only this is divided into two parts, one of which is moſtly inhabited by *Chineſe*, and the other by ſtrangers [k]. Here are, beſides the twenty-three above-named, a good number of others, of a ſecond and third order, but nothing ſo large, though very ſtrong, and well garriſoned, beſides the forts and redoubts, which are chiefly deſigned to guard the great wall.

Diviſion.

SHEN-SI is one of the antienteſt and largeſt provinces in the empire; and had formerly three viceroys over it [l], though, at preſent, it hath but two, excluſive of the two governors above-mentioned, who are independent on them.

Government.

---

† See before, vol. iv. p. 363, & ſeq.

[k] DU HALDE, ubi ſup. p. 108.

[l] KAO, ubi ſup. p. 126.

Climate. THE air here is very temperate; and the people more civil, and affected to ſtrangers, than in any of theſe northern provinces. *Soil.* The ſoil is rich and fruitful; and ſome of the mountains have mines of gold, though forbidden to be opened under the ſevereſt penalties; *Golden ſand.* but the rivers and torrents, which flow from them, bring down ſuch quantities of that metal, that an infinite number of people maintain themſelves by the bare profit that ariſes by waſhing and ſeparating it from the ſand. *Product.* The plains yield but ſmall quantities of rice, for want of a ſufficient number of canals: but they make ample amends for it by the prodigious plenty of corn they produce, beſides medicinal and other plants, roots, *&c.* particularly rhubarb, which is here excellent, and cultivated with great care. One misfortune, however, this province labours under, *viz.* frequent *Swarms of graſhoppers.* and extraordinary droughts, which never fail of being followed with ſuch prodigious ſwarms of graſhoppers, and other inſects, as quite darken the ſun, and eat up every herb, buſh, and even the ſmall boughs of the trees: at ſuch times the whole country come out, and kill them as faſt as they can, and eat them as a great dainty. In ſome parts of *Shen-ſi*, particularly in the neighbourhood of its metropolis *Si-gnan*, or *Sigan*, is a ſort of ſalt earth, which, being boiled and cryſtallized, makes a very good white ſalt; and, in ſome other places further, the ground, after a good ſhower of rain, emits a kind of froth, which is made into an excellent ſoap. The head cities belonging to this province are as follow:

Cities. IN the eaſtern part, called *I-tong*, are, 1. *Si-ngan;* 2. *Yen-ngan;* 3. *Fong-tſyang;* 4. *Hang-chong.*

AND in the weſtern, called *I-ſi*, 5. *Ping-lyang;* 6. *Kong-chang;* 7. *Lyng-tau;* 8. *Kin-yang.*

Si-ngan *deſcribed.* *SI-NGAN-FU*, the metropolis of the whole province, is a very large city, commodiouſly ſituate on a delightful aſcent on the ſouth ſide of the river *Whey*, in latitude $34^{\circ} 16'$, and weſt longitude from *Pe-king* $7^{\circ} 35'$. *Famed walls.* Its walls are ſtrong and lofty, about four leagues in compaſs, and flanked with a great number of towers, of an excellent fabricature, which hath given riſe to the ſaying, that it is girt with a golden girdle. Among other noble buildings that adorn it within, is ſtill to be ſeen the palace of the antient kings who reigned in this province, and who were once very powerful, and poſſeſſed a vaſt tract of the empire; ſome ſtately temples, triumphal arches, *&c.*

Garriſon. THE principal forces of the *Tartars*, deſigned for the defence of the north of *China*, are garriſoned here, under a general of their nation, who, with his troops, live in a ſeparate part of the city, divided from the reſt by a wall. The chief mandarins of the province, who are here likewiſe in great numbers, are moſtly *Tartars*. The mountains adjacent abound with deer, hares, and other game; and produce, among other foſſils, a white kind of earth, which is much valued by the ladies, who infuſe it in water, and whiten their complexion with it.

A Chriſtian monument dug up.

It was near this city that Father *Le Compte* tells us there was a monumental marble table dug up *Anno* 1645, which was ten feet long, and ſix broad; and on the top of which was engraved a croſs; and a little below it an inſcription, in characters partly *Chineſe*, and partly *Syriac*, importing, that an angel had brought tidings of the Meſſiah's being born of a virgin in *Judea*, and of his birth's being manifeſted to eaſtern kings by a new ſtar in the heavens, who came and offered the divine infant their preſents; that ſo the law, and predictions of four-and-twenty prophets, might be thereby accompliſhed; and that *Olopouen* came into *China* in the year of Chriſt 636, where he met with a kind reception from the emperor; who, having examined his law, and acknowleged the truth of it, iſſued out an edict in favour of him and his religion (L). It

Chriſtianity favoured by the emperors.

pears

(L) The copy and contents of the whole inſcription, and hiſtory of its diſcovery, may be ſeen in *Kercher*'s *China Illuſtrata*, and in Father *Le Compte* above mentioned (35); and the purport of the edict, according to their verſion, runs as follows:

"No particular name comprehends the true law; neither are ſaints confined to any one place, but are diſperſed thro' the world, that they may be univerſally uſeful. A man of *Judæa*, of exemplary virtue, arrived at our court; we have examined his doctrine, and found it worthy of admiration, and without any mixture of pride, and built upon thoſe principles which ſuppoſe that the world had a beginning. This law, which teaches the way of ſalvation, cannot but be extremely beneficial to our ſubjects. I therefore judge it neceſſary that it be taught to them." The inſcription goes on with an account of that monarch's ordering a church to be built, and of his appointing twenty-one perſons to officiate in it; of his ſon and ſucceſſor *Tay-loum*'s highly honouring the biſhop *Olopouen*, and promoting this religion with the ſame laudable zeal; ſo that the bonzas were alarmed at the progreſs it made, and uſed all poſſible means to put a ſtop to it. They accordingly raiſed a bloody perſecution; but which, in a little

(35) *Preſent State of China, part* 2. *letter* 3.

time,

appears by this inſcription, therefore, that Chriſtianity flouriſhed in the *Chineſe* empire from the year 636 to 782, when the monument above-mentioned was ſet up. Our author tells us, that the emperor then reigning, when it was firſt digged up, ordered it to be kept in a pagod, or temple, about a mile from this city, where it is ſuppoſed to be ſtill at this time[m].

A prodigious highway.

THE other cities we paſs by, as having nothing particularly remarkable; excepting that called *Han-chong*, the high road to which, over the high mountains that ſurround it, hath ſomething vaſtly ſurpriſing, both with reſpect to the number of men who were employed in making of it, which amounted to 100,000, and the great difficulty, and quick diſpatch, of the work; to complete which, they levelled high hills, made lofty arches from one mountain to another, and ſupported them with pillars where-ever the intervening valley was too wide. Theſe bridges, which form part of the road, are in ſome places ſo high, that one cannot behold the vaſt precipice below without dread. They are wide enough for four horſemen to ride abreaſt over them; and, for the better ſecurity and convenience of the paſſengers, are railed on both ſides, and furniſh'd with villages and inns at proper diſtances, for their accommodation[n]. There are many more ſuch ſtupendous works in other parts of *China*, eſpecially among the mountainous parts of it[o], ſome of which we may have occaſion to mention among their other artificial rarities; though this, with reſpect to its length, height, *&c.* ſeems to excel all the reſt.

---

[m] KERCHER China Illuſtr. LE COMPTE Preſent State of China, part 2. letter 3.

[n] Vid. DU HALDE, ubi ſupra. p. 109.

[o] De his, vid. KERCHIR, NAVARETTA, MARTINI, LE COMPTE, DU HALDE, & al.

time, ſerved only to make it break out with greater luſtre, and meet with greater encouragement from the ſucceeding monarchs. In the mean time *Ki-ho*, a new miſſionary from *Judea*, arrived, who met with the ſame kind reception and ſucceſs that Biſhop *Olopuen* had done before; and the *Chineſe* monarchs not only encouraged it with all their might, but much more by their pious examples, and by the moſt ſignal inſtances of piety; in memory of which wonderful change, this monumental inſcription was ſet up *A. C.* 782. This is the ſubſtance of the inſcription, which the reader may ſee at full length in the authors above quoted.

XI. *The Province of* Se-chwen.

XI. Se-chwen *deſcribed.*

SE-CHWEN, Seu-chu, Su-cheu, Su-chuen, is bounded on the north by *Shen-ſi*, laſt deſcribed; by *Hu-quang* on the eaſt; by *Quey-chew* and *Yun-nan* on the ſouth; and by the kingdom of *Tibet* on the weſt. It extends itſelf from 24° 50′ to 32° 50′ of latitude, and from 6° 20′ to 15° 25′ weſt longitude from *Pe-king*. It is a large and fruitful province; but is one of thoſe that ſuffered moſt, and was almoſt laid waſte, by the late civil wars [p]. It hath, however, recovered itſelf ſo far ſince, as to vie with ſome of the beſt northern ones in fertility, populouſneſs, and opulence. The great river *Yang-tſe*, which runs through it, not only enriches its lands by the multitude of canals cut from it; but much more ſo the inhabitants, by the great trade that is carried on by its means, of vaſt quantities of ſilk, iron, tin, quickſilver, ſugar, excellent loadſtones, *lapis Armenius*, muſk, rhubarb, china-root, and other commodities, which are exported into other provinces. The country, being moſtly plain, and well-watered, produces plenty of rice, wheat, and other corn; inſomuch that the bare tribute of the former amounts to 6,106,660 ſacks. The only neceſſary that is wanting here is ſalt: which, by reaſon of the diſtance from the ſea, cannot be ſo conveniently brought thence. To ſupply which defect, they dig up wells in the mountains, whence they draw a kind of ſalt water, which, being evaporated, leaves a ſalt behind, but not ſo good for ſeaſoning as that of the ſea [q].

Great traffick.

Product.

A ſmall monarchy within it.

WE are told of a petty monarchy in this province, ſituate on the mountains which part it from that of *Ho-nan* on the north-eaſt, and called the kingdom of *King*, which is quite independent from the *Chineſe*, and is governed by its own princes. It was founded during the late wars, when the *Kingiangs*, a brave people, to avoid being inſlaved by the *Tartars*, or being expoſed to their cruel ravages, went and erected themſelves into this little ſtate, among thoſe high and rugged mountains, where they live free and unmoleſted, and avoid all commerce with the *Tartars*, *Chineſe*, or any other people [r].

Cities.

THE province of *Se-chwen* hath ten juriſdictions, or cities of the firſt rank, and eighty-eight of the ſecond and third, beſides five military ones; nine large fortreſſes of the firſt, and twenty-five of the ſecond order, and forts, caſtles, *&c.* depending upon them.

---

[p] DION. KAO, ubi ſup. p. 141. Id. [q] Vid. et MARTINI, DU HALDE, & al. [r] Dutch Ambaſſy, LA MARTINIERE, et al.

THE ten capitals of the province are, 1. *Ching-tu*; 2. *Pau-ning*; 3. *Shun-king*; 4. *Su-chew*; 5. *Chong-king*; 6. *Quey-chew*; 7. *Ma-hu*; 8. *Long-ngan*; 9. *Tſun-i*; 10. *Tong-chwen*.

Ching-tu-fu *ruined by the wars.*

Re-eſtabliſhed.

CHING-TU-FU, the metropolis of the province, and formerly the royal reſidence of ſome of the *Chineſe* monarchs, was one of the largeſt and fineſt cities in the whole empire, till the civil wars, under which it ſuffered moſt of any, quite ruined it, and the whole province, *Anno* 1646; and, though it hath in ſome meaſure recovered itſelf, yet doth it ſhew little of its priſtine grandeur, except in the ſad remains of its once ſtately palace, ſome few temples, bridges, and ſuch-like, and in its preſent populouſneſs, and the great commerce it now carries on. It is ſeated almoſt in the heart of the province, and in a fruitful territory, the only plain one in the province, which is by that means interſected with a great number of navigable canals, cut from the river *Ta*, or *Ta-kyang*, whoſe courſe here is rather ſlow than rapid: but, when the canals are reunited to it, and its waves increaſed by the confluence of the *Hin-ſha-kyang*, it becomes exceeding rapid and dangerous, being much incumbered with rocks, eſpecially in its next courſe through the province of *Hu-quang*.

An extraordinary bird.

CHING-TU ſtands in latitude 30° 41′ and 12° 18′ weſt longitude from *Pe-king*. Its juriſdiction is conſiderable, and extends itſelf over ſix cities of the ſecond, and twenty-five of the third rank. It is chiefly remarkable, *Martini* tells us, for a ſmall extraordinary bird with a red bill, and the fineſt variety of feathers. It is called *Tong-hoa-fang*, that is, the bird of the flower *Tong-hoa*, from which they pretend it to be produced, and to live no longer than that doth; and is ſo like it, that one would imagine it to be a living flower [s].

XII. *The Province of* Quang-tong.

XII. Quang-tong *deſcribed.*

QUANG-TONG, *Quang-tung*, *Quoang-tung*, *Quan-ton*, *Canton*, and, by ſome, *Quang-chew*, from its metropolis, is bounded on the north by *Kyang-ſi*; on the north-eaſt by *Fo-kyen*; on the weſt by *Quang-ſi*, and the kingdom of *Tong-king*, or *Tonquin*; and the reſt is waſhed by the *Nan-hay*, or ſea of the ſouth. It is reckoned the moſt conſiderable of all the provinces; and extends itſelf from 20° 15′, or, if you include the iſland of *Hay-nan*, which is under its juriſdiction, from 18° 20′ to 25° 33′ of latitude, and from 1° eaſt, to 9° 8′ weſt, of longitude from *Pe-king.* It is no leſs ſo on account of its vaſt commerce, opulence, populouſneſs, advantageous ſituation, and the great number of its commodious ports; ſo that though it ſuffered incredibly during the late wars, both from the *Tartars* and the *Chineſe*, and other pirates, its traffick and fertile ſoil ſoon reſtored it to its antient ſplendor, by the extraordinary induſtry of its inhabitants, who are computed by the regiſters to amount to 383,360 families, or 1,978,029 men.

---

[s] Atlas Sinenſ. MARTINIERE, et al.

Fertility.

The ſoil is ſo fertile, that it yields two crops of corn yearly; and produces in the like plenty all ſorts of grain, fruits, vegetables, and every thing that can contribute to the pleaſures of life. The climate, though warm, is clear, and the people very ſtout and healthy; hence they have a common ſaying, that *Quang-tong* always enjoys a ſky without ſnow, trees always laden with fruit, and men that continually ſpit blood; by which laſt is not meant any diſtemper of that kind, but their chewing a medicinal root which gives the ſaliva the colour of blood.

Manufactures.

The commerce which this province, but more eſpecially that which its metropolis drives, is one of the richeſt and grandeſt in all the *Chineſe* empire, and extends itſelf to the moſt valuable merchandizes, ſuch as diamonds and precious ſtones of all ſorts, pearls, gold, ſilver, and other metals curiouſly wrought, and for all uſes. They are famed here for a ſort of gun-barrel which never burſts, or, at moſt, only ſplits itſelf, without farther hurt; and for an odd kind of rice manufacture, which they turn into all kinds of utenſils, and which bears a fine natural gloſs, but is only fit for ſight. Silks of all ſorts, cottons, and other linen, are likewiſe manufactured and exported in great quantities, and beautiful variety, as well as thoſe of gold, ſilver, copper, lead, tin, china-ware, japan-work, and in all which infinite multitudes are conſtantly employed; inſomuch that, though the country here be as fertile as any in *China*, yet it doth not produce ſufficient proviſions for its inhabitants, but is aſſiſted by ſome of the neighbouring provinces. They uſe the ſame way here of hatching and potting of eggs, eſpecially thoſe of ducks, which are in great plenty, in ovens and dunghils, as they do in *Egypt;* but have a particular one of preſerving them freſh all the year, by covering them with a ſort of paſte. We are told a curious ſingularity of the ducks and chickens ſo hatched; *viz.* that the owners carry them in boats to the ſea-ſide, at low-water, where they feed on oyſters, cockles, and other ſuch ſea-inſects, and where one drove naturally intermixes

Eggs hatched in ovens.

with another, as there are great multitudes of theſe boats ſo employed: but, as ſoon as the droves-owner ſtrikes on a baſon, every flock returns to his own boat, as pigeons do to their holes[t]. Some other varieties this province affords, which the reader may ſee in the margin (M).

Government. *QUANG-TONG*, being a maritime province, and the moſt removed from the court, is one of the moſt conſiderable in the whole empire, eſpecially as he, who is the *Tſong-tu*, or viceroy, of it, is likewiſe ſo of that of *Quang-ſi*, for which reaſon he commonly reſides at *Chau-king*, to be nearer at hand to communicate his orders to both provinces. He keeps alſo a great number of ſoldiers under him, to ſuppreſs the highwaymen and pirates, which would elſe grow numerous enough to deſtroy the commerce between them. There is, for the ſame end, a great number of fortreſſes, both on the ſea-coaſts and in the inland, moſt of them like large cities, very ſtrong and well garriſoned, beſides inferior ones, forts, caſtles, *&c.* diſperſed in proper places.

---

[t] Du Halde, ubi ſup. p. 113.

(M) Among the great variety of fruits which here grow in great plenty, they have a particular ſort of limon, full as thorny as the citron-tree, but much larger. It bears a white flower of an exquiſite odour, which, when diſtilled, yields a very pleaſant liquor. The fruit, which is almoſt as big as a man's head, hath a rind much like that of common oranges; and its ſubſtance within, which is either white or reddiſh, hath a taſte between ſweet and ſour. They have another ſort of fruit, the largeſt that is any-where to be ſeen, which grows not on the branches, but on the body of the tree; its rind is very hard; and within is ſeen a great number of cells, containing a yellow pulp, which is very ſweet and agreeable when the fruit is full-ripe.

Another kind of rarity in this province is the tree which the *Portugueſe* call *iron-wood*, which reſembles that metal in colour, weight, and hardneſs, and will ſink in water. That which they call roſe-wood is no leſs admired; and is of a blackiſh colour, inclining to red, beautifully veined and ſpeckled, and uſed by joiners to make tables, eſcritoires, chairs, ſtools, *&c.* Their oſier is likewiſe ſo pliable and tough, that they make cable and other ſhip-ropes of them. We omit a number of other ſuch natural rarities, which *Kercher*, *Martini*, and others, ſpeak of, which are not ſo well atteſted. The laſt and moſt remarkable of thoſe that are, is the crab that is taken on the coaſt of a lake in the iſland of *Hay-nan*, which, they tell us, petrifies as ſoon as it is taken out of the water, and grows as hard as flint, and is ſaid to be a good remedy againſt burning fevers (36).

(36) *Du Halde, ubi ſup. p.* 113.

Cities.

QUANG-TONG is divided into ten capital juriſdictions; whoſe cities are, 1. *Quang-chew*, or *Canton*, the metropolis of all; 2. *Shau-chew;* 3. *Nan-yong;* 4. *Whey-chew;* 5. *Chau-chew;* 6. *Chau-king;* 7. *Kau-chew;* 8. *Lyen-chew;* 9. *Lwy-chew;* and, 10. *Kyun-chew*, which laſt is the capital of the iſland of *Hay-nan*.

Canton *deſcribed.*

QUANG-CHEW, vulgarly *Quang-tong*, *Quan-tun*, *Kanton*, and commonly, by the *Europeans*, *Canton*, is ſituate on the mouth of the *Ta-ho*, or great river, which is here wide and ſpacious, and forms the bay called *Hu-men*, or the tyger's gate, though it hath nothing terrible in it but its name, and ſome few forts, which are only built to keep off the pirates. It ſtands in latitude 23° 12′, and longitude 3° 31′ weſt from the meridian of *Pe-king;* and is not only one of the largeſt, being computed, with its ſuburbs, to be above twenty miles in compaſs (N), but likewiſe on account of its advantageous ſituation, one of the richeſt, fineſt, beſt peopled, and moſt trading, cities in *China*, the largeſt veſſels being eaſily brought

Great traffick.

(N) *Quang-chew* may be properly ſaid to conſiſt of three cities, each of them ſurrounded with its own ſtrong and lofty walls; yet ſo as to have a communication with each other by ſtately gates, which are only ſhut up at night. The landſchape which offers itſelf on each ſide of the river which leads to the city, is one of the moſt delighful proſpects that can be imagined. It is various, animated, and gay, all the way. On one ſide we behold a vaſt extent of lovely green meadows, terminated only by the horizon; on the other, groves and little hills appear, which riſe up in form of amphitheatres, which are aſcended by ſteps made of green ſods. Here your ſight is delighted with high rocks covered with moſs; there with country ſeats half-buried amongſt verdant copſes: now one meets with canals variegated with ſmall iſlands, and beautiful banks adorned with ſtately trees, which yield a moſt delightful ſhade, verdure, and fragrance; and there ſome ſpacious villages encompaſſed with plains, woods, *&c.*

Among others of theſe villages, there is one to be ſeen within about twelve miles from *Kanton*, called *Fo-ſhan*, or *Fu-xan*, in which are computed to be at leaſt 600,000 families, or a million of ſouls, moſtly employed in manufacturing of goods for the market of that metropolis. It is computed to be nine miles in compaſs, and is become very rich ſince the civil wars; during which, that city was almoſt ruined, and moſt of its manufactures removed thither (37).

(37) *Du Halde, ubi ſup. p.* 116. *Vid. & Le Compte, Martini, & al. ſup. citat.*

to the fine canals that ſurround it, and the port and city being perpetually thronged with ſhips and merchants, and ſtored with the richeſt commodities of all kinds from *Europe*, and moſt parts of *India*.

Populouſneſs. THE number of its inhabitants, excluſive of ſtrangers, is computed to be at leaſt a million; ſome ſay near two millions, but that is exaggerated. However, the city is better filled with them than moſt in *China*, becauſe it hath but few gardens and orchards, and no waſte-ground. The ſtreets are ſtrait and long, and, excepting ſome few of the better ſort, which are adorned with palaces, temples, triumphal arches, and ſuch-like ſplendid edifices; the reſt are rather narrow than wide, but all of them neat, and well-paved; and the ſhops beautifully furniſhed, and ſet out with the richeſt wares. *Canals.* The harbour, quay, and canals, are covered with ſuch an infinite multitude of barges, boats, and other veſſels, and ſo cloſe together, that they appear like a huge floating city. Every ſtreet hath a gate at each end, which is not only ſhut up every night, to confine every perſon to his proper quarter; but likewiſe in the day-time, whenever any diſturbance happens, in order to prevent its ſpreading to the next.

Government. THE mandarin, who reſides here as viceroy, hath a ſtately palace at one of the moſt diſtant parts of the city; which makes it very inconvenient for thoſe who are to apply to him, and ſtill more ſo, becauſe the building is very deep, and a number of courts muſt be croſſed before one comes to the hall of audience, where he adminiſters juſtice in great ſtate: the reaſon of which is ſuppoſed to be, either to prevent frivolous complaints, which would otherwiſe too frequently happen among ſuch an infinite multitude and variety of inhabitants, or perhaps more probably to keep up the greater grandeur and ſtate (O). His government, beſides the metropolis, extends over ſeventeen cities; *viz.* one of the ſecond, and ſixteen of the third rank [u].

---

[u] DU HALDE, ubi ſupra. LE COMPTE, MARTINI, et al. ſup. citat.

(O) We are told accordingly, that he ſeldom ſtirs abroad without a retinue of about 100 officers of different ranks, beſides his ſtandard-bearers, and other inferior attendants. He is commonly carried on the ſhoulders of eight luſty fellows, in a chair of ſtate like a throne, with a large canopy over his head; and, as his power is very great, ſo the ſame reſpect is paid to him as to a little monarch, wherever he appears (38).

(38) *Du Halde, Le Compte, Martini, & al. ſup. citat.*

ON

City of Macao *deſcribed.*

On the entrance into the bay of *Quang-tong* ſtands the famed *Portugueſe* port of *Makau*, or, as it is vulgarly called, *Macao*, in latitude 22° 12′, and weſt longitude from *Pe-king* 3° 19′. It ſtands on a ſmall peninſula, or rather ſmall iſland, (becauſe ſeparated from the continent by a river, which is inlarged by the tide), and is joined to it only by a ſmall iſthmus, or neck of land, acroſs which they have built a wall. It is a convenient trading port, of which the *Portugueſe* obtained the poſſeſſion, on account of their having aſſiſted the *Chineſe* in driving away a famed pirate who infeſted thoſe ſeas, and had beſieged the capital of the province; and obliged him to retire to *Makau*, where they ſlew him ſome time before the year 1660. Some authors tell us, that they built the city, the iſland before being inhabited by none but banditti, who only lived in huts and woods [w]. However that be, they fortified this place with ſtrong walls, and other works, and drove a great trade with other parts of *India*; but were afterwards ſo diſturbed by the *Dutch*, that its traffick, as well as ſtrength, hath been very much reduced; and they now only maintain a ſmall factory and garriſon, and are ſo very poor, that the *Chineſe* deſpiſe and lord it over them (P).

Government.

There is alſo in the city a *Chineſe* mandarin, as well as a *Portugueſe* governor; the former of whom hath his palace

---

[w] Gemell. Careri. voy. part 4. l 1. c. 1.

(P) They were reckoned in *Gemelli*'s time about 5000 of the former, moſt of them mongrels, born in *India*, and of *Indian* women; and above 15,000 of the latter. The former chuſe a magiſtrate from among themſelves, who hath the management of all civil and criminal affairs, but with whom the latter are not concerned; their political government being under a captain-general, appointed by the king of *Portugal*, and the ſpiritual by a biſhop. All theſe and other officers are maintained by the city, which allows the captain-general a piece of eight *per* day, and 3000 every three years; 500 to the biſhop *per Annum*, and ſo proportionably to the inferior ones: which charge is defrayed by a duty of ten *per Cent.* on all *Portugueſe* goods, and two *per Cent.* on money; over and above what is paid to the *Chineſe* government (39), and other impoſitions from the mandarin that commands in it; and the viceroy, who comes often to viſit it, and muſt be entertained in a grand manner, and glutted with high preſents, &c. To all which hardſhips they are forced to ſubmit, becauſe, all their proviſions coming to them from the *Chineſe*, they might be ſtarved by them upon the leaſt diſlike.

(39) *Geme Careri, voy. part* 4. *l.* 1.

Heavy tribute.

in the heart of it, and commands in chief; ſo that whatever he will have done, muſt be complied with, eſpecially where the *Chineſe* intereſt is concerned. To that end, the fortifications of the town are kept in good repair, and well provided with cannon; and, as its ſmall garriſon is ſupplied with all neceſſaries by the *Chineſe*, who are more numerous in it, theſe hardly think it worth their while to become maſters of it. It pays to the *Chineſe* court a tribute of 10,000, others ſay 100,000, ducats, for the liberty of chuſing their magiſtrates, and the exerciſe of their religion and laws, beſides a heavy impoſt on every veſſel and merchandize which is brought into the port; the entrance of which being guarded by the *Chineſe*, no ſhip can come in, or go out, without their knowlege and leave.

Buildings.

Harbour, &c.

Sunday different.

THE town is well built, though not large. The houſes are after the *European* manner, but low; and the churches, and public buildings, pretty handſome for that country. The ground on which it ſtands is very uneven, being hill, valley, and plain; and defended by three forts, all of them built on ſome advantageous eminence, which, with the reſt of the city terminates the ſight on that ſide from the ſhips that ride at anchor: but betwixt this land, which is of ſome extent, and the town, there is a ſafe and commodious port, along whoſe ſhores the city extends. The commerce of it was formerly ſo conſiderable, whilſt the *Portugueſe* were permitted to trade with *Japan*, that it was a common ſaying, that *Macao* might pave its ſtreets with ſilver: but, ſince they were forbidden to come thither under ſuch ſevere penalties, they are dwindled into ſuch a ſtate of poverty and ſervitude, that the town and port are gone quite into decay, having but five ſhips of their own to maintain all the vaſt charges abovementioned: and theſe inſtead of the 300 *per Cent.* which they were wont to return from *Nangazaki*, bring in now but an inconſiderable profit; which will be leſſened ſtill, ſays *Carery*, by the ſetting up of the new *Eaſt-India* company, which forbids their reſort to ſeveral ports, and their trading in ſome ſorts of their commodities [x]. Before we take our leave of this port, we muſt take notice of one remarkable ſingularity relating to it; *viz.* that the *Sunday* with them is the *Saturday* with the *Spaniards* in the *Philippine Iſlands*; the reaſon of which the reader will ſee in the margin (Q).

---

[x] GEMELL. CARERI, ubi ſupra.

THE

(Q) This difference, which extends itſelf equally to all the other days of the week, doth not proceed from any difference

of

Iſle Hay-nan deſcribed.

The laſt thing we have to mention concerning the province of *Quang-tong*, is the iſland of *Hay-nan*, which belongs to its juriſdiction, and lies oppoſite to it, on the gulf of *Cochin-China*, being parted from it by a very narrow chanel, ſo that it may be eaſily deſcried from the oppoſite coaſt, in a clear ſky. It is a pretty large iſland, and extends itſelf from 18° 10′ to 20° 8′ of latitude, and from 5° 55′ to 8° 20′ of weſt longitude from *Pe-king;* ſo that its greateſt length from eaſt to weſt is between ſixty and ſeventy leagues, and from north to ſouth between forty and fifty, and its circumference about 160.

Fertility.

It is moſtly mountainous, except the length of about fifteen leagues from the north coaſt, which is plain, and well watered by rivers. The inhabitants, who are pretty numerous, cultivate their ground ſo well, and the rains fall down ſo ſeaſonably, that the country produces rice, and other corn, enough for their ſuſtenance, and commonly yields two crops a year: beſides which, they have plenty of fruits, veniſon, game, *&c.* The only thing they want, eſpecially on the ſouthern ſide, is wholſome water; for want of which they are obliged to boil a ſufficient quantity of it in the morning to ſerve them all the day[y].

Government.

The *Chineſe* are not maſters of the whole iſland, but only of moſt of the coaſts, and ſome of the plains in the inland, which the natives abandoned to them, that they might go and enjoy their liberty on the high mountains, where they actually live independent, and never have any commerce with them, except to exchange ſome of the gold-duſt which they gather from their rivers and torrents, for *Chineſe* ſalt and clothes: for, though they are ſuppoſed to have ſome rich mines of gold and ſilver, yet they are either too indolent or inexpert to turn them to any advantage. There are hardly any coaſts on the eaſtern ſea which produce larger and finer pearls than the northern ones of this iſland. The inlands yield a great variety of fragrant woods, and of beautiful colours, particularly thoſe called eagle, roſe, violet, and ebony-wood, all which are

Traffick.

---

[y] Martini, Atlas Sinenſ. Du Halde, p. 117.

of longitude between thoſe two places, which is inconſiderable, but from the different ways of ſailing of thoſe two nations: for the *Portugueſe*, in coming hither from *Europe*, ſail eaſtward; whereas the *Spaniards*, coming from *America*, ſail weſtward; ſo that, between them, they have ſailed round the world, by oppoſite points; in doing which, there muſt of courſe, be the loſs of one day, as every one knows that hath learnt the bare elements of the globe.

bought up by the *Chineſe*, to make houſhold ornaments, or for dyeing. It breeds likewiſe variety of fine birds, beaſts, and a particular kind of black monkey, with a face the neareſt to human.

Dreſs of the people.

THE iſlanders, both men and women, wear their hair in a ring on their forehead; and a hat on their heads, made of ſtraw, or rattan, and tied under their chin. Their habit is only a piece of callico, either black, or of a deep blue, which covers them from the waiſt to the knees; beſides which, the women wear a kind of waiſtcoat of the ſame. Theſe ſtreak their cheeks from the eyes downward with indigo: both men and women wear ear-rings of gold and ſilver, ſhaped like a pear, and well made. Their weapons are bows and arrows, at which they are not very dexterous; and a kind of hanger, which they carry in a little baſket faſtened to their girdle behind; and this laſt is all the tools they have for cutting down timber, or for carpenters work.

Capital deſcribed.

Port.

THE capital city in the iſland is called *Kyun-chew-fû*. It is ſituate on a promontory; and the ſhips come to anchor under its very walls. The port, which is about two leagues diſtant from it, on the north ſide of the iſland, is formed by a pretty large river, whoſe mouth is defended by two ſmall forts: but, as it hath not above ten or twelve feet of water, any veſſels made after a different manner from thoſe of *China* would find it difficult to enter it. Between the port and the capital is a fine plain full of beautiful *Chineſe* ſepulchres; among which is one with a croſs on it, in which lies interred an *Italian* miſſionary, and the firſt who landed in that iſland.

Proſpect.

Kyun-chew-fû hath under its juriſdiction three cities of the ſecond, and ten of the third rank, moſt of them ſeated along the ſea-coaſts. It ſtands in latitude 20° 2′, and weſt longitude from *Pe-king* 6° 40′, and is governed by a *literary* and a *military mandarin* [z] (R).

XIII. *The*

---

[z] MARTINI, Atlas Sinenſ. DU HALDE, p. 117, & ſeq.

(R) Near this iſland is that ſmall one called *Sancian*, or *Shang-chewen-ſhan*, and famed for the death of the modern apoſtle of the *Indies*, *Francis Xavier*, whoſe tomb is ſtill to be ſeen, and is much reſorted to by travellers. It ſtands on a little eminence, at the foot of a hill: and behind it is a ſmall plain, with trees on one ſide, and gardens on the other.

The iſland is not deſart, as was reported; but hath about five villages, inhabited by poor fiſhermen. The *Portugueſe* Jeſuits built a chapel here above fifty years ago, which, though

XIII. *The Province of* Quang-ſi.

XIII. Quang ſi *deſcribed.*

QUANG-SI, *Quan-ſi*, *Quam-ſi*, hath *Quang-tong*, laſt deſcribed, on the ſouth-eaſt; *Hu-quang* and *Quey-chew* on the north; *Yun-nan* on the weſt; and the ocean, with part of the kingdom of *Tonquin*, on the ſouth. It extends itſelf only from 21° 50′ to 26° 15′ of latitude, and from 4° 10′ to 11° 48′ of weſt longitude from *Pe-king*. It is for the moſt part mountainous, and ſhort of the fertility of other provinces; yet hath ſome vaſt ſpacious plains, eſpecially *Fertility.* on the ſouth, ſo well cultivated, that it is able to ſupply that of *Quang-tong* with rice and corn for ſix months in the year. It is watered by a great number of rivers, which flow from the mountains eaſtwards into the *Ta-ho*, or great river which runs into *Quang-tong*. And, as ſeveral of them are navigable on the eaſt part, the people are more given to traffick, and much more polite, than thoſe on the weſt and north ſide, who are a rude ſort of mountaineers, diſdain all ſubjection, and live like independent ſavages.

Mountains. THESE vaſt ridges of mountains are covered with large foreſts, though many of them abound with mines of gold (S), ſilver, copper, iron, *&c.* ſeveral ſorts of curious woods uſed by the joiners; among which there is one particular ſort of tree, which, inſtead of pith, contains a ſoft ſubſtance, which they grind into meal, and doth not taſte amiſs. The inſect that produces the wax is in great plenty all over the province, which breeds likewiſe parrots, and other fine birds, rhinoceros's, porcupines, and other wild beaſts. The cinnamon which *Manufactures.* grows here is better, and more odoriferous, than that of the iſland of *Ceylan;* and the ſilks that are manufactured here bear a good price: but the chief one of this province is that of porcelain, which is made much finer than in other parts, though one of the ingredients is brought from that of *Nan-*

only of plaſter, doth yet look very neat; the *Chineſe* having japanned it over with red and blue varniſh (40).

(S) There was a rich one, in particular, which the inhabitants of the diſtrict obtained a patent from the court to have the privilege of working at their own charge, on condition they paid the emperor 40 *per Cent.* and his officers attending on it five *per Cent.* out of the profits ariſing from it; but that monarch ſince took it into his hand, and worked it at his own charge (41).

(40) *Le Comte, Du Halde, & al.*

(41) *Du Halde, ubi ſup. p.* 120.

king; it being obſerved, that the water of the former, and the ſand of the latter, muſt concur to make that ware complete. The number of inhabitants was once computed to amount to 196,719 families, or 1,054,760 men. The province is divided into twelve juriſdictions; whoſe capitals are

Cities. as follow: *Quey-ling*, the metropolis of the whole; 2. *Lyew-chew*; 3. *Kin-ywen*; 4. *Se-ngen*; 5. *Ping-lo*; 6. *U-chew*; 7. *Sin-chew*; 8. *Nan-ning*; 9. *Tay-ping*; 10. *Se-ming*; 11. *Chin-ngan*; 12. *Se-chin*.

Quey-ling-fû *deſcribed.* *QUEY-LING-FU*, the metropolis, is ſaid to have its name from a flower, which, though very common in *China*, yet grows in greater quantity there (T). It is ſituate on a river which falls into the *Ta-ho*; and runs with ſuch rapidity through the narrow vallies, that, though large, it is not navigable, or of any ſervice for traffick. The city is large and well-built, and in ſome meaſure after the manner of our antient fortifications; but is ſtill vaſtly inferior to moſt other capitals, and is ſurrounded with ſavage and barbarous people, who are ſettled in the mountains, and, as was lately hinted, live in a kind of independence from the mandarins. It ſtands in latitude 25° 13′, and weſt longitude from *Pe-king* 6° 14′, and hath a juriſdiction over two cities of the ſecond, and ſeven of the third rank. The bird called *King-hi* (U) is caught

(T) The word ſignifies the foreſt of the flower *Quey*, which flower grows upon a tree not unlike our laurel, and yields a fine taſte and ſmell, and, when dried, is commonly mixed with ſome ſorts of cakes, to raiſe their flavour and reliſh. There is a mount likewiſe on the eaſt end of the city, which bears the ſame name, from the vaſt quantities of that flower with which it is perpetually covered, and which perfume the whole country: for it is obſervable, that no ſooner one falls, but another breaks out in its place. Some think, however, that *Quey-ting* hath its name from the river *Quey*, which runs near its walls.

(U) This rare bird, whoſe name ſignifies the golden hen, is much eſteemed for its extraordinary beauty both of colour and ſhape, as well as for its exquiſite taſte, which is affirmed to excel that of our pheaſants. Its feathers are of a delightful mixture of blue and red, finely ſhaded towards the extremities of the wings and tail, and intermixed with variety of other colours. The body is finely ſhaped, and the head crowned with a beautiful creſt (42). It is very common in this and the next province we are going to ſpeak of.

---

(42) *Du Halde, ubi ſup. p.* 15.

within this territory, whoſe feathers are variegated with ſuch bright colours, that they weave them in their ſilks[a].

XIV. *The Province of* Yun-nan.

XIV. Yun-nan *deſcribed.*

YUN-NAN, *Yu-nan*, *Jun-nan*, is bounded on the north by *Se-chew*, and the territory of the lamas; on the weſt by the kingdoms of *Ava*, *Pegu*, and ſome unknown barbarous nations; on the ſouth by the kingdoms of *Law*, or *Lau-chwa*, and *Tong-king;* and, on the eaſt, by the provinces of *Quang-ſi* and *Quey-chew*. It extends itſelf from 21° 34′ to 28° of latitude, and from 10° 16′ to 18° 34′ of weſt longitude from *Pe-king*. It is ſaid to be one of the richeſt and moſt fertile of the empire, being every-where watered by rivers, ſeveral of which riſe from ſome conſiderable lakes; and others deſcend from the mountains, and bring down great quantities of gold ſand, and ſome precious ſtones, particularly rubies of ſingular beauty are dug out of theſe mountains; and, if the golden mines were ſuffered to be opened, they would in all probability amount to immenſe ſums. They likewiſe produce, among other baſer metals, one called *Pe-tong*, which is white within and without, but in other reſpects is much like the common copper; and, among other valuable ſtones, the *lapis armenus*, a kind of reddiſh amber, and a fine ſort of marble of divers colours, whoſe veins naturally repreſent flowers, trees, mountains, rivers, *&c.* and of this they make tables, and other ornaments.

Golden mines.

Product.

THE country produces plenty of corn, rice, and all kinds of proviſions, medicinal plants, roots, gums, muſk, *&c.* beſides plenty of ſilk, cotton, and flax. It likewiſe breeds variety of animals, particularly elephants, horſes, and a curious king of ſtags, which are neither taller nor thicker than our ordinary dogs, and are kept by the rich in their gardens for their diverſion. Here is alſo bred the golden hen, deſcribed in the laſt note, and other curious birds. The whole province is divided into twenty-one diſtricts, or juriſdictions, of the firſt rank, which have under them fifty-five others of the ſecond and third, beſides eight military cities, and a good number of fortreſſes, caſtles, *&c.* The cities of the firſt rank are, 1. *Yun-nan*, the metropolis; 2. *Ta-li*; 3. *Ling-ngan;* 4. *Chu-hyang;* 5. *Ching-kyang;* 6. *King-tong;* 7. *Quan-nan;* 8. *Quang-ſi;* 9. *Shun-ning;* 10, *Ku-tſing;* 11. *Yau-ngan;* 12. *Ko-king;* 13. *Vu-ting;* 14. *Ly-kyang-fû;* 15. *Ywen-*

Cities

---

[a] DU HALDE, ubi ſup. p. 119, & ſeq. Vid. & MARTINI Atlas, LA MARTINIERE, & al.

kyang; 16. *Mong-wha*; 17. *Yung-chang*; 18. *Yung-ning-tu*; 19. *Yung-pe*; 20. *Kay-wha*; 21. *Saw-ta*.

Yun-nan *deſcribed.*

YUN-NAN, *Ju-nan*, *Ju-nung-fû*, metropolis of the province, is ſituate on the north-caſt ſide of a large and deep lake, or, according to the language of the country, on the coaſt of the ſouth ſea, in latitude 25° 6′, and weſt longitude from *Pe-king* 13° 37′. It was not long ago very remarkable for its beauty, and the number of its ſtately buildings and fine gardens within its walls, which are three miles (if not rather leagues) in compaſs, it having been the reſidence of ſeveral monarchs. At the time of the *Tartars* invading it, they gave the then reigning prince the inveſtiture of the province, with the title of king (W): but he, growing weary of the yoke, and having taken up arms againſt the emperor, *Anno* 1679, his family was ruined; and, he dying ſoon after of old age, his army ſoon diſperſed itſelf, and his kingdom, and ſtately palaces, as well as his court, fell into ruin and deſolation [b].

Decay, whence.

THE metropolis hath not fared much better; though it is ſtill the reſidence of the *Tſong-tû*, or governor-general of the provinces of *Yun-nan* and *Quey-chew*, as well as of the viceroy of the province. Its traffick is chiefly for metal, which is greater here than in any other part of the empire; and its principal manufacture a particular ſort of ſattin, made of twiſted ſilk, without flower or gloſs, and dyed of all colours like the common ſort, but which are neither bright nor lively. They likewiſe make here a ſort of carpets of the ſame kind of twiſted ſilk. The inhabitants, who are here a ſtout, courageous, and active people, and given both to agriculture and arms, have a breed of horſes, which, tho' ſmall, are ſtrong and fleet, and which they ride with only a carpet inſtead of a ſaddle under them. *Yun-nan* hath in its diſtrict four cities of the ſecond, and ſeven of the third rank.

Traffick. Satin manufacture.

---

[b] DU HALDE, ubi ſup. p. 122, & ſeq. Vid. et MARTINI Atlas, LA MARTINIERE, & al.

(W) This prince's name, *Kao* tells us, was *Vû ſangui* (43), or, as *Du Halde* and his tranſlator write it, *U-ſan-ghey* (44), who was the unfortunate perſon that called in the *Tartars* to ſuppreſs the rebels, and, by that unadviſed ſtep, proved the cauſe of the loſs of the *Chineſe* empire, as will be ſeen in the ſequel.

(43) *Apud Iſbrandz Ides, p.* 142. (44) *Pag.* 123.

XV. *The Province of* Quey-chew.

XV. Quey-chew.

QUEY-CHEW, one of the ſmalleſt provinces of the empire, hath *Quang-ſi* on the ſouth; *Hu-quang* on the eaſt; *Se-chwen* on the north; and *Yun-nan* on the weſt; and extends itſelf from 24° 40′ to 29° of latitude, and from 7° to 12° 30′ of weſt longitude from *Pe-king*. The whole country is naturally barren, on account of its vaſt, rugged, and inacceſſible mountains, which are here in ſuch great quantities, that it looks as if the whole body of them had made it their rendezvous. The late civil wars have rendered it ſtill more diſagreeable and uncultivated, and ſo thinly peopled, that the emperors have been obliged to ſend colonies thither from other provinces, and ſometimes diſgraced governors, with their whole families (X). As for the natives of the province, they bear an exact reſemblance to the country, and are a rude, barbarous, and lawleſs people, who live in conſtant defiance with the *Chineſe* government, make war or peace with it as beſt ſuits their intereſt or humour, and often harraſs and ravage them in their ſettlements: for this reaſon they are obliged to have here a vaſt number of military cities, fortreſſes, caſtles, *&c.* all ſtrongly garriſoned, to keep them in awe; for, this province being the direct and only road to that of *Yun-nan*, there is a neceſſity to keep it open at any rate; and ſuch a number of forces they keep here in pay for that end, that the tribute which is levied upon the country not being ſufficient to maintain them, the court is obliged to make up the deficiency by new ſupplies every year.

Vaſt groups of mountains.

Wild ſort of inhabitants.

THE mountains, however, are rich in mines of gold, ſilver, quickſilver, and copper, of part of the latter of which the ſmall coin that is current in the empire is moſtly made. The vallies between are ſome of them large, fertile, and well watered; and would yield much better crops, if duly cultivated.

Mines of gold, &c.

(X) This province is much the ſame to the *Chineſe* that *Siberia* is to the *Muſcovites*; and thoſe mandarins and governors, who are ſent thither with their families, and ſometimes for life, are only ſuch as have been guilty of ſome ſtate crimes. Theſe *Chineſe* colonies live in their ſtrong walled towns and fortreſſes, under the protection of their governors and ſoldiery; whilſt the natives, who inhabit their high and rugged mountains, avoid all commerce, except that of making ſome plundering excurſions upon them. Great pains have been taken by the government to ſuppreſs them, but hitherto to little effect (45).

(45) *Martini, Kao, La Martiniere, Du Halde, & al.*

vated. They carry on no manufacture of either ſilk or cotton here; but make themſelves ſtuffs of a kind of vegetables, not unlike our hemp, which is a proper wear for ſummer. *Cattle.* The inhabitants breed vaſt herds of cows, hogs, *&c.* and the beſt horſes in all *China*. The wild fowl is in the greateſt plenty and variety, and of excellent taſte. The only commerce between the *Chineſe* and the natives conſiſts in a frequent exchange which the latter are obliged to make of ſome of their gold-duſt, cattle, wild fowl, *&c.* for a ſupply of ſalt, callicoes, and the like goods, which they want. Upon the whole, the province abounds with all ſorts of proviſions, and moſt of them very cheap. It is divided into ten diſtricts of the firſt rank, under which are thirty-eight of the ſecond and third, *Cities.* beſides military cities, fortreſſes, *&c.* The capital cities (which, by the way, are vaſtly inferior in largeneſs, beauty, and wealth, for the reaſons above-mentioned) are, 1. *Quey-yang*, the metropolis; 2. *Se-chew;* 3. *Se-nan;* 4. *Chin-ywen;* 5. *She-tſyen*, 6. *Tong-jin;* 7. *Ngan-chan;* 8. *Tu-yun;* 9. *Ping-ywen;* 10. *Wey-ning*[c].

Quey-yang-fû *deſcribed.* *QUEY-YANG-FU*, metropolis of the whole, is one of the ſmalleſt and worſt built in all *China*; its walls being ſcarcely three miles in compaſs, and the houſes moſtly of earth and brick. It ſtands in a pleaſant and fertile plain, on a ſmall river, but which bears no boats; whence the commerce of the town is inconſiderable. It is encompaſſed at a diſtance with very high and deep mountains (Y), which are inhabited by a people of different extract from the *Chineſe*, whence they Sina-ni, *who.* were called *Sina-ni*, or weſtern barbarians, becauſe they lay weſt of *China;* and, after their reduction, were with much difficulty brought to conform to the *Chineſe* cuſtoms. We read of ſome few ſtately buildings within the city, which, though gone to decay, ſhew it to have been formerly in a more flouriſhing condition, or, as ſome ſay, a royal reſidence.

---

[c] Du Halde, ubi ſup. p. 119, & ſeq. Vide et Martini Atlas, La Martiniere, & al.

(Y) Among them, thoſe that follow are worth a curious reader's notice; 1. *Tong-eu*, or the *copper kettle-drum*, becauſe it is obſerved to make ſome ſuch kind of noiſe at particular ſanſons, eſpecially before rain. 2. That of *Nung-huang*, which is ſo ſteep and ſtrait, that few creatures can climb up to it. A third, called *Ven pi*, which ſtands by itſelf, on the ſouth ſide of the city, and is cut in the ſhape of an iſoſceles cone, which terminates in an acute point (46).

(46) *Kercher, Martini, Garden, & al.*

But there ſtands, without the walls of it, a large temple, ſaid to have been built by the *Tartar* family of *Ywen*, and allowed to be a magnificent edifice.

QUEY-YANG ſtands in latitude 26° 30′, and 9° 52′ weſt longitude, from *Pe-king*; and hath a juriſdiction over three cities of the ſecond, and four of the third rank, beſides a great number of forts, with which it is in a manner ſurrounded.

We have now gone through the fifteen provinces within the walls, and the principal iſlands belonging to them; and ſhall now cloſe the geography of this great empire with a ſhort account of the province of *Lyau-tong*, which is ſituate without the walls, and on the frontiers of *Tartary*, but is, like the other fifteen above-deſcribed, ſubject to the ſame government.

The Province of Lyau-tong, *or* Quang-tong.

Lyau-tong *deſcribed.*

THIS province, which is now proved, on all hands, to be ſituate without the great *Chineſe* wall (Z), which parts it from that of *Pe-cheli* ont he ſouth-weſt; is bounded, on the eaſt, by the kingdom of *Korea*; on the north, by the mountains of *Yalow*, or *Tartary*; on the ſouth, by the gulf of its own name; and on the weſt, by the country of the *Moguls*. It is but a ſmall province, compared to thoſe of *China* we have gone through; and extends itſelf only about 270 or 280 miles, where longeſt; but, in other parts, is much ſhorter. It reaches from 39° to almoſt 43° of latitude, and 2° 30′ to almoſt 9° eaſt longuitude, from *Pe-king*. It was reckoned, in *Dion Kao*'s time, the ſixteenth province in the *Chineſe* empire, though ſeated without the wall[d]; but hath ſince loſt that dignity under the *Tartars*; and is now treated as a conquered province, for reaſons we ſhall have occaſion to hint at, in the ſequel.

---

[d] Vide Kao, ubi ſup. p. 115. & 129. & ſeq. Le Compte, Verbiest, Martini, & al.

(Z) *Nieuhoff*, and, after him, *Martini*, were the firſt who placed this province within the walls. The firſt, in his map prefixed to his *Dutch Ambaſſy*; and the latter in his *Atlas*. But that it was an overſight in them, plainly appears from what we have quoted above out of the *Chineſe* geographer *D. Kao*, as well as from *Verbieſt*, who travelled thither with the court, and *Le Compte*, and other more modern writers (47).

(47) *Vide Kao, ubi ſup. p.* 115. *& ſeq.* 129. *& ſeq. Le Compte, Bouvet, Gobien, & al.*

Soil. The land is fertile, and well cultivated, though moſtly mountainous and uneven; and had formerly a great number *Cities decayed.* of large cities and towns, which lie now in ruins, having been moſtly deſtroyed during the wars with the *Tartars*, without ever being able to recover themſelves ſince [e]. On *A great number of fortreſſes.* the contrary, we are told, that the *Tartars* have, inſtead of them, built a great number of military cities, fortreſſes, and caſtles, to prevent it, and to keep the *Lyau-tongers* under, who are a ſtout and warlike people, very numerous, and uneaſy under the yoke (A). Some of theſe fortreſſes are indeed ſo large and populous, and have raiſed themſelves to ſuch a degree of ſplendor and opulence, as to be little inferior to ſome of thoſe of the firſt and ſecond order in *China*; and the inhabitants, ſoldiers, as well as others, are grown very rich and powerful in them, and drive a good commerce with the northern provinces of *China*, particularly with the capital one of *Pe-cheli*, whilſt the *Lyau-tongers* are, for the moſt part, kept in a ſtate of ſubjection and ſlavery under them.

Character of the people. They are, however, a very ſtout, tall, and brave people; and their frequent wars with their neighbours, on all ſides, have rendered them expert and warlike. But though they partake more of the temper of the *Tartars*, they are affirmed to be fonder of the *Chineſe* government, religion, and cuſtoms; which, in ſome meaſure, confirms what we obſerved in the laſt note. They are much given to agriculture and traffick; by the former of which, they have made ſuch improvements on their lands, that they are become much more fertile than they naturally were; and thoſe who live near the ſea carry on a good commerce with *China*, *Korea*, and *Japan*, the chief part of which conſiſts in furs of beavers, ſables, and other wild beaſts, and a much larger would they, in all probability, drive, if they were not kept ſo under by their maſters. They do not ſeem, indeed, to have ſuch a happy genius for arts and ſciences as the *Chineſe*; but the former flouriſhing condition of their country, though deprived of many ſingular advantages, of ſoil, climate, rivers, *&c.* which *China* enjoys, ſhews that they were at leaſt equal to them in diligence and induſtry. So that if their noble antient cities are now left to go into ruin, if their trade and manufactures languiſh, and their wealth is now paſſed into other hands, it can only be owing to the oppreſſion they ſuffer under the preſent government, under which they appear to have groaned ever ſince the conqueſt of *China*, of which it was then the ſixteenth province: for though one might have expected that the *Tartars*, after they were become maſters of the whole *Chineſe* empire, would have left this province to enjoy its antient privileges; yet, for ſome reaſon or other, probably thoſe we hinted at in the laſt note, they thought fit to deprive it of them, and reduce it to the condition of a conquered or tributary one (B).

---

[e] Vide Kao, ubi ſup. Le Compte, Verbiest, Martini, & al.

(A) *Dior. Kao*, lately quoted, tells us, that this province was the way through which the *Tartars*, now reigning in *China*, came into it (48): from which his tranſlator, in his notes on him, concludes, on what authority is not eaſy to gueſs, that, in gratitude to them for their aſſiſtance, and eaſy paſſage through it, they made it a new province of the *Chineſe* empire, and endowed it with the ſame privileges with the other fifteen. Whereas by the ſevere treatment they have received from them, one would be apt to think they had rather oppoſed their entrance, and ſhewed too much fidelity to the *Chineſe*.

And, indeed, that writer plainly tells us, that the *Tartars* made an irruption into *Lyau-tong*, where they met with a repulſe from the *Chineſe* emperor *Vang-ty*, or *Van-li* (49); by which it ſeems as if the *Chineſe* were then maſters of that province; for the getting it into their hands was one of the moſt effectual means to ſecure *China* from invaſions from that part of *Tartary*; and either that, or ſome other *Chineſe* monarch, might endow the *Lyau-tongians* with the privileges of his *Chineſe* ſubjects, either as a reward for, or to ſecure, their fidelity to the *Chineſe* government: we may offer ſome further conjectures on this head, when we come to their hiſtory, and their wars with the *Tartars*.

(48) *Vide Kao, ubi ſup. p.* 115. & 116. *and notes.* (49) *Ibid. p.* 129.

Traffick and huſbandry.

Oppreſſion.

WE

(B) This ſeems fully confirmed, by a letter of Father *Noel*, a *Chineſe* miſſionary to the general of the Jeſuits, *anno* 1703, concerning the then ſtate of their miſſion; wherein he acquaints him, that they had not as yet made any ſettlement at *Lyau-tong*; but that they had formed a project of making one at *Chin-yang*, capital both of that province and of all *Eaſtern Tartary*. That city, continues he, is very conſiderable, the emperor having eſtabliſhed four ſovereign tribunals, to judge, without appeal, of all matters relating to the *Tartars*: for *Lyau-tong*, ſays he, is now eſteemed as a province of *Tartary*, and the *Lyau-tongers* are no longer looked upon as *Chineſe*, but as native *Tartars* (40). Thus far the miſſionary, who might more truly have ſtyled them ſubjects, or ſlaves, to the *Tartars*, ſince their condition is no better, whilſt the *Chineſe*, more favoured than they, enjoy the ſame advantages and privileges, ſome

(40) *Lettr. edifiant. tom.* vii. *p.* 68.

Cities. We read but of two capital cities, or cities of the firſt rank, in Father *Martini*'s time; the firſt of which was called *Leao-yung*, which name, he tells us, was given to it by the *Tartarian* family of *Kina*; and the other *King-ywen*, or *Ning-yuen*; neither of which have any thing worth farther notice, they being both gone into decay. Since then, Father *Fountenay*, a Jeſuit, who came from *China* about the beginning of this century, as well as Father *Noel*, mentioned in the laſt note, make the city of *Chin-yang* to be the metropolis[f]. *New capital.* From which, we may ſuppoſe the *Tartars* to have made ſome conſiderable alterations in the government of this province, ſince this laſt is likewiſe ſtiled the metropolis of *Eaſtern Tartary*, and the reſidence of the four grand tribunals. *Fortreſſes.* Thoſe of the ſecond and third rank muſt ſtill be more inconſiderable; but their fortreſſes of the firſt order are ſaid to be as large, populous, and opulent, as ſome of the capitals of *China*. Theſe are eleven in number, beſides the metropolis above-mentioned. The ſame number there are of thoſe of the ſecond rank, and about ſeven or eight of the third; which laſt are more remarkable for their ſtrength and garriſons, than for their largeneſs or opulence.

Fertility. The country produces plenty of corn, millet, and other grain; but very little rice, for want of ſuch rivers and canals as the *Chineſe* have. They abound with variety of wild fowl, and wild beaſts, fruits, herbs, and roots, both culinary and medicinal. *Root* Jin-ſeng. Among the laſt, the famed root, called *Jin-ſeng*, *Ging-ſen*, or *Jin-ſen*, ſo much eſteemed among the *Chineſe* phyſicians, as an infallible medicine to reſtore decayed conſtitutions, and renew the vital heat, grows here in great plenty, and is reckoned of the beſt kind. The doctors give it in hectic, peſtilential, and other deſperate fevers, and dangerous diſeaſes, but prepared, and mixed with other drugs (C).
They

---

[f] See Lettr. ediffiant. vol. vii. p. 68. & 147.

ſome few points excepted, which they did under their own monarchs, and ſcarcely feel the weight of a foreign yoke; as will be more fully ſeen in the ſequel.

(C) The doſe of it, ſuch is its extraordinary virtue, is no more than two or three grains, minced, or pounded ſmall, and boiled in chiken-broth, or, if that fail, in fair water; but care muſt be taken that the pot be well covered, elſe its virtue will evaporate.

According to Father *Le Compte*'s deſcription of this excellent root, which he highly commends, they have hardly any in *China*, but what comes from this province. The *Gin-ſen*, ſays he, which is at preſent uſed, is brought to us from *Lyau tong*, a province ſeparate from

They eſteem thoſe roots which are large, bright, and weighty, as the beſt. They wrap them up in paper, and keep them in dry earth, and ſome alſo in pepper, for uſe [g].

Mountains.

THIS province hath a conſiderable ſhare of mountains, ſome of which produce timber for building, others metals and minerals. Thoſe that are worthy of notice, are, the great ridge, called *Eang-pee*, one end of which lies cloſe to the place where the *Chineſe* wall begins, and extends itſelf quite into *Tartary*. It is of a great height, and hath a lake about eighty furlongs in circuit, and of a prodigious depth, out of which ſpring the two famed rivers *Yalo*, which runs into *Tartary*, and *Quong-tong*, which, after a courſe northward, of ſome length, winds eaſtward, and falls into the *Yau*; which laſt empties itſelf into the yellow ſea. The other mountain worth mentioning, is, that called *Ou*, or *Xu*, which forms an iſland on the gulph of *Lyau-tong*, on which is built the fortreſs of *Xan-ghay*. There are ſeveral other iſlands on the ſame gulph, over-againſt the cities of *Kay-chew*, *King-chew*, and *Ning-ywen*, ſo conveniently ſituate, that they form a good ſafe road for ſhips [h].

AND thus much may ſuffice for the deſcription of this province, and of the *Chineſe* empire. As to what relates to the hiſtory of the *Lyau-tongers*, it chiefly conſiſting of their wars with the *Tartars* and *Chineſe*, we ſhall refer our readers to what we have already ſaid on that head, in the hiſtory of the former *, and to what we may have farther to add in that of he latter †, we are now upon; by which we ſhall avoid ſwelling this work, as much as poſſible, with needleſs repetitions.

---

[g] See Lettr. ediffiant. vol. x. p. 172. & ſeq. KAO, ubi ſup. p. 133. LE COMPTE, ubi ſup. letter 8. p. 230. & ſeq. & al. ſup. citat. [h] Id. vid. & MARTINI, Atlas Sinenſ. LA MARTINIERE, & al. ſup. citat. * See before, vol. iv. p. 343. 374. & ſeq. † See the laſt ſection of this chapter.

from *China*, and ſituate in *Eaſt Tartary*. Which words we chiefly quote here, becauſe it confirms what we have ſaid a little higher, of its being ſituate without the great wall, and of its being caſhiered from being a *Chineſe* province. The ſame author adds, with reſpect to the famed root, that it ought not to be cut with a knife, becauſe iron diminiſhes its virtue; but adviſes rather to bite it in pieces with one's teeth (41).

(41) *Le Compte, letter* 1. *p.* 15. *Engl. edit.*

SECT. II.

Of the antient Religion, and new Sects, among the Chineſe.

Religion of the Chineſe.

WE have already given an account of the antient religion of the *Chineſe*, in a former part of this work [i], out of their canonical books; from which it appears to have been ſo like that of the antient patriarchs, that many learned men have looked upon it as a pregnant proof (among many others they have alleged to ſupport their hypotheſis), that *Noah*, or ſome of his near deſcendants, did at firſt people this country [k]. But as that point did not appear to us to have been ſufficiently cleared, we contented ourſelves with a bare recapitulation of all the arguments which had been, or might be, objected againſt it [l]; not ſo much indeed from any diſlike we had to it, or its learned authors, as in hopes that we ſhould excite thereby ſome of our judicious correſpondents, whom we knew to be well verſed in that curious controverſy, to communicate their thoughts, or what farther diſcoveries they had made in it, to us. It was not long, accordingly, before we had the pleaſure of ſeeing our expectations fully anſwered, from a certain quarter, and the ſyſtem above-mentioned handed to us, in a quite new light, all the material objections againſt it fairly anſwered, all its difficulties removed, and a new ſett of proofs in favour of it, added, which we flatter ourſelves will, with every impartial reader, give it the appearance of ſomething more than a probable hypotheſis. But as the chief evidence depends on one certain fact relating to their chronology, and confirmed by our own *Hebrew* one, and all the collateral ones are founded upon inferences fairly deducible from ſeveral articles of their religion, laws, cuſtoms, *&c.* we ſhall poſtpone the farther particulars to one of the laſt ſections of this chapter, which relates to the *Chineſe* chronology; by which time the reader, having run over, and got all theſe ſeveral points freſh in his memory, will be the better able to judge of the validity and merit of the whole. This, we hope, cannot but be acceptable to him, as the ſubject is no leſs important than curious, and, as we may venture to ſay, will be treated there in a manner ſuitable to its dignity, and ſuch as will ſtrike a variety of new lights upon the origin and foundation of that antient nation and monarchy. In the mean time,

---

[i] See before, Univ. Hiſt. vol. xx. p. 126. & ſeq. [k] Vide int. al. HOWEL, eſſay on the primitive language, & auct. ab eo citat. SHUKFORT, connect. oct. vol. i. book 2. [l] Univ. Hiſt. ubi ſup. p. 109. & ſeq.

WITH reſpect to their antient religion, as deducible from their canonical books, the topic we are now upon, we cannot but obſerve, once for all, that the later date we allow to the latter, the longer will the *Chineſe* appear to have preſerved the former in its primitive purity, and untainted from the idolatries, ſuperſtitions, and falſe notions of the Deity, which did ſo early ſpread themſelves over the face of almoſt the whole earth, and, at length, over a great part too of their own country: for, if we may believe a late writer of *Chineſe* affairs [m], this idolatry was brought to them from ſome neighbouring part of the *Indies*; and though it is ſuppoſed to have began ſo early as 300 years after *Belus*, yet it doth not appear to have taken footing in *China* till about 1200 years after [n]; to which we may add, that it neither was univerſally received, and made the religion of the country, nor did it preſently ſink here into that low degree of ſuperſtition, folly, and impiety, as we find it to have done among other polite nations, ſuch as the *Aſſyrians*, *Chaldeans*, *Egyptians*, *Canaanites*, &c. They neither deified their monarchs, and other great men, nor introduced any of thoſe impious and unnatural rites into their idolatrous worſhip, as were practiſed by other nations; and when a bold attempt was once made for introducing the worſhip of demons and evil ſpirits, it was preſently after ſuppreſſed, the whole race of thoſe pretended inchanters deſtroyed, and religion reſtored to its antient ſtate [o], ſo great was the care of the government to prevent any innovation that may prove prejudicial to it (D); and to that is owing, that the antient *Chineſe* doctrine continues ſtill to this day to be the prevailing ſect among the learned.

Idolatry, when introduced.

The antient doctrine preſerved.

---

[m] DU HALDE, vol. i. p. 639. & 647. Engl. edit. [n] See his tranſlator's notes, p. 647. [o] See before, vol. xx. p. 129.

(D) This, we are told by *Du Halde*, was chiefly owing to the vigilance of a ſupreme tribunal eſtabliſhed among them, almoſt from the foundation of that empire, and ſtyled the *tribunal of rites*, which has power to ſuppreſs and condemn any ſuperſtition that may be introduced. This court hath proved a main ſupport to the antient *Chineſe* religion, even to this very time, inſomuch, that tho' the mandarins, who compoſe it, are ſometimes obſerved to practiſe certain ſuperſtitions in private, yet, when aſſembled in a body to deliberate about them, they openly condemn them (42).

(42) *See Du Halde, Engl. edit. vol.* i. *p.* 647.

Idolatry moſt in vogue.

THERE are, however, two others, which may be reckoned among the principal ſects; namely, that of the idolaters, mentioned a little higher, as brought hither from *India*, about thirty-two years after the crucifixion of Chriſt, and is called the ſect of *Fo*, or *Foe*, which is the deity they worſhip, and is pretty rife, and univerſally received, among the common people, whoſe fondneſs for all kinds of ſuperſtitious and idolatrous ſhew hath riſen to ſuch a height, that the whole body of philoſophers hath been carried away with the torrent, and, though againſt their conſcience, have been forced to join with it, to prevent the effects of their fury.

Philoſophers forced to comply with it.

THIS therefore may be looked upon as the moſt prevailing ſect among the bulk of the nation, though not as the eſtabliſhed religion of the country, and to owe its ſettlement rather to the exceſſive power and aſcendant of an unruly populace, than to the conſent or approbation of either the philoſophers, or of the mandarins, that compoſe the tribunal of rites.

THE third ſect is, that of the diſciples of *Lau-kyun*, which is nothing but a mixture of the moſt extravagant and impious opinions. The reader may ſee a ſketch of them in the following note (E), whilſt we give him here a fuller account of the doctrines and rites of the other two.

THE

(E) This ſect, which is called *Tau-tſe*, had its riſe from *Lau-kyun*, above-mentioned, of whom his diſciples have recorded many monſtrous extravagancies; ſuch as his laying fourſcore years in his mother's womb, and breaking his way out through her left ſide. His books are all extant, but are ſuppoſed to have been altered by his followers, and abound with noble maxims to conduct men to real happineſs; ſuch as, the love of virtue, contempt of riches, and raiſing the ſoul to a ſenſe of its own ſelf-ſufficiency. He taught, that the Deity was altogether corporeal; and yet, as if he had dived into ſome of the deepeſt myſteries of it, he is reported, among many other memorable ones, to have often repeated this, *That the tay*, or law of reaſon, *had produced one, one had produced two, two had produced three, and three had produced all things*. His morality, like that of *Epicurus*, conſiſts in quelling the paſſions, in eſtabliſhing the ſoul's tranquility, and freeing it from anxiety and cares, as enemies to life; and, in order to exempt it from the unavoidable fear of death, they pretend he found out an elixir which makes them immortal.

They are commonly great alchemiſts, and pretenders to the philoſophers-ſtone, as likewiſe to a familiar intercourſe with demons, by whoſe aſſiſtance they can perform wonders; and do actually, our author ſays (43),

(43) *Du Halde, ubi ſup. p.* 648. *&* *ſeq.*

deceive

The old doctrine improved by Confucius.

THE firſt, and principal one, which follows the *Chineſe* canonical books, we have already ſpoken of, in the antient hiſtory[p]; and all that needs be added to it here is, the improvements which it received from the writings of their truly excellent philoſopher *Kong-fu-tſe*, or, as he is vulgarly called, *Confucius*: for as for thoſe canonical books, which are ſtyled of the ſecond rank, they are no more than comments on the five ones of the firſt, and ſince written by ſome of their learned men, at various times, and ſo need no farther mention here; eſpecially, as *Confucius*, above-mentioned, hath extracted the very quinteſſence out of them into his own writings; which have been held in ſuch great veneration ever ſince, that the leaſt alteration made in them would be puniſhed as a great crime, and a quotation out of them never fails of ending any controverſy amongſt their learned men, and to ſtop the mouth of the moſt obſtinate wrangler.

---

[p] See before, vol. xx. p. 126. & ſeq.

deceive the people with ſuch prodigies, as can be aſcribed to nothing but to the power of thoſe evil ſpirits,

By thoſe juggling tricks, but eſpecially by their pretence of rendering men immortal, they have not only got mandarins, and other perſons of diſtinction, eſpecially women, to learn this pretended magic under them, but likewiſe ſeveral of their monarchs became their diſciples, and protectors: ſo that ſtately temples were erected, and a worſhip paid, to thoſe demons, through moſt parts of the empire. The ſucceſſors of the head of this ſect are all honoured with the title of great mandarins, and reſide in a town of the province of *Kyang-ſi*; where they have a magnificent palace, to which crouds of people reſort, from all the neighbouring provinces, either to procure remedies, or to have their fortunes told; and, for the money they readily pay to thoſe jugglers, they receive a billet, filled with magical characters, which is to anſwer all their ends.

Among thoſe monarchs who were carried away by their deluſions, *Chin-tſong*, the third of the dynaſty of *Song*, was infatuated enough, to go on foot, to fetch a book of theirs, which they had hung, in the night, on one of the principal gates of his metropolis, and pretended to have dropped from heaven; and to carry it, with the greateſt veneration, to his own palace; where he incloſed it in a golden box, and kept it with utmoſt care. The book was fill'd with nothing but magical characters, and ſentences for invoking demons, the number of which they multiplied at pleaſure, and worſhipped as deities; inſomuch, that one of the great *Chineſe* doctors attributes the extirpation of that dynaſty to the impieties which theſe ſorcerers had introduced under it, and which, like a plague, had infected the whole empire. The victims they offer to thoſe infernal ſpirits are of three kinds; *viz.* a hog, a fowl, and a fiſh; and, in their invocation of them, they uſe very ſurpriſing poſtures, make hideous outcries with their throats and noſes, with their drums and kettles: pretend to ſhew ſtrange ſights in the air, and many other ſuch impoſtures, to intimidate and amuſe the people: ſo that the faſcination ſpreads itſelf from thoſe of the higheſt to thoſe of the loweſt rank. Such of our readers as want to know more of this pretended magical and diabolical ſect, may conſult the author laſt quoted.

THIS truly great man, a ſcantling of whoſe life and writings we ſhall give, in the following note (F), ſeemed deſigned by

(F) *Confucius* was, as has been already obſerved (44), born in the province of *Shan-tong*, but then called the kingdom of *Lu*, in the twenty-firſt year of the reign of *Ling-wang*, the twenty-third emperor of the race of *Chew*; that is, according to ſome, 300, according to others, 500, but, according to *Du Halde*, 551 years, before Chriſt, and two before the death of *Thales*, one of the ſeven wiſe men of *Greece*: ſo that, according to this laſt, he muſt have been cotemporary with *Pythagoras* and *Solon*, and ſomewhat earlier than *Socrates*. He was but three years old when his father *Sho-lyang-he* died, in the ſeventy-third year of his age, who, though he had enjoyed the greateſt offices in the kingdom of *Song*, yet left him no other inheritance, than the honour of being deſcended from *Ti-he*, the twenty-ſeventh emperor of the race of *Shang*, and, by his mother *Shing*, from the illuſtrious family of *Yen*.

He ſhewed, from his tender years, great tokens of ſagacity and virtue; and, about his fifteenth year, gave himſelf up to the ſtudy of the antient books.

He married at nineteen, and had a ſon named *Pe-hu*, and by him a grandſon named *Tſu-tſe*, who, by his extraordinary merit and learning, raiſed himſelf to the higheſt poſts in the empire. As for himſelf, he was ſoon taken notice of, for his admireable qualities, learning, and virtues, eſpecially thoſe of humility, ſincerity, temperance, diſintereſtedneſs, contempt of riches, &c.; and though every ſtate in the empire, as well as his own, was over-run with the oppoſite vices, yet was he ſoon raiſed to ſeveral places of eminence in the magiſtracy, which he accepted chiefly as means of promoting his intended reformation, both in religion and in the ſtate, maugre all the oppoſition he expected, and did actually find, from the grandees of his own, as well as of other provinces. But, as ſoon as he found that his endeavours did not meet with deſerved ſucceſs, he threw up all his employments, though very conſiderable, to go in ſearch of ſome more tractable people, who would reap a greater benefit from his excellent doctrine.

In the fifty-fifth year of his age, he was again invited, and

---

(44) *See page 72 of this volume. Du Halde, ubi ſup. p.* 415. *& ſeq.*

raiſed

by heaven to reform, both by his doctrines and practice, the corruptions which had been a long while predominant, both in

---

raiſed to ſome of the higheſt poſts in his own kingdom of *Lu*; where the prince then reigning paid ſuch regard to his virtues, and ſalutary counſels, that, in leſs than three months, not only his court, but his whole dominion, were totally changed for the better; inſomuch, that the neighbouring princes were alarmed at the ſudden reformation; rightly judging, that the king of *Lu* would ſoon become too powerful for them, if he continued to follow his new counſellor's rules.

The king of *Tſi*, in particular, after many conſultations with his grandees, bethought himſelf of an expedient, the moſt likely to defeat all *Confucius*'s meaſures: and, accordingly, under the fair pretence of an ambaſſy, ſent him, and his nobles, a preſent of a great number of beautiful young girls, who had, from their infancy, been brought up to dancing, ſinging, and all other captivating arts. Theſe were not only received with open arms, both by the king and court, but entertained with ſuch frequent feaſtings and diverſions, that they preſently abandoned the buſineſs of ſtate, to give themſelves up to pleaſure. The king himſelf became inacceſſible to his moſt zealous miniſters. Among the reſt, *Confucius* having tried, in vain, all poſſible means to recall him, diveſted himſelf of all his offices, left the court and kingdom, to go in queſt of more docile minds to follow his maxims; but, to his great mortification, found his doctrine and morals dreaded, in every kingdom through which he paſſed. So that, by that time he was come to that of *Shing*, he found himſelf reduced to the greateſt indigence; yet without loſing any thing of his greatneſs of ſoul, and uſual conſtancy.

This obliged him to reſume his former functions of a private ſage, in which he met with better ſucceſs. His learning and merit, and, above all, his great modeſty and condeſcenſion, gained him a vaſt number of diſciples (ſome ſay 3000, 500 of whom did, in time, raiſe themſelves to the higheſt poſts, in ſeveral kingdoms); and all of them continued firmly attached to his perſon and doctrine. Theſe he divided into four claſſes; the firſt of which was, to make virtue their chief ſtudy and practice; the ſecond was, to learn to reaſon and write cloſely, juſtly, and elegantly; the third was, to ſtudy the art of government, and to inſtruct the mandarins and great miniſters in their reſpective duties; while the laſt was to learn to write, in a conciſe and elegant ſtyle, the principles of morality. In all theſe claſſes, he had ſome very eminent ones; but one eſpecially in the firſt, whoſe premature death cauſed his maſter to ſhed abundance of tears.

As his practice ſtill kept conſtant pace with his excellent philoſophy, princes ſometimes invited him to their court, that they might reap the benefit of his inſtructions; and ſhewed the greateſt regard to his learning and in religion and in the ſtate, and was endowed with all the proper qualities for ſuch a noble work. We are told, that he

and merit. At other times, upon the death of one of them, by whom he had been highly honoured, he has ſeen himſelf become the contempt of the court, and the ridicule of an inſulting populace; yet, under thoſe extremes, he never ſhewed the leaſt change in his looks, or behaviour, but preſerved ſtill the ſame ſteadineſs and tranquility. His reliance on the divine providence was ſtill more remarkable, inſomuch, that he hath beheld, without the leaſt fear or emotion, an officer of the army, named *Whan-ti*, by whom he was hated, come full-drive at him, with his ſword drawn, and hath given this anſwer to ſome friends, who adviſed him to haſte away from the danger, *If* Tyen *protects us, of which we have now a ſenſible proof, what harm can the rage of* Whan-ti *do to us, though he is preſident of the tribunal of the army?*

Confucius lived to finiſh his philoſophical and hiſtorical works, and died in the kingdom of *Lu*, his native country, in the ſeventy-third year of his age, greatly lamented, both by the king and court, and much more by his diſciples, who had the higheſt veneration for him.

A little before his laſt ſickneſs, he told them, with abundance of tears, *That the diſorders which reigned in the empire had well nigh broke his heart*; and began, from that time, to languiſh till the ſeventh day before his death, when he told them again, in the ſame melancholy tone, *Since kings refuſe to follow my maxims, I am now no longer uſeful upon earth, and it is neceſſary that I ſhould leave it.* He fell immediately, after thoſe words, into a lethargy, which laſted ſeven days, at the end of which he expired, in the arms of ſome of his diſciples. They built him a handſome ſepulchre, on the river *Su*, near the city of *Kyo-few*, on the ſame ſpot where he uſed to aſſemble them. It hath been ſince incloſed with a wall, and now looks like a ſmall city; and the veneration which all good men had for him increaſing with time, he came, at length, to be reſpected as the chief doctor of the empire.

He was tall, and well proportioned, his breaſt and ſhoulders were broad, his eyes large, complexion olive, noſe flat, and beard long, and his voice ſtrong and piercing. His works, which are eſteemed a perfect rule of government, and contain all that he had collected out of the antient laws, are as follows: 1. His *Tay-hyo*; that is, *The grand Science*, or *School of Adults*. 2. The *Chong-yong*, or *Immutable Medium*. 3. That called *Lun-yu*, or *Moral and pithy Diſcourſes*. 4. *Meng-tſe*, or *The Book of Mencius*; ſo called from one of his diſciples, who is ſuppoſed to have compiled, or finiſhed, it from his maſter's writings, and contains a perfect rule of government. Theſe four are held in the greateſt eſteem, and are the chief ones among the canonical books of the ſecond rank; to which they add two more, as the next, if not equal, to them in authority; *viz.* 5. The he condemned the idolatry, which was then become very rife, in *China:* if ſo, it is a wonder that his diſciples ſhould afterwards rear ſtatues, altars, and temples, to him. However, it plainly appears, that his main deſign was not ſo much to intermeddle with the outward, as the inward and eſſential, part of religion, the reformation of the hearts and lives of his countrymen; all his ſtudies, lectures, writings, precepts, and practice, were chiefly tending that way; and in this, notwithſtanding the great oppoſition which he met with from the vicious mandarins and grandees of every court (for though each province was under the emperor, yet thoſe petty kings that governed in them were, in ſome meaſure, deſpotic, and frequently became formidable to the imperial throne, and were not only very debauched themſelves, but ſuffered their miniſters to be ſo too; and this was the real ſtate of the empire, at the time that *Confucius* was ſtriving, with all his might and ſagacity, to introduce his intended reformation); yet in this, we ſay, notwithſtanding all their oppoſition, he had the pleaſure to ſee his excellent morality at leaſt univerſally admired: and deſervedly ſo, not only for the beauty and nobleneſs of his precepts and maxims, but much more for the judicious way he took to inculcate them, and to make

Oppoſed by the grand.es.

His ſublime doctrines.

5. The *Hyau-king*, which treats of filial reſpect, and contains the anſwers which *Confucius* made to his diſciple *Tſeng*, concerning the reverence due from children to parents. 6. The *Syau-hyo*, or *The School or Science of Children*; which is a collection of ſentences and examples, extracted from antient and modern authors. It would carry us beyond our bounds, to enter into a farther detail of thoſe books. Thoſe that are curious to know more of them, may conſult the *Latin* verſion which Father *Noel*, one of the antient miſſionaries into *China*, hath given of them, printed at *Prague, anno* 1711, or the extract which Father *Du Halde* hath made of it, and printed in his deſcription of the *Chineſe* empire (44). One thing we cannot forbear obſerving here, concerning thoſe books, that, though the four firſt contain the moſt ſublime doctrines of morality, and are univerſally held to be of the greateſt authority, next to the canonical ones of the firſt rank, of which we have formerly ſpoken, yet they have had but few followers among the degenerate *Chineſe*; whereas the two laſt, which treat of the duty of children to parents, are ſo univerſally obſerved throughout the empire, that one may venture to affirm, there is not a country in the world where parents are more reſpected, both during their life, and after their death; as we ſhall more fully ſhew in the ſequel.

(44) *Du Halde, ubi ſup. p.* 415. *& ſeq.*

make virtue appear lovely and deſirable to all his diſciples and readers.

Noble notions of the Deity.

His philoſophy, though ſublime, was quite free from thoſe ſubtile and intricate queſtions and inquiries, with which that of the beſt *Greek* philoſophers were moſtly clogged: and *Confucius*, inſtead of diving into thoſe phyſical and abſtruſe notions about the nature and attributes of the ſupreme being, the origin of the world, of evil, and other ſuch ſpeculative points, too high for unaſſiſted reaſon; or of dogmatizing about the nature of rewards and puniſhments of virtue and vice, confined himſelf to ſpeak with the deepeſt regard of the great Author of all beings, whom he repreſents as the moſt pure and perfect eſſence, principle, and fountain, of all things, to inſpire men with greater fear, veneration, gratitude, and love, of him; to aſſert his divine providence over all his creatures; and to repreſent him as a being of ſuch infinite knowlege, that even our moſt ſecret thoughts are not be hidden from him, and of ſuch boundleſs goodneſs and juſtice, that he can let no virtue go unrewarded, or vice unpuniſhed. He had likewiſe a moſt maſterly hand at painting the one in its moſt lovely, and the other in its moſt deterring, colours; and to inforce the practice of the one, and abhorrence of the other, by the moſt powerful arguments, worthieſt motives, and, in the beſt of methods, his own extraordinary example, which may be juſtly ſtyled a pattern of moral virtues. And though it muſt be owned, that neither the one nor the other had the good effects they deſerved, and that he hath had but few followers, except among his moſt celebrated diſciples, who have made it their glory to copy after him, yet his writings, as well as his ſect, have been always, and are ſtill, held in the higheſt eſteem [q]. So that it ſhows, at leaſt, ſome kind of merit in the *Chineſe*, that they can ſtill profeſs ſo univerſal admiration for him and his doctrine, though ſo few of them do care to practiſe it.

Sect of Fo, *when, and how, brought from* India.

The other principal ſect, and indeed the moſt predominant of all, is that of *Fo*, *Foe*, or *Fwi*, whom ſome writers have confounded with the *Fo-hi*, who was the founder of this monarchy, though it is plain that this worſhip was not brought hither from *India* till ſixty-five years after the birth of Chriſt, as was lately hinted †. The occaſion of its being introduced into *China*, where it made ſuch ſwift and rapid progreſs, was a dream which the emperor *Meng-ti*, of the dynaſty of *Han*, had about that time, which put him in mind of a ſentence which had been often in the mouth of *Confucius*, that the *Holy One was to be found in the weſt*. Upon which he immediately ſent ambaſſadors in ſearch of him, and with expreſs orders not to return without bringing a full account of him and his religion. But they, whether diſcouraged at, or tired with, the length and difficulty of the journey, proceeded no farther than *India*; where having met with the worſhippers of the idol *Fo*, or *Foe* (G), they brought it with

---

[q] See what has been ſaid under the laſt note. See alſo Noel's Latin verſion of Confucius's Ethics. Le Compte, Couplet, Du Halde, & al. † See page 102 of this volume.

(G) It is not eaſy to gueſs in what part of *India* this monſter appeared, or whether he was man or devil; if half of what his diſciples have reported of him were true, he could be no other than a devil incarnate. We ſhall give our readers a few particulars, by which he may judge what credit is to be given to the reſt of what thoſe *Indian* wonder-mongers relate of him.

His father, whoſe name was *In-ſang-wau*, was, they ſay, king of an *Indian* territory, called by the *Chineſe Shun-tyen-ſho*; his mother, named *Moye*, the moſt of the time of her pregnancy, dreamt that ſhe had ſwallowed a white elephant, or, as others will have it, that ſhe conceived by that animal, or by the devil in his ſhape; and hence aroſe that veneration paid by the *Indian* kings to the white elephant. However, ſhe was delivered of him thro' her right ſide, and died ſoon after. They add, that he ſtood upon his feet as ſoon as he was got out of her womb, and walked ſeven ſteps, pointing with one hand to heaven, and with the other to the earth; and then pronounced the following words diſtinctly: *There is none either in the heaven, or in the earth, who ought to be adored, but I alone*.

At the age of ſeventeen he married three wives; and at nineteen forſook them, to retire into a ſolitary place, under the guidance of four ſages; and, at thirty, he was transformed on a ſudden into a god? from which time he minded nothing but the propagating his doctrine, and how to make himſelf adored by the vaſt number of miracles which he wrought, and with the account of which his bonzian prieſts have filled ſeveral large volumes. There were no leſs than 80,000 of his diſciples employed in diſperſing his impious tenets throughout the eaſt, and, amongſt them, ten of a more diſtinguiſhed rank and dignity, who publiſhed 5000 volumes in honour of their maſter. The *Chineſe* call his followers, or prieſts, *Song* and *Ho-ſhang*; the *Tartars*, *Lamas* or *La-maſeng*; the *Siameſe*, *Talapoins*; and the *Japaners*, and, from them, the *Europeans*, *Bonzas* or *Bonzes*.

This ſtrange god, however, found himſelf mortal, and died in the ſeventy-ninth year of his age, or, as his diſciples believe, paſſed into the ſtate of immortality; and, to crown all his impieties, finding his death approaching, expreſſed himſelf to the following purpoſe to his diſciples:

with them, and, with it, the doctrine of tranſmigration, and other fables, ſuperſtitions, and atheiſtical notions, with which the *Indian* books are filled : all which were greedily received at court ; from which the contagion quickly ſpread itſelf thro' other provinces, and in a little time through the whole empire, which was already but too much infected with the magical impieties of the ſect of *Lau-kyun*, mentioned in a late note [r].

Greedily received in China.

FROM that time this chimerical god met every-where with worſhippers; the greateſt number of idols, altars, and temples or pagods, were reared to him; ſome of them magnificent to the higheſt degree, whilſt the bonzas, who became his prieſts, filled the country with large volumes of his pretended miracles and prodigies, which they alſo repreſent in printed figures, after their manner; inſomuch, that he is now celebrated by his followers as the ſaviour of the world, great law-giver of mankind, ſent by heaven to teach them the way of ſalvation, and even, according to *Le Compte*[s], to make atonement for the ſins of all men. The emperor, who is a *Tartar*, follows the idolatry of his own nation, which differs little from the *Chineſe*, excepting that the lamas, or *Tartar* prieſts, worſhip their deity, which *Le Compte* tells us is the ſame with the *Chineſe Fo*, under the ſhape of a young man, who, they pretend, never dies. He is kept in a ſtately temple, attended with numberleſs lamas, who ſerve him with the greateſt veneration; and, when he dies, they chuſe another from among themſelves, as much like him as they can in ſtature, features, *&c.* to paſs on the people for him: whereas the bonzas, or *Chineſe* prieſts of *Fo*, worſhip him in ſeveral forms, ſuch as thoſe of a dragon, ape, elephant, *&c.* through which they pretend him to have tranſmigrated before he was deified[t]. The lamas that are in *China*, only ſerve the *Tartar* nobility there as chaplains, whilſt the bonzas engroſs his worſhip to themſelves in all the *Chineſe* temples, and make a vaſt gain of it by the vileſt and moſt impudent impoſtures on the people. The emperor, to outward appearance, pays an equal reſpect to both, but deſpiſes their legends and ſuperſtitions in his heart; and, if we may believe the Jeſuits accounts, worſhips only the ſupreme Lord of heaven and earth. They own, however, that he paid the ſame honours to *Confucius*, and offers the ſame ſacrifices in the heathen temples, that the reſt of the *Chineſe* did; but this, they tell us, he only ſubmitted to for reaſons of ſtate; which, they add, was the main obſtacle to his declaring himſelf a Chriſtian, though they pretend to believe him to have been one in his heart.

---

[r] Vid. MARTINI hiſt. Sinic. LE COMPTE State of China, part 2. letter 2. DU HALDE, & al.

diſciples: *I have hitherto concealed the truth, and ſpoke to you theſe forty years in parables and enigmas ; but now I am going to leave you, I will reveal to you the whole myſtery of my doctrine : Learn, then, that there is no other principle of all things but emptineſs and nothing ; from nothing all things proceeded, and into nothing will they all return; and this is the end of all our hope* (45).

Theſe laſt words cauſed a kind of ſchiſm among the bonzas; ſome of whom became the heads of an atheiſtical ſect, which hath continued ever ſince ; whilſt the much greater number adhered to his former doctrine, endeavouring to palliate this laſt by a ſubtile diſtinction of exterior and interior doctrine, which is merely evaſive, and means nothing ; and to propagate his worſhip by the moſt impious cheats and fables, particularly by pretending that he had been born 8000 times, and tranſmigrated into the bodies of a great variety of animals before he was deified, in whoſe forms he hath been ſince worſhipped by his infatuated followers. The next note will give an account of the villainous methods which thoſe bonzas take to delude them.

As for thoſe bonzas who fell in with *Fo*'s laſt atheiſtical doctrine of all things being produced out of nothing, *&c.* tho' they and their diſciples are fewer in number, in compariſon of the oppoſite ſect, they have likewiſe endeavoured to refine upon their maſter, by introducing a great variety of ſubtile notions, on the hypotheſis of a vacuum, which they ſuppoſe pregnant of, and producing, all things, and then ſwallowing them up again into their primitive nothing ; but theſe are ever expoſed, not only by the other bonzes, but likewiſe by the literati, a ſtill more modern ſect, of which we ſhall ſpeak by-and-by (46).

(45) *Du Halde, ubi ſupra, p. 630. Le Compte, ubi ſup. Martini, & al.*
(46) *Id. ibid.*

The emperor's religion and worſhip.

Whether a Chriſtian in his heart.

We ſhall have occaſion to examine this matter more cloſely when we come to that great monarch's reign. In the mean time we ſhall only obſerve here, that ſuch a ſuppoſition is quite inconſiſtent to a declaration, which, they tell us, he once made to them: That, if he could be ſatisfied once of the truth of their religion, he would not delay one moment to embrace it; though he was ſenſible, that, if ever he declared himſelf a Chriſtian, the whole empire would do the ſame in a few years. For, if he had been really a Chriſtian in his heart, what could divert, much leſs deter, him from profeſſing it, when he knew that his whole empire would ſo ſoon follow his example? Father *Le Compte*, therefore, ſeems to us to have more rightly judged, that it was partly the fear of diſobliging his ſubjects, and partly the gratification of his predominant paſſion, which he knew was oppoſite to the ſpirit of Chriſtianity, that were the main obſtacles to his embracing a religion, which, how much ſoever he might admire it, was neither ſuitable to his preſent circumſtances, nor to the ſuperſtitious temper of his ſubjects, much leſs to the taſte and intereſt of the whole juggling and rapacious bonzaic tribe, who might eaſily cauſe an univerſal revolt in the empire.

---

[s] Ubi ſupra.

[t] Vide auct. ſupra citat.

Countenances the bonzas.

Their ſad character.

AND this was, doubtleſs, the motive which made him not only outwardly comply with their rites, but expreſs ſuch an extraordinary regard for their perſons, as to ſuffer ſome of thoſe of the firſt rank to live in his palace, whom his mother had formerly ſettled there. Though he could not but be ſenſible that the greateſt part of that fraternity were the vileſt cheats and villains in his whole empire, as well as the moſt impudent tyrants on his bigotted ſubjects, if thoſe of another ſociety have not painted them in worſe colours than they deſerve. The reader may ſee a ſketch of ſome of their moſt flagrant impoſtures in the next note (H); and a greater detail of them in

---

(H) They make the greateſt ſhew of ſânctity, abſtinence, mortification, &c. by which they pretend to atone for the ſins of the living and the dead; but, in truth, are given to the moſt ſcandalous vices, even thoſe of the moſt unnatural kind. They will drag heavy chains, faſtened to their arms and legs in ſuch manner, that they wound every ſtep they go. They beat their heads againſt the ſtones and poſts, till they fetch blood, to extort alms from the people: ſome, we are told, have got themſelves carried about in a kind of ſedan, with nails drove on every ſide with the points towards them, ſo that they could not ſtir without wounding themſelves; and theſe nails they ſold to the gazing populace for a few pence, as amulets, and preſervatives againſt all harms, and as efficacious means of bringing down bleſſings upon the buyer and his family. Theſe jugglers at the ſame time declare, that the money thus given to them is not to be applied to their own private uſe, but to build temples, altars, &c. to *Fo*, who will not fail of proportioning his favours to them, according to their munificence to him.

The doctrine of the tranſmigration of the ſoul is another never-failing ſource of gain: they pretending to know preciſely the preſent ſtate of the dead, and the future one of the living, that is, into what kind of bodies the former are tranſmigrated, and even to know the very identical creature or perſon into which they are paſt; and into what kind of one the living will ſhortly go. In the firſt caſe, which they ſeldom fail of repreſenting to the ſurviving friends as either dreadful, miſerable, or uncomfortable, they extort money from them to procure the deceaſed a ſpeedy releaſe, and paſſage in *Le Compte* or *Du Halde* above quoted [u], for which we have no room, in a work like this.

As

---

[u] Le Compte, ubi ſupra.

age into a better ſtate, as out of a dog, ſnake, or inſect, into an elephant, a philoſopher, mandarin, and the like. In the other, by threatening the living with an unhappy tranſmigration, they either get money of them to procure them a happier one, or leave them to live in dread of the fatal change.

Le Compte tells us a ſtory of an old man, whom theſe bonzas had made to believe that his ſoul ſhould, in her next migration, paſs into the body of one of the emperor's poſt horſes. They had likewiſe adviſed him to eat ſparingly, and bear it patiently, that ſo they might the ſooner ſend him into a better habitation. The poor man, unable to reconcile himſelf to ſuch a change, could neither ſleep day or night, through the dread of it; but grieved at ſuch a rate, as would ſoon have ended his days. Happily for him, he learned that the ſouls of the Chriſtians had a particular exemption from theſe kinds of metamorphoſes; upon which he applied himſelf to one of our Jeſuits, and earneſtly begged of him, that he would make him a Chriſtian; aſſuring him, that he would rather be of that, or any religion, than be turned into a poſt-horſe. The good father, who could not but pity his ſimplicity, took care to inſpire him firſt with better motives of becoming a Chriſtian, and then readily granted his requeſt (47).

He relates another inſtance of the knavery of the bonzas, to the following effect: A young prince of the blood, being inconſolable for the loſs of one of his moſt amiable companions, applied himſelf to them, to know into what ſtate his ſoul was paſſed. To which they anſwered, that he was now turned into a *Tartar* boy, whom, they told him, they could procure, for a ſum of money, to be brought to him. The prince readily agreed; and a *Tartar* boy was accordingly preſented to him, as the perſon into whoſe body the ſoul of his favourite was tranſmigrated; and he was accordingly received into favour as formerly, to the no ſmall comfort and ſatisfaction of the prince, who failed not to give thoſe jugglers ſome tokens of his generoſity (48).

The ſame authors relate ſeveral other inſtances not only of the ſame unprecedented villainous kind; but ſome of them of ſuch an atrocious and barbarous nature, as can hardly be read without horror, or rather perhaps without diffidence, though related by pretended eye-witneſſes. Of this kind, we are told, is their privately ſeizing on men and women, and hurrying them away into a cloſe ſedan, where nothing is to be ſeen but the tops of their heads, and

---

(47) *Du Halde, Le Compte, part* 2. *let* 2. *Martini, & al.* (48) *Le Compte & Du Halde, ubi ſup.*

The principles of that ſect.

Tranſmigration of the ſoul.

The reward and puniſhment in the next life.

As to their principles, they pretend that their god *Fo* hath left them ten commandments. The firſt of them is, not to kill any living creature, of what kind ſoever. 2. Not to take away another man's goods. 3. Not to indulge in acts of impurity. 4. Not to lye. 5. Not to drink wine. What the others are, we are not told; but they lay a great ſtreſs on acts of mercy, charity, and in building of temples to *Fo*, monaſteries for his prieſts, and providing for their maintenance, as the moſt effectual means to partake of the benefit of their prayers, mortifications, penances, and other meritorious actions, towards the atonement of their own ſins, and obtaining a happy tranſmigration in another life. On the other hand, they threaten no leſs thoſe who with-hold their benefactions from them; telling them, that they will tranſmigrate into the bodies of rats, horſes, mules, and other ſuch creatures; which laſt point ſeldom fails of making a deep impreſſion on the credulous vulgar, inſomuch that they often perſuade them to burn paper gilt, or waſhed with ſilver, ſilk, cloth, and other garments, which, they tell them, will be turned into ſubſtantial gold and ſilver, clothes, *&c.* in the other world, for the uſe of their deceaſed parents, friends, and relations, or elſe be laid up for them againſt their coming thither: for, ſay they, you muſt not imagine that good and evil are as confuſed in the other world as they are in this; for there are rewards for the good, and puniſhments for the bad, according to every one's merit, or according as they have taken care, by their generous benefactions, to make ſure of a title to thoſe of their teachers [x].

---

[x] Le Compte & Du Halde, ubi ſupra.

their eyes moving in a dreadful manner, to the next river or canal, and drowning them without mercy, before whole crouds of ſpectators, who are harangued by one of the fraternity into a firm belief that the perſons had earneſtly requeſted to be thus diſpatched out of the world, in order to obtain immortality in the next. One can hardly think that thoſe jugglers, bad as they may be, would dare attempt ſuch atrocious enormities, in ſo polite and regular a government; and yet Father *Le Compte* aſſures us, that he ſaw an inſtance of it; and, by diſcovering the impoſture, had ſaved a young man, whom they were violently dragging into a river, from becoming a victim to their inhuman knavery and impiety. But this may ſuffice to give our reader an idea of thoſe religious cheats (49): thoſe who deſire to ſee more, or greater variety, of them, may conſult the authors above quoted.

(49) *Le Compte & Du Halde, ubi ſup.*

One thing they particularly recommend, *viz.* the often calling upon him for happineſs and ſalvation. *Fo*, in one of his books, had mentioned another deity more antient than himſelf, called *O-mito*, ſince worſhipped by the *Japanners* likewiſe, under the name of *A-mida*, who formerly had appeared in the kingdom of *Bengal*, and had raiſed himſelf to ſuch height of power and merit by his great ſanctity, that the bare invoking of him was ſufficient to obtain the pardon of the moſt damnable crimes. Him the bonzas have coupled with their *Fo*; whence the *Chineſe* of this ſect have continually in their mouths the words *O-mi-to-fo*, which, their maſters tell them, is ſufficient to expiate for their blackeſt ſins. All theſe pleaſing notions to corrupt nature fail not to gain greatly on vuglar minds, and to inſpire them with an uncommon generoſity to their ſoothing teachers; whilſt the wiſer and better ſort pity the former for their ſimplicity, and deſpiſe the latter for their extravagancies and impiety; being but too well convinced, that the greateſt part of them are arrant cheats, and men of debauched lives, notwithſtanding their ſanctified looks, and ſpecious pretences to mortification and holineſs [y].

Fo *frequently invoked by the credulous vulgar.*

Besides the various repreſentations under which they worſhip their god *Fo* in their temples, among which that of a dragon is eſteemed the nobleſt, and next to it the elephant, they have a variety of others, which, whether they look upon as different deities, or different images of the ſame *Fo*, is not agreed. Two in particular they have in their pagods, commonly about twenty feet high, and pretty much in the ſame attitude; the one is called the god of immortality, and is repreſented in the form of a groſs fat man, ſitting croſs-legged, with a ſmiling or laughing countenance, and a monſtrous prominent belly, quite bare; the other not quite ſo thick, and covered before with a thin drapery, and in the ſame ſitting poſture, whom they ſtyle the god of pleaſure. Between theſe two is commonly placed a third, richly clad, with a rich crown on his head, and ſome ornamental drapery hanging looſe from it. This laſt is called the great king *Kang*, and is thirty feet high, and richly gilt and carved. To theſe we may add an innumerable variety of others of all ſizes and forms, which they ſet up in their houſes, ſtreets, ſhips, fields, burying-places, and ſuch-like, to whom the burn incenſe, and other perfumes, and offer up their prayers, and other parts of the ſame worſhip which is performed to them in their temples. They are ſtyled by their votaries their houſhold deities, and are to be found among the pooreſt, as well as among the richeſt, and are

How repreſented.

Other repreſentations.

---

[y] Le Compte, part 2. let. 2. & Du Halde, ubi ſup. 653, & ſeq.

Their chaſtiſement when they do not anſwer their prayers.

often treated in the ſame contemptuous and vindictive manner as the *Portugueſe* are ſaid to uſe ſome of their favourite ſaints; that is, after having prayed to them a good while, and with ſome importunity, if they do not anſwer their petitions, they firſt upbraid them for their neglect and ingratitude, and then proceed to chaſtiſe them. This laſt is commonly done by baſtonading, dragging them along the ſtreets through dirt and mire, dunghils, *&c.;* which done, they throw them by, as uſeleſs, into ſome obſcure corner of their houſes: but, if they happen to obtain the effect of their prayers, they then fetch the poor idol out with great ceremony and reſpect, reſtore him to his place, with a promiſe to have him new painted or gilt. They then fall down and adore him; confeſs that they have been as much too haſty towards him as he hath been remiſs and negligent towards them; beg of him to forget and forgive what is paſt, which cannot now be recalled; and that he will be more diligent and kind to them, and they will be more careful of their duty, and more laviſh of their incenſe and perfumes to him [z].

One of them ſued by his votary;

An unwary reader might be naturally inclined to believe theſe to be fables, invented merely to expoſe ſome of the like kind of ſuperſtitions practiſed in a neighbouring church, were they not conveyed to us by ſome of her moſt eminent miſſionaries; one of which tells us a long, and ſtill more ſurpriſing, ſtory, which happened at *Nan-king* during his ſtay there; the ſubſtance of which is: That a man, who had loſt his only daughter, notwithſtanding his moſt fervent prayers, ſacrifices, offerings, *&c.* to this god, and the promiſes of the bonze that ſhe would recover, reſolved to ſue the idol before a magiſtrate, either as a faithleſs or impotent, and therefore an unworthy or inſignificant deity. The cauſe was dragged from one tribunal to another; and the judges, bribed by the bonzes, ſtill adviſed him to drop his proſecution; whilſt the prieſt endeavoured to perſuade him, that, if he did, the god would make him ample amends for the loſs of his child. The man, whether through grief or reſentment, proved deaf to both; and, after ſeveral hearings, carried his point. The idol was condemned to perpetual baniſhment, as uſeleſs to the nation; the temple to be demoliſhed; and the bonzes that attended it to be ſeverely chaſtiſed, tho' not degraded from officiating at ſome other pagod [a]. Theſe ſtories are not indeed ſo conſonant with what theſe authors elſewhere tell us of the *Chineſe* learning and politeneſs, and would induce one to believe them to be told

and condemned.

---

[z] Le Compte & Du Halde, ubi ſup. Vid. & Martin. Carreri, Niewhoff, & al.

[a] Le Compte, ubi ſup. part 2. let. 2.

by thoſe reverend authors with a deſign to palliate the ſuperſtitions of their own church, by exaggerating thoſe of the *Chineſe :* but, whether ſo or not, it is allowed on all hands, that theſe extravagancies are deſpiſed and condemned by the wiſer ſort, and eſpecially by the ſect of the *literati*, of whoſe riſe and tenets we ſhall now give a ſhort account, before we diſmiſs this article.

The ſect of the literati whence ſprung.

THIS ſect, which is a very modern one in compariſon of the reſt, may be ſaid to have ſprung up from the dregs of thoſe two laſt ſpoken of, *Lau-kyun* and *Fo* ; by both which the whole country had been for a long ſeries of ages immerſed in all kinds of magical witcheries, ſuperſtitious idolatries, and the moſt univerſal depravity of manners ; all which, together with the frequent wars and devaſtations which naturally flowed from ſo general a corruption, had driven the antient religion and learning in ſome meaſure out of the empire. There were but a ſmall number of *Confucius*'s diſciples left to keep it up, and theſe had neither credit nor courage enough to awaken the reſt out of their lethargy. At length there ſtarted up a ſmall number, about the years of Chriſt 1070 and 1200, who, by their writings and example, effectually ſtirred up many of the wiſer ſort to the love of learning; ſo that it began to flouriſh again by degrees, inſomuch that, *Anno* 1400, *Yong-lo*, the then reigning emperor, and a great encourager of it, made choice of eighty-two of the moſt learned doctors of the empire to compile a ſyſtem, or body, of doctrines, agreeable to the ſentiments of the antient writers, which might ſerve as a pattern or directory for the learned hereafter. The emperor's authority, and the reputation of thoſe doctors ; their conciſe and polite ſtyle, together with their high boaſts of underſtanding the antient writings ; ſoon gave a reputation, and gained a great number of diſciples, to their ſentiments.

Supported by the emperor.

Their tenets a kind of atheiſm;

BUT theſe doctors, inſtead of reforming the corruptions and errors of the *Chineſe* religion, according to the antient books, and particularly to the writings of *Confucius*, rather ſtrove, by forced interpretations, and falſe gloſſes, to diſtort their ſenſe, agreeably to their own prejudices, and introduced a new kind of concealed atheiſm, and licentious freedom from the worſhip of God, at the ſame time that they ſpake of him in the ſame magnificent expreſſions which the antients had done. They acknowleged him to be the moſt pure and perfect eſſence, fountain and origin of all beings ; but repreſented him, at the ſame time, as nothing differing from nature, that is, from that power, energy, or natural virtue, which produced, and ſtill keeps all things in the ſame conſtant order. They farther explained themſelves to mean by it a kind of inſenſible ſoul of the world, which, they pretend, penetrates through matter, and, on it, produces all thoſe effects and operations we ſee: ſo that, though they ſpeak of God in the ſame manner as the antients did, yet they aſcribe to this kind of natural power an energy, and all the perfections, which thoſe attributed to the Godhead. Theſe notions were, however, readily ſwallowed on all ſides; one ſort, and that by far the moſt numerous, admired them, becauſe they tended to deſtroy all kinds of religion; and another liked them, becauſe that little of religion they contained would coſt them no pains or trouble to practiſe. Thus was this new ſect of literati, or learned, formed and propagated; and, being ſupported by the imperial authority, took ſuch firm root at the court, that they began to perſecute all other ſects with great violence, and with a reſolution of exterminating them, thro' the whole empire. They found, however, many obſtacles to their deſign: for as, on the one hand, there was ſtill a powerful body of learned men who proteſted againſt this upſtart doctrine, and appealed to the true meaning of the antient books againſt it; ſo, on the other, the bulk of the people were too ſtrongly biaſſed in favour of their idolatrous ſuperſtitions, to have ſuffered their temples, altars, *&c.* to be demoliſhed, without making ſome ſtrong and dangerous oppoſition againſt it; ſo that they were forced to content themſelves with a bare condemning all other ſects as heretical (which they ſtill continue to do, it ſeems, every year at *Pe-king*) without taking any other meaſures to ſuppreſs them[b].

yet readily embraced.

Perſecutes the other ſect.

The literati as ſuperſtitious as other ſects.

Their endeavours to wipe off the ſuſpicion of atheiſm.

BUT though this ſect is become ſo powerful at court, and in ſuch high eſteem among the men of letters, courtiers, and great men, yet they do not care much to be thought to hold thoſe atheiſtical notions which they are charged with by the reſt; and, to clear themſelves from it as much as poſſible, have clogged their ſyſtems with ſuch ſubtile gloſſes, diſtinctions, ſuch abſtruſe and unintelligible terms, that it is hard to gueſs whether they themſelves really underſtood them, or any one elſe could make clear ſenſe of them; at leaſt, from the extract which *Du Halde* hath given us of it[c], for which reaſon we ſhall ſay no more of it here.

Father *Le Compte* tells us, that even the emperor *Kang-hi*, who was at the head of that ſect, and thoroughly verſed in that ſort of learning, told Father *Verbieſt*, his mathematician, one day, that if they (the Chriſtians) would call God by the ſame name that the *Chineſe* did, the latter would be leſs averſe to their religion. To which the good father replied

---

[b] LE COMPTE, ubi ſup. part 2. letter 2. [c] Ubi ſup. p. 658.

to

A propoſal of Father Verbieſt.

The emperor's explanatory edict.

to this effect : *Your majeſty doth indeed follow the old doctrine of* China, *which theſe new doctors have forſaken ; ſhould we therefore make uſe of their terms, would it not be thought that we believe as they do? but if your majeſty will, by a proclamation, publicly declare, that the word* Cham-ti (or rather *Shang-ti*) *ſignifies the ſame in effect that the Chriſtians underſtand by* Tyen-tchu (I), *we are ready to make uſe of the one as ſoon as of the other.* The emperor, our author adds, liked the father's anſwer ; but, for reaſons of ſtate, declined complying with it[d]. However, we learn ſince, that ſome of the new miſſionaries have gone ſo far as to tell thoſe doctors, that there was no other way to wipe off the aſperſion of atheiſm from their ſect, than by the emperor's explaining the words *Tyen* and *Shang-ti* ; and declaring, that he meant by them not the material heaven, or a blind material celeſtial virtue, but the ſupreme Lord of heaven ; which if he once conſented to do, the imputation of atheiſm would ceaſe of courſe, as his majeſty was the propereſt perſon, as high-prieſt, legiſlator, maſter of the empire, and head of the ſect, to fix the true meaning and import of thoſe words. They therefore reſolved to conſult that prince *Anno* 1700 ; but in ſuch a manner, that he ſhould not perceive the drift of their application to him for this explication : and obtained an edict according to their deſire, which was ſoon after publiſhed in all parts of the empire, the purport of which the reader may ſee in the margin[e] (K).

---

[d] State of China, part 2. letter 2.

[e] DU HALDE, ubi ſup. p. 660.

(I) *Tyen* ſignifies heaven, and *Tyen tchu* the Lord of heaven, which is the name by which the Chriſtian miſſionaries choſe to expreſs the Godhead, in oppoſition to the literati, who call him *Cham-ti*, or, more properly, *Shang-ti*, ſovereign emperor ; though, by their explications, they ſeem to mean no more than heaven, nature, or the blind celeſtial virtue which produces and acts upon all things (50) ; ſo that the miſſionaries were certainly right to diſtinguiſh between that and the ſupreme Lord and Ruler of it, until they could obtain a declaration from the throne, that both terms were equivalent, and ſignified the ſupreme Almighty Creator of all.

(K) This decree, which hath been ſince preſerved in their archives, imports, "That it "was not to the viſible and "material heaven that ſacri"fices were offered, but only "to the Lord and Maſter of "the heavens, earth, and of "all things : and that, for the "ſame reaſon, the tablet, be-

(50) *Conf. Du Halde, Le Compte, Couplet, & al.*

THUS much we thought neceſſary to ſay of this ſo famed new *Chineſe* ſect, and their principles; but whether or no they

" fore which ſuch ſacrifices " were offered, bears this in- " ſcription, To *Shang-ti*, that " is to ſay, To the ſupreme " Lord: that is is from a deep " ſence of reſpect to that ſu- " preme Being, that none of " them preſumes to call him by " his proper name; and that " they chuſe to invoke him by " thoſe of ſupreme heaven. " bountiful heaven, univerſal " heaven, in the ſame reſpect- " ful manner as when ſpeaking " of the emperor, they call him " not by his own name, but ſay, " *the ſteps of his throne, the ſu-* " *preme court of his palace*, and " ſuch-like: and, laſtly, that " thoſe names, tho' expreſſed " in different terms, are never- " theleſs the ſame with reſpect " to their import and ſignifica- " tion." The emperor, upon another occaſion, in which he was ſpeaking in public, affirms, that the learned *Chineſe* ſay, like him, that *the principle of all things is called* Tyen, *heaven, in an exalted and figurative ſtyle, in the ſame manner that the emperor is called* Chau-ting, *from the name of his palace, which is the place where the imperial majeſty ſhines with the greateſt ſplendor* (51).

The ſame author farther aſſures us (53), that that monarch, not content with having publiſhed the abovesaid edict in the moſt authentic manner, got it moreover confirmed, and ſubſcribed to, by a great number of the moſt eminent mandarins, doctors, and other members of the ſect, with their preſident at their head; all of whom appeared ſurpriſed to hear that they had been ſuſpected by the learned of *Europe* of having honoured a lifeleſs and inanimated being as the material heaven; and univerſally acknowlege, that they underſtood by *Tyen* and *Shang-ti*, and as ſuch worſhipped and invoked, the *ſupreme Lord of heaven, principle of all things, the diſpenſer of all good, whoſe all-knowing and all-ſeeing providence gives us all things*. This one would think ſufficient to clear the literati from the ſuſpicion of atheiſm; but yet there were many of the miſſionaries who ſtill ſuſpected the imperial declaration, as well as that of the *literati* abovementioned to have been the effect, the one of politeneſs, and the other of complaiſance, eſpecially as both are conceived in ſuch ambiguous and equivocal terms as no atheiſt would refuſe to ſubſcribe to. Nor need we indeed greatly to wonder that theſe good fathers, who are ſuch adepts in the art of equivocation, ſhould ſuſpect thoſe literati of the like prevarication.

However, if we may judge by their practice, and that be not likewiſe miſrepreſented, we ſhall have but too much reaſon to join in the ſuſpicion; and though we may in charity believe that ſome of the wiſer and better ſort may ſtill adhere to the antient doctrine, and really acknowlege a ſupreme Being, and his divine provi-

---

(51) *Du Halde, p.* 660.

(52) *Ubi ſupra.*

dence,

they be really ſo free from downright atheiſm as they pretend, that doth not hinder them from dealing in all the magical and diabolical ſuperſtitions of that of *Lau-kyun*: for all the *Chineſe* in general, of whatever ſect, rank, or condition, are extremely fond of all ſuch kinds of witchery; and even their greateſt men will practiſe a great variety of them in private, tho' they are obliged to condemn them in public. They are likewiſe all very fond of the notion of all ſorts of fortune-tellers, of invoking and dealing with good and bad ſpirits, of apparitions, exorciſms, incantations, and all the whole tribe of ſorcery and ſortilegious traſh [f]; neither the philoſophy of their great *Confucius*, and other learned men, nor the new refined atheiſm of their literati, nor their pretended ſuperiority of reaſon and knowlege above all other nations, having hitherto been able to root thoſe abſurd notions out of their minds. Some of their ſects likewiſe pay a kind of worſhip to the ſun, moon, ſtars, planets, to mountains, rivers, *&c.*; and moſt, if not all of them, to the ſouls of their anceſtors, to whom they rear ſtatues, altars, chapels, and even temples, according to their rank and faculties: and the notion that is propagated amongſt them, that thoſe ſouls are ſtill preſent, and take particular notice of the actions of the living, generally proves as great a determent from vice, and ſpur to virtuous actions, as the many volumes of morality of their philoſophers can be. The ſame ſort of worſhip, but in a higher degree, they pay to their deceaſed monarchs, great philoſophers, and other eminent perſons, who have done any ſignal ſervices to their country, to all of whom they build temples, altars, triumphal arches, *&c.* And as this laſt kind is the worſhip paid to *Confucius*, and to ſome of their beſt monarchs and great men, and ſtyled by the philoſophic and learned ſects a civil one, ſo was it

Worſhip paid to the ſun, &c.

To the ſouls of the dead; to thoſe of eminent men.

---

[f] Martini, Couplet, Le Compte, Du Halde, & al. ſup. citat.

dence, which, we are told, Father *Favre* proved againſt an aſſembly of 300 literati, from the authority of their canonical books, and without the leaſt oppoſition from any of them; yet the far greater part do, in their hearts, diſbelieve it, whatever declarations to the contrary they may ſubſcribe to, merely to avoid the odium of atheiſm, and of being thought enemies to all religion: for this laſt claſs is known to be as much addicted to all the extravagancies, and ridiculous notions, of demons, magic, witchcraft, and other ſuperſtitions, as the profeſſed diſciples of the other two ſects, and practiſe them as much in private as they pretend to condemn them in public.

complied with by the Jeſuit miſſionaries, and permitted to their proſelytes, under that notion, tho' highly condemned and complained againſt by thoſe of the *Dominican*, *Franciſcan*, and other orders, as idolatrous, and a ſcandal to the Chriſtian religion. Whence aroſe thoſe fatal diſcords between them, appeals to *Rome*, and other feuds, which ended in the almoſt total exciſion of Chriſtianity in this empire, as we ſhall ſee at the cloſe of this chapter. And thus much may ſuffice for the religion and ſects of the *Chineſe*.

The Mohammedan *religion introduced.*

Makes but a ſmall figure.

Often inſulted.

We have already taken notice of *Mohammedaniſm* introducing itſelf likewiſe into the empire, thro' ſome of the north-weſtern provinces bordering upon *Tartary*. This ſect hath ſpread itſelf thro' moſt provinces of *China*; and hath been tolerated by the reſt, without any great diſturbance, on account of their peaceable behaviour, they never entering into diſputes with others; but quietly enjoying their liberty, without ſtudying to propagate their doctrine, even by intermarriages out of their own kindred. They are indeed neither conſiderable enough for their number or wealth, to harbour any ſuch views, there being reckoned no more than about 5000 or 6000 families of them, and thoſe diſperſed thro' the whole empire, and, for the generality, of the lower rank, as huſbandmen, artificers, *&c.* Beſides, we are told, that in thoſe places where they are moſt numerous, and make the beſt figure, as in ſome territories beyond the *Whang-ho*, where they have been ſettled during ſeveral generations, in ſome of the towns along the canal, and have very high moſks built after a different manner from the *Chineſe* taſte, they have been ſtill looked upon as of foreign extract, and have been frequently inſulted by the *Chineſe* people. Even a few years ago, in the city of *Hang-chew*, in the province of *Hu-quang*, the populace, upon ſome diſlike taken at the indiſcrete behaviour of ſome of them, made no ſcruple to deſtroy their fine moſks, notwithſtanding all the endeavours of the magiſtracy to prevent it[g].

The emperor not a Mohammedan.

It is not eaſy to gueſs, from the *Chineſe* accounts, when *Mohammediſm* was firſt introduced into *China*, ſome placing it no earlier than the beginning of the ſixteenth dynaſty, and others carrying it as far back as the thirteenth. However, from the ſmall encouragement they have had, and ſtill meet with, as well as from what we have lately obſerved of the emperor's religion, upon more occaſions than one, it is plain, that thoſe monarchs are not of that religion, as hath been affirmed by Mr. *Collier*; nor own any of *Mohammed*'s doctrines, except that of worſhipping one ſupreme Being; on which account only, both they, and the ſect of the literati, have thought fit to tolerate them [h].

---

[g] Du Halde, ubi ſupra, p. 76.

Chriſtianity when planted.

Whether by St. Thomas.

Whether Chriſtianity was preached in this empire ſo early as the times of the apoſtles, hath been a matter of controverſy among the learned. That St. *Thomas* carried the goſpel into *Ethiopia*, *Perſia*, and ſeveral other parts of *India*, we have ſhewn in a former part of this work [i]: but that he proceeded ſo far as *China*, we have no other proof for, than an antient *Malabaric* breviary, written in the *Chaldaic* tongue; in ſome of the leſſons and anthems of which, mention is made of that apoſtle's planting Chriſtianity in *Ethiopia*, *Perſia*, *India*, and *China*. To confirm which, another proof is fetched from the ſecond part of the ſynodical conſtitutions (ch. 19.), wherein mention is made of *Chineſe* metropolitans. Other proofs, drawn from ſome antient croſſes and monuments of ſtill more doubtful authority, we omit, all of which the oppoſite ſide think ſufficiently confuted by one avowed fact; *viz* that the firſt miſſionaries, who ſet foot in *China* about the middle of the fifteenth century, found not the leaſt footſteps of it in any part of the empire.

Introduced An. 782.

Its great progreſs.

Total ſuppreſſion.

But that this is no concluſive argument againſt its having been formerly planted and propagated in ſome provinces of it, is plain from that antient and venerable monument which was dug up near the city of *Si-ngan-fû*, in the province of *Shen-ſi*, and of which we have given an account in the laſt ſection [k]; by which it appears to have been brought into this empire *A. C.* 782 or 783; to have been readily received by the then reigning monarch *Lyen-tſong*, or rather *Tay-tſong*, and highly encouraged during the reigns of ſeveral of his ſucceſſors, under whoſe auſpices they freely propagated the goſpel, built a good number of churches, monaſteries, hoſpitals, *&c.* maugre all the oppoſition of the bonzaic ſect. And though it is not eaſy to know from the *Chineſe* records, which ſeldom meddle with any events but thoſe which concern the civil government, when, or by what means, it was afterwards ſuppreſſed, ſo as to have left no traces behind; yet it is commonly believed to have happened about the year 845, in which they mention an edict of the emperor *Vu-tſong*, given in the fifth year of his reign, and condemning, among other bonzas, thoſe of *Ta-tſing*, or *Judea* (and ſuppoſed to be the Chriſtian prieſts), in number 3000, to return to a ſecular life [l]. Such an authentic teſtimony, therefore, puts it beyond all doubt that Chriſtianity was preached, and had made a conſiderable progreſs, in that ſpace, whatever be the cauſe of its having been ſince ſo throughly aboliſhed and obliterated at the time of the *Roman* miſſionaries arrival thither [m].

---

[h] Le Compte, ubi ſup. See alſo Du Halde, & al.

[i] Ant. Univ. Hiſt. vol. xx. p. 106, & ſeq. & (H).

[k] See before, p. 77, (L).

[l] See Du Halde, vol. i. p. 196. & ii. p. 2, & ſeq.

The Jeſuits firſt attempt to replant it.

In this ſtate of ſuperſtition and groſs idolatry it had continued above ſeven centuries; during which, ſevere laws were enacted againſt all foreigners entering into any part of the empire: when *Xaverius* found means to land in it undiſcovered, with a deſign to replant Chriſtianity there; but died ſoon after, in a little iſland we have ſpoken of in the firſt ſection [n]. Above thirty years elapſed before any other of that ſociety ventured to come thither: but thoſe who were ſettled at the city of *Ma-kau*, or *Macao*, lately deſcribed, were all that time contriving the moſt proper means to gain a ſafe entrance into it; in order to which, ſeveral of them were perfecting themſelves in the *Chineſe* tongue; and Father *Valignan*, the then ſuperior-general of the miſſion, was procuring a great number of *European* curioſities, ſuch as watches, clocks, maps, quadrants, globes, and all ſorts of mathematical inſtruments, and a multitude of other valuable things, as the moſt powerful introducers of his brethren to the greedy mandarins and grandees, and the moſt likely means to recommend them to the imperial court. They met accordingly with a very kind reception, and encouragement from the viceroys and grandees; but were ſoon after as ſternly repulſed. At length, after divers attempts, Father *Ricci* found means to recommend himſelf to the court of *Pe-king*, and became a great favourite of the emperor (L), and was permitted to ſettle at that metropolis; where

Their policy.

Father Ricci *gets into favour at court.*

---

[m] Vid. Kercher China Illuſtrat. Le Compte, ubi ſup. La Martiniere, Du Halde, & al. [n] See before, p. 88, (R).

(L) Though we are obliged to abridge the account of this celebrated miſſionary, the readmuſt not thence ſuppoſe his ſucceſs to have been ſo quick as we relate it; on the contrary, we are told, that he ſpent twenty years from his firſt attempt to ſettle at *Peking*, to his obtaining leave to do it; during which he met with the moſt mortifying diſcouragements and repulſes from the rapacious and jealous viceroys and mandarins, who, being appriſed of the valuable curioſities he had brought with him, were all greedily gaping for a ſhare of them. He was likewiſe impriſoned, and met with many other obſtacles and difficulties; but his preſents at length overcame them all, and procured him the ſettlement he had ſo long endeavoured after.

The preſents he made to the emperor, in particular, were, a fine where he and his companions took a handſome houſe, had a penſion ſettled upon them; and were allowed the liberty of one of the courts of the palace, into which none but the officers of it were allowed to enter. Here he ſoon gained an extraordinary reputation, on account of his great ſkill in the mathematics, and the rich preſents he made to the emperor, and his court; inſomuch that his houſe became the receptacle of all the grandees and learned men, and particularly of the principal *Kolau*, or firſt officer of the empire, who gave him, on all occaſions, the greateſt marks of his eſteem.

Propagates Chriſtianity with great ſucceſs.

RICCI, thus firmly ſettled in the favour and eſteem of the emperor and his court, began then in good earneſt to propagate the Chriſtian religion in that capital; and (if we may depend upon the relations given us of it by thoſe of his ſociety) with incredible ſucceſs and reputation; and, among other judicious precautions, ordained, that no converts ſhould be admitted to baptiſm till they had made a public and ſolemn proteſtation, expreſſing their abhorrence of their paſt lives, and the ſincerity with which they embraced the goſpel; and this they were obliged to comply with, to prevent all doubting about their ſincerity, and real ſentiments. The reader may ſee the form of it in the author often quoted °, from that which was made by a celebrated mandarin, named *Li*, which was deſigned as a model to all the reſt, and which runs in the moſt pious and ſincereſt ſtrain; and concludes with a prayer to God, that he would enable him not only to live up to the rules of his holy goſpel, but to fit and permit him to preach the ſame faith to others, and with the ſame fervent zeal as he had embraced it.

The zeal of the new converts.

LI's example was ſoon followed by a multitude of other grandees, mandarins, and literati, and by much greater numbers of people of both ſexes and inferior ranks, who all became not only zealous profeſſors of the Chriſtian faith, but great promoters, and advocates for it. They likewiſe proved ſuch liberal contributors towards the building of churches and oratories, that, we are told, there were built in the ſingle province of *Kyang-nan* no leſs than ninety of the for-

---

° Du Halde, vol. ii. p. 7.

fine picture of our Saviour, and another of the Virgin *Mary*, and a clock of extraordinary workmanſhip; the former of which, we are told, were conveyed into an honourable place in the imperial palace; and a fine tower was built for a repoſitory of the latter (1).

(1) *Vide Martini, Magaill'an., Le Compte, Du Halde, & al. mult.*

mer,

Candida's *great liberality.*

Honoured by the emperor.

mer, and forty-five of the latter. They were no leſs careful to tranſlate ſome of the Chriſtian comments on the goſpel, together with other religious books, ſuch as the lives of the ſaints, and others of the like nature; all which one ſingle lady, a zealous convert, cauſed to be printed at her own charges, and to be diſperſed abroad among the unconverted of all ranks (M). For theſe great acts of piety and liberality ſhe was ſo highly reſpected at court, that the emperor himſelf honoured her with ſeveral rich preſents, and with the title of *Sho-ijn*, or virtuous woman. This raiſed a noble emulation in other great ladies of quality to imitate her example; who, by their zeal and piety, brought their huſbands to become not only proſelytes to, but great ſupporters of, the Chriſtian cauſe; inſomuch that the churches multiplied in every province of the empire, notwithſtanding the ſtrenuous oppoſition of the bonzas, who left no ſtone unturned to pre-

(M) This excellent lady, who was at her baptiſm named *Candida*, was the daughter of *Syu*, one of the moſt celebrated literati, and one of the earlieſt and moſt zealous converts that Father *Ricci* had made. His daughter, being alſo become a ſincere Chriſtian, was married at the age of ſixteen; and, by her wiſdom and piety, converted her huſband, who left her a widow at thirty. From this time ſhe ſpent the remainder of her life in the ſervice of religion, and the education of eight children ſhe had had by him; and, though ſhe provided handſomely for them all, yet, by her good œconomy, ſhe ſaved enough of her fortune, not only to defray the charges of printing ſo great a number of books, but likewiſe to build ſome churches in the provinces of *Kyang-ſi*, *Hu-quang*, and *Se-chwen* (into the laſt of which ſhe followed her ſon *Baſilius*, who held ſome conſiderable poſts there); after which, ſhe invited ſome of the miſſionaries to come and take care of them.

Her charity extended to the poor infants and children, whom the poverty of their parents forced to expoſe to the wide world: for theſe ſhe erected an hoſpital, which was preſently after ſo filled with theſe objects, that, notwithſtanding the care of the nurſes, and thoſe about them, 200 of them died *communibus annis*. The very loweſt dregs of people, the old and lame, or pretended ſo, who went about the ſtreets cheating people out of their money, under pretence of telling them their fortunes, ſhe cauſed to be taken up, inſtructed, baptized, and provided for. She lived forty-three years in widowhood, and in all ſuch kinds of charities; and died, as ſhe had lived, an eminent and exemplary Chriſtian (2).

---

(2) *Du Halde, vol.* ii. *p.* 8, *& ſeq.*

vent the ſpreading of a new religion, which was ſo contrary to their paſſions and intereſt (N).

THIS

(N) There is ſcarcely any room to ſuppoſe that theſe perſecutions are much exaggerated by the miſſionaries, when we conſider the infamous character of the whole bonzaic tribe; tho' there is great reaſon to believe they have the many miraculous inſtances in which the divine Providence is ſaid to have interpoſed in favour of the perſecuted. The reader will readily judge of it by theſe two that follow, and which we have ſingled out of a great variety of others which lie ſcattered among their other accounts, as ſo many authentic atteſtations of God's ſeconding their endeavours, and cauſing all the malicious devices of their enemies to fall upon their own heads.

The bonzas having endeavoured to ſtop the progreſs of Father *Ricci*'s converſions, by diſperſing a ſcandalous lampoon about the court, in which they accuſed the emperor of having apoſtatized from his old religion, and being become a proſelyte and promoter of this new one, which they ſcrupled not to paint in the moſt odious colours, as well as its preachers; the reſult of their wiſe ſcheme was, that they were all apprehended, and puniſhed in the ſevereſt and moſt mortifying manner; and that the principal among them, tho' a man highly reſpected at court, and reverenced as a prophet by the people, was condemned to ſuch a dreadful baſtonado, that he expired under it; whilſt Father *Ricci* had the pleaſure to ſee his credit and ſucceſs increaſe, in proportion to their oppoſition againſt him.

After the death of Father *Ricci*, his collegue *Adam Schaal* was no ſooner choſen preceptor to the young emperor *Kang-hi*, than a petition was preſented to the regents, by one of the literati, full of the bittereſt invectives againſt him, and three others of his ſociety; and a moſt dreadful perſecution was raiſed againſt them. They were all clapt into gaol, loaded with chains, and very ſeverely uſed *Anno* 1664; and, in the next year, Chriſtianity was proſcribed, as falſe and pernicious, and Father *Adam* condemned to be ſtrangled. But, that being thought too honourable a death, they exchanged it for a more infamous and cruel one; which was, that he ſhould be brought out, and expoſed in a public place, and, whilſt alive, be cut into ten thouſand pieces. The ſentence was ſent to the princes of the blood, and regent mandarins, for their confirmation, when God was pleaſed to interpoſe in a ſignal manner; for, every time they attempted to read it, a ſudden earthquake ſhook the hall with ſuch vehemence, that they all ran out of it, to prevent being cruſhed under its ruins. We are not told how often this was repeated; but only, that it threw the people into the greateſt conſternation, and made them believe it occaſioned by the unjuſt ſentence againſt Father *Adam*. But, adds our author (3), the earthquake, which was renewed more violently than ever, and a fire which

(3) *Du Halde, ubi ſup.* p. 15, *& ſeq.*

THIS is the account given by thoſe miſſionaries of their firſt planting the goſpel in this great empire; and though we may reaſonably enough ſuppoſe, that they have ſet it out to the greateſt advantage, yet, all things impartially conſidered,

which conſumed moſt part of the palace, with ſeveral other concomitant prodigies, opened the eyes of the unjuſt judges, and convinced them that Heaven intereſted itſelf in favour of the priſoners, who were immediately ſet at liberty; and Father *Adam* permitted to return to his place, till the young emperor ordered it otherwiſe (3). Theſe two inſtances may ſerve as ſamples of the reſt, which *credat quicunque vult*; only one cannot forbear wondering that Providence ſhould diſplay itſelf in ſuch ſignal manner in favour of theſe preachers of Chriſtianity; and yet ſuffer them to fall ſo ſoon after into ſuch violent and unchriſtian diviſions, as proved the main cauſe of its utter extirpation out of the empire.

However, thoſe good fathers did not ſo far truſt to theſe miracles, as to omit other means to recommend themſelves, and their religion, to the *Chineſe* nation: and we muſt not omit one ſignal advantage which they gained over the bonzas, by means of ſome *quinquina*, or jeſuits-powder, then altogether unknown in *China*, and brought thither from *France* by Father *Fountenay*, one of their ſociety. The emperor had languiſhed ſome time under a tertian ague, which was very uneaſy to him; and, upon the proclamation being made at *Pe king*, according to cuſtom, that thoſe, who knew any effectual remedy againſt that diſtemper, ſhould come and declare it at court, one of the bonzas came, and pretended to cure, as is uſual in ſuch caſes, ſome perſons, afflicted with the ſame diſeaſe, by a glaſs of water, over which he had repeated ſome words, and performed ſome magical ceremonies. The medicine not ſucceeding, two eminent Jeſuits propoſed the trying of the *quinquina*; which effectually performed the cure. Father *Fountenay*,, when in *England* in the year 1703, told the Royal Society one circumſtance which *Du Halde* hath omitted; *viz.* that they prepared three doſes of it, one of which the emperor was to chuſe for himſelf; and they to drink the other two before his face, to prevent all ſuſpicion of poiſon. The emperor, by that means, was eaſily perſuaded to take it, and was perfectly cured by the firſt doſe; and in gratitude to them, for having, as he expreſſed it, ſaved his life, aſſigned them a noble apartment in the *Whang-ching*, or firſt court of his palace, cauſed it to be fitted up for them; and, being informed by them, that it was not uſual for Jeſuits to have houſes without a church, granted them a large adjacent field, on which they built a ſtately one, which was finiſhed, and opened with great ceremony on the 9th of *December* 1702 (4).

(3) *Du Halde, ubi ſupra. p.* 15, *& ſeq.*

(4) *Ibid. p.* 29, *& ſeq. Vid. lettres edifiant. vol.* vii. *p.* 222, *& ſeq.*

there can no doubt be entertained of its having made a very ſwift as well as conſiderable progreſs through moſt of its provinces; and which might, in all probability, have proved much greater, and more laſting, had not the unhappy diviſions, which began to reign among the ſeveral orders of thoſe miſſionaries, and the perſecutions which the Jeſuits raiſed againſt cardinal *Tournon*, and other fellow-labourers, for too freely cenſuring their ſhameful compliance, and that of their proſelytes, to ſome pagan rites (O), put a ſtop to it.

Diviſions among Chriſtians put a ſtop to its progreſs.

AFTER

(O) We lately mentioned a kind of worſhip which the *Chineſe* pay to the ſouls of their anceſtors, of ſome of their great monarchs and eminent men, and eſpecially to their great philoſopher and lawgiver *Confucius*; which worſhip, however, we are told, is ſtyled by the philoſophers and literati, who are obliged to comply with it, a mere civil worſhip, in order to avoid the charge of idolatry. The Jeſuits readily took hold of this diſtinction (if they were not really the authors of it); becauſe, as they alleged to the pope, that paid to the great men above-mentioned, being eſtabliſhed by the law, could not be diſpenſed with without manifeſt danger to Chriſtianity; and that paid to the ſouls of their anceſtors was ſo deeply rooted in the *Chineſe* nation, that few, if any, would have cared to become Chriſtians, if that had deprived them of the liberty of performing what they eſteemed ſo eſſential and delightful a part of filial duty; upon which account they thought it very expedient to indulge them in it. But, for both theſe, they were highly blamed; and at laſt complained againſt both to the pope, and to the ſociety *de propaganda fide*; and the diſtinction between religious and political or civil worſhip expoſed as a mere ſubterfuge, to palliate a compliance which they judged highly injurious and ſcandalous to Chriſtianity.

The truth is, theſe complaints were made by other miſſionaries of the *Dominican*, *Franciſcan*, or ſome other order, none of whom ever loved that of the Jeſuits; and were, in all likelihood, joined with them in the miſſion, by the political court of *Rome*, to be a check upon that ſubtle and inſinuating ſociety. Upon which account their charge may be reaſonably enough ſuppoſed to have been in ſome meaſure aggravated, and proſecuted with too great animoſity. However, the Jeſuits, to diſculpate themſelves, procured, by their great intereſt at court, an explanation of theſe *Chineſe* ceremonies to be drawn up by two learned mandarins, and to be approved and confirmed by the emperor, to the following effect (5):

" When the *Chineſe* honour
" *Confucius*, they do it to ſhew
" their reſpect to him on ac-
" count of the doctrine which
" he hath left among them;
" and, having once embraced
" it, how can they better per-

(5) *Jeſuits letters. See alſo the book above-quoted, De Cultu Sinenſium.*

After having ſaid thus much on ſo remarkable a transaction as the introducing and propagating of Chriſtianity thro'
this

" form theſe due honours to him, than by proſtrating themſelves, and touching the ground with their heads, to him whom the whole empire acknowleges as their maſter. As to the libations, and other rites, performed to their deceaſed parents, they are only paid as a mark of reſpect, and acknowlegement that they revere them as the heads of their race and family. And as to the pictures (ſtatues it ſhould rather be) which they ſet up in honour of their anceſtors, they do not mean by it, that their ſouls reſide in them, neither come they to aſk any favours from them; but only ſet meat, and other preſents, before thoſe pictures, to expreſs their conſtant love towards them, and their ſorrow for being deprived of them.

" As for the ſacrifices which the antient kings and emperors were wont to offer to heaven, they are ſuch as the *Chineſe* philoſophers ſtyle *Kiao-che*, that is, the ſacrifices which are made to heaven and earth, by which, they ſay, *Shang-ti*, or the ſovereign Lord, is honoured; and it is for this reaſon that the little pictures, before which thoſe ſacrifices are offered, bear this inſcription to *Shang-ti*, that is to ſay, To the ſovereign Lord: from whence it is evident, that they do not offer ſacrifices to the viſible and material heaven, but only to the Lord and Creator of heaven and earth; and, becauſe their veneration and reſpect for him will not permit them to call him by his proper name, they invoke him under the appellations of *the ſupreme heaven, the bountiful heaven, the univerſal heaven*."

The emperor *Cambi*'s (or rather *Kang-hi*'s) approbation was to this effect: " That which is contained in this writing is very right, and conformable to the grand doctrine: to pay our devoirs to heaven, to our lords, to our parents, to our maſters, and to our anceſtors, is a law common to all the world. The things contained in this writing are very true, and need no amendment."

But neither this declaration, nor any other apologies which the Jeſuits made for their conduct, could hinder its being publicly condemned by the pope's legate at *Canton*, *Anno* 1707, by a decree dated from that city, forbidding all Chriſtians, both proſelytes and others, to pay any ſuch honours either to *Confucius*, or to the pictures of their anceſtors. Upon which they found themſelves obliged to procure a more favourable one in their behalf from the pope, *Anno* 1715; which ordained, that the word *Tyen-chi*, that is, Lord of heaven, ſhould be uſed to ſignify the true God, as had been long ſince done by the miſſionaries; and that the ſame conduct ſhould be obſerved with reſpect to the ceremonies to be allowed to Chriſtians, confining them only to ſuch as were *purely of a political and civil nature*: and, laſtly, that
the

this vaſt empire, we ſhall not go ſo far out of our bounds or province, as to enter into a detail of thoſe diſputes which occaſioned the total ſuppreſſion of it; much leſs of the intrigues of the Jeſuits at the court of *Rome*, and the pope's partial behaviour to that ſociety, the ſubject being ſo well known to moſt of the learned in *Europe*; even thoſe who only read Father *Du Halde*'s account of it [p], and conſider that he was one of them, and writes rather a vindication of his brethren againſt Cardinal *Tournon*, biſhop *Maigrot*, and other of their oppoſers, will eaſily perceive where the fault chiefly lay; and thoſe, who are deſirous to ſee thoſe tranſactions more impartially ſtated, may read it at full length in a book intituled, *De Cultu Sinenſium*, printed at *Cologne*, *Anno* 1700.

ALL that we need to add, by way of concluſion to this article, is, that, after the conqueſt of *China* by the *Tartars*, the two emperors *Shun-chi* and *Khang-li* likewiſe favoured them with their ſpecial friendſhip and protection during their whole reigns; but, immediately after the demiſe of the latter, a

---

[p] DU HALDE, vol. ii. p. 7.

the apoſtolic commiſſary, and viſitor-general, for the time being, in *China*, or his deputy, ſhould be conſulted, if any difficulty aroſe upon that head. This decree was directed to the pope's legate, biſhop *Tournon*, with the title of cardinal; but he died before it arrived, and, as is ſuppoſed, of grief, on account of the perſecutions raiſed againſt him by the Jeſuits.

It proved, however, a means of increaſing, rather than of removing, the difficulties about which both parties contended; they ſtill differing as much as ever about what ceremonies were purely civil and political, or not ſo. Upon which the pope thought fit to ſend a new legate thither, to compromiſe thoſe diſputes, *Anno* 1720: but he was, ſoon after his arrival at *Canton*, not only forbid to come to court, but received expreſs orders from the emperor to leave *China*, with all the other miſſionaries; for that the pope's decree being inconſiſtent with the laws and uſages of the empire, the Chriſtian religion could no longer ſubſiſt there. He was, however, permitted, *Du Halde* tells us, to wait upon the emperor; and was received and diſmiſſed with ſingular honours, and permitted to leave *China* only to go and give the pope an account of the ſtate of the Chriſtian miſſion, and with a promiſe to return back in three years with the ſame character; but the death of that monarch, which happened ſoon after, and was followed by the total proſcription of Chriſtianity, put a ſtop both to his legation, and the further progreſs of that miſſion (6).

(6) *Jeſuits Letters See alſo the book above quoted. De Cultu Sinenſium. Vid. & Du Halde, vol.* ii. *p.* 31, *& ſeq.*

Remonſtrances and edicts againſt the miſſionaries.

Emperor's decree againſt them.

number of petitions and remonſtrances were preſented both to his ſon and ſucceſſor, and to the *tribunal of rites*, againſt the Chriſtian religion; upon which it was proſcribed by ſeveral edicts, and theſe publiſhed in moſt of the capitals of the empire. The tribunal above-mentioned gave this deciſion againſt the miſſionaries (or, as they are there ſtyled, *Europeans*): That ſuch of them as were at court might be kept there, as they were uſeful for reforming the calendar, and other ſervices; but that thoſe who were diſperſed in the provinces, were not only uſeleſs, but dangerous, as they built churches, and drew the ignorant people, both men and women, to their religion; and ſhould therefore be all ſent away to *Ma-kau* (a *Portugueſe* town on the *Chineſe* coaſt, and lately deſcribed). This order was confirmed by the emperor, in words to this effect, written with the red pencil: That it ſhould be done according to the above decree; and that the *Europeans*, as foreigners, ſhould be ſent to *Ma-kau*: but that, to prevent any inſult being offered to them in their way thither, a mandarin ſhould be appointed to conduct them ſafe thro' every province, and convenient time allowed them for repairing to that place.

Demolition of their churches.

The Jeſuits made uſe indeed of all their arts, and intereſt they had with the emperor and mandarins, to ward off the fatal blow; but all they could obtain from him, was, to have the city of *Canton*, inſtead of *Ma-kau*, to be the place of their exile; and this only on condition that they behaved ſo as to give no cauſe of complaint. This laſt order was immediately publiſhed in all the gazettes, and in all the provinces of the empire; and the miſſionaries, without diſtinction, were all driven out of their churches, and conducted either to *Pe-king* or *Canton*; the emperor further declaring, in a new book written for the inſtruction of his ſubjects, that he tolerated only ſome few of them, on account of the advantages which the empire received from their ſkill in arts and ſciences. Purſuant to thoſe edicts, more than 300 churches were deſtroyed, or turned into pagods, ſchools for the literati, and other common uſes; and above 300,000 Chriſtians deprived of their paſtors, and expoſed to the mercy of the unbelievers, and without any proſpect of ſeeing their religion reſtored.

Sad ſtate of Chriſtianity at preſent,

The Jeſuits, however, have ſtill three *Chineſe* natives, and the ſociety *de propaganda fide* a few prieſts of the ſame country, who privately mingle with the new converts, and officiate among them; and, as theſe are too few for ſo great a number of converts, they employ ſome of the moſt ſkilful catechiſts, who diſperſe themſelves among the provinces, furniſh them with calendars, books of devotion, and other helps, and endeavour to keep up the ſpirit of Chriſtianity among as many as they can; for the doing of which with more ſafety, they put themſelves under the protection of ſome mandarins, which is not to be obtained but by ſome conſiderable preſents; and this is the preſent melancholy ſtate of Chriſtianity in the *Chineſe* empire[q].

both in China, *and other parts of* India.

BUT this is far enough from being the only country in which not only the Chriſtian religion, but the very names of Chriſtian, *Praguay* or *Portugueſe*, and *European*, are held in the utmoſt abhorrence, thro' the miſconduct, or rather ill deſigns, of thoſe who are ſent to propagate it; and where, after a moſt promiſing proſpect of a plentiful, if not an univerſal converſion, and the greateſt encouragements given to them by the reigning monarchs and great men, all their hopes have been quaſhed as in an inſtant; the preachers, and their proſelytes, perſecuted with the greateſt ſeverity, their religion proſcribed and deteſted; all farther avenues cloſely ſtopped, and carefully watched againſt; and as many as have ſince attempted, under any diſguiſe, or upon any pretence, to gain admittance, have been put to the moſt ſpeedy and excruciating deaths. That this has been the caſe of a great number of thoſe *Romiſh* miſſionaries, not only in *Ton-king*, *Cochin China*, and *Korea*, as we have ſeen in the preceding volume, but in *Japan*, *Siam*, *Tibet*, and the greateſt part of *Induſtan*, we have from their own teſtimony, and the letters that have been tranſmitted from time to time from thoſe parts, and are to be found in that large collection printed at *Paris*, under the title of *Lettres curieuſes et edifiantes*; and with this aggravating circumſtance, that thoſe miſſionaries, who attempt to penetrate into any of thoſe *Indian* dominions, to avoid the ſuſpicion of being either Chriſtians, *Praguays*, or *Europeans*, which would not fail of proving fatal to them, are obliged to diſguiſe themſelves under the name, garb, and profeſſion, of eaſtern *ſanjaſſi's*, or penitents, ſuch as we have deſcribed in a former chapter, and to conform to all their rules of living; that is, to abſtain from eating any thing that has life, drinking any thing exhilarating, to eat but once in twenty-four hours, to lie and fare hard, ſleep little, and riſe by the earlieſt dawn, and obſerve a great number of other auſterities peculiar to that ſect; the omiſſion of any one of which would render them ſuſpected, and deſpicable to the brotherhood. To avoid, moreover, the ſuſpicion of their being *Europeans*, on account of the difference of their complexion, they affect to call themſelves northern *ſanjaſſi*, or teachers; and tell the *Indians*, that they come

How the miſſionaries diſguiſe themſelves.

The names of Chriſtian and European *deteſted.*

---

[q] DU HALDE, vol. ii. p. 35, & ſeq.

among them with no other view than to inſtruct them in a more worthy way of worſhipping the ſupreme Creator, to give them more juſt ideas of his attributes and perfections, and to direct them into a better way of obtaining his favour and bleſſings in this and in the next life, than any they have been able to learn from their own teachers. By theſe, and ſuch-like diſintereſted ſuggeſtions, they introduce themſelves among them; by their learning and addreſs they quickly gain the eſteem and protection of the great; whilſt the auſterity of their life draws upon them the eyes and admiration of the vulgar: the reſult of which is, that they ſoon make a ſufficient number of proſelytes to build a church, and perform the divine worſhip. The miſſion goes on and flouriſhes, without meeting with any oppoſition, except from the idolatrous prieſts, who are great enemies to, becauſe great loſers by, this new religion, which is levelled againſt their own. But no ſooner is the pretended *ſanjaſſi* diſcovered, or even barely ſuſpected, to be an *European*, and his doctrine that of the *Praguays*, or *Portugueſe*, than a dreadful perſecution is raiſed againſt the preacher and his converts, and their religion is proſcribed and forbidden, under pain of death: ſo odious and deteſted are become the very names of Chriſtian and *European* all over the eaſtern parts of *India*, even to the farthermoſt boundaries of the *Chineſe* dominions *.

Whether there were any Jews *in* China.

WHETHER any *Jews* were ever ſettled or tolerated in *China*, hath been a queſtion among us in *Europe* till the beginning of this century; though whoever conſiders how they ſwarm in *Spain* and *Portugal*, where the laws are ſo ſevere againſt them, could hardly find any room to doubt of their being invited in much greater numbers into that rich and opulent empire, by the ſame proſpect of a gainful commerce, where there are not, that we can find, any laws, or imperial edicts, to interdict them from it: but all that while our news from thence made no particular mention of them. Father *Ricci*, and ſome others of the firſt miſſionaries, ſeem indeed to hint, that there were ſome of that nation diſperſed about the country; but, whether they met with any difficulty in it, or did not think it worth their while to find them out, we heard nothing farther about them till the year 1704, when Father *Paulo Gozani*, a Jeſuit miſſionary, being come upon ſome occaſion into the province of *Ho-nan*, had the good fortune to find a conſiderable ſynagogue of them, and, as they themſelves told him, the only one in the whole empire, in the city of *Kay-fong-fû*, the capital of that province, and ſituate in

A ſynagogue of them in Ho-nan.

---

* Vid. Recueil de Lettres cur. & edifiant. paſſ.

the very centre of the *Chineſe* dominions. He ſoon contracted an acquaintance with ſome of their learned chiefs; who, on account of his character, ſhewed him a more than ordinary reſpect, introduced him into their ſynagogue, and ſhewed him one of the volumes, or parchment rolls, of the pentateuch †, written in *Hebrew*, and in fair and legible characters, together with ſome others of the Old Teſtament, as thoſe of *Joſhua*, the *Judges*, *Samuel*, *Kings*, ſome of the prophets, and ſome others containing their liturgy, commentaries, and the like: theſe laſt much worn, and kept in boxes under their ſeats; but all of them written in the *Hebrew* tongue and character. They owned to him, that they had loſt ſome of the ſacred books, and ſome of their targums or paraphraſes, expoſitors, *&c.* by a violent overflowing of the great river *Hoam-ho* (*Whang-ho*), or yellow river, which had laid that capital wholly under water, and had likewiſe much damaged their thorah, or roll of the pentateuch: upon which they ordered twelve fair copies to be taken of it, which are ſtill preſerved in the like number of partitions in the tabernacle, where it is kept.

Their ſacred books in Hebrew.

Twelve new copies of the pentateuch.

THEY informed him, that they divided the *Chin-kin*, or five books of *Moſes*, which they diſtinguiſh, like all other *Jews*, by the name of the firſt word in each book, as *Bereſhith*, *Elleſhemoth*, &c. into fifty-two paraſhah's, or leſſons, one for every ſabbath-day throughout the year; which diviſion is ſuppoſed to have been inſtituted by *Ezra* ‡. They retain the ſame number of letters, which they reckon twenty-ſeven, including the five final ones §; but whether they have admitted the uſe of the vowel points, we are not told; our author not being, as he frankly owns, acquainted with the *Hebrew* tongue, and conſequently not capable of making all the inquiries one could have wiſhed, about this and other curious matters. They acquainted him furthermore, that two famed Jeſuits, *viz.* Father *Roderigo de Siguercdo*, who flouriſhed under the laſt dynaſty, and Father *Enriquez*, who flouriſhed about the beginning of this, had had frequent conferences with the then chiefs of that ſynagogue, but without coming to any agreement; from which, as well as from thoſe two learned men neglecting to get a tranſcript of their pentateuch, he ſuppoſes that they found it corrupt and mutilated: and concludes, from the whole, that thoſe *Jews* are of the *Talmudiſt* ſect.

---

† De his, vid. Antient Hiſt. vol. iii. p 104.

‡ Ibid. vol. x. p. 194, & ſeq.

§ Vid. ibid. vol. iii. p. 211, & ſeq.

Their ſynagogue deſcribed.

THEIR ſynagogue is there built much after the manner that they are in other parts of the world, excepting that it is turned towards the weſt, that is, towards *Jeruſalem*, towards which they turn their face when they pray, as all others did, which were ſituate eaſtward of that metropolis, once the centre of their worſhip. It is moreover divided into three ailes, or partitions; but whether in imitation of the three courts of *Solomon*'s temple, as Father *Gobien*, the publiſher of this account, would inſinuate in his remarks, at the end of it, or no, is ſcarcely worth inquiring after, or eaſy to determine from the imperfect ſketch here given of it: but, if ſo, it differs in that particular, from all thoſe we have ſeen in *Europe*, if not from all that are in the world.

Reading-deſk.

The tabernacle railed in.

Various inſcriptions.

IN the centre of the middlemoſt aile is placed their reading-deſk, or, as it is ſtyled, *Moſes*'s chair, where the law, and other portions of the Old Teſtament, and their uſual liturgy, are read with great ceremony. This chair, or deſk, our author tells us, is grand and lofty, and richly adorned with crimſon velvet, with gold fringe, taſſels, *&c.* with ſtately candleſticks, and large candles, perfume-pots, and other ornaments; and over it, inſtead of the emperor's arms, which their law doth not permit them to repreſent, is fixed a fine large board, with his name and titles ſuperbly inſcribed upon it. At the farther end of the ſame aile, and facing the chair above-mentioned, is the tabernacle, or repoſitory of the ſacred roll of the law, of the twelve tranſcripts lately ſpoken of, each of them in a ſeparate niche, ſhut up with folding-doors, and a rich curtain drawn before it; the whole incloſed within a handſome baluſtrade, into which none but their khakam, or chief officer, is permitted to ſet his foot. The reſt of the ſynagogue is decorated with inſcriptions taken from the pentateuch, and other ſacred books, and proper to inſpire them with devotion; they alſo cover their heads with the uſual thaled, or veil, all the time they are praying.

Their rites the ſame with thoſe of other Jews.

THEY ſtrictly retain the rite of circumciſion, and obſervance of the ſabbath, during which they ſuffer no fire to be kindled in their houſes: the three grand feaſts, of the paſſover, weeks or pentecoſt, and of the tabernacles, together with other occaſional feſtivals, faſts, and other antient inſtitutions, are likewiſe kept with great ſtrictneſs among them, tho' in ſome other caſes they readily comply with the *Chineſe* cuſtoms, and religious ceremonies. They call themſelves *Kiao-kin-kiao*, a name which was at firſt given to them by the *Chineſe*, on account of their abſtaining from blood, and their peculiar way of killing the animals they eat; but which they gladly retained,

tained, in order to diſtinguiſh themſelves from the *Mohammedans*, who are called *Tee-mo-kiao*, with whom they entertain not the leaſt commerce, and from whom they affect to diſtinguiſh themſelves by ſome peculiarities in their dreſs, and the different turn of their whiſkers.

Names of God borrowed from the Chineſe.

THEY call the Supreme Being by the *Chineſe* name *Tyen*, and worſhip him under the titles of *Cham-tien*, *Cham-ti*, *Sham-ti*, or rather *Shang-tyen*, the Lord of heaven, *Shang-ti*, the ſupreme Lord, *Teao-van-voe-tche*, or Creator of all things, and of *Van-voe-tchu-tcai*, or Governor of the univerſe; which names, they owned they had taken from the *Chineſe* books, that of *Tyen* ſignifying properly heaven, as we have already obſerved upon another occaſion *. Their law they call *Tyen-kiao*, or the law of God, or of heaven; they likewiſe ſtyle it ſometimes *Kow-kiao*, or the antient law; and *Iſlael's Kiao*, or the law of *Iſrael:* where, by the way, we cannot but obſerve, that they have, by long diſuſe, loſt the pronunciation of the *R*, for which they ſubſtitute the *L*, as do the *Chineſe*, among whom that letter is never uſed, when they pronounce ſome *European* name that hath it, as *Aalon*, *Miliam*, inſtead of *Aaron*, *Miriam*, &c.

Conform with ſeveral Chineſe *rites.*

Pay homage to Confucius, *and to their anceſtors.*

AGAIN, as they have their literati and graduates, our author aſked them, whether they paid the uſual honours to *Confucius* that the reſt do? To which they anſwered, one and all, in the affirmative; and added, moreover, that they performed the ſame ceremonies that other literati did, at the halls of their great men. They likewiſe owned to him, that they all conformed to the ſolemn rites which are performed to their anceſtors, with this only difference, that, inſtead of offering ſwine's-fleſh, which is forbidden by their law, they ſubſtituted that of ſome other clean animal; and that, in their more uſual ceremonies to the deceaſed, they contented themſelves with ſetting before them ſome diſhes of meat, ſweetmeats, and perfumes, ſerved in china-ware, accompanied with profound proſtrations, after the manner of the country.

Their hall deſcribed.

THEY conducted our author to this grand hall of anceſtors, which is contiguous to their *Ly-pai-ſou*, or ſynagogue, and where thoſe rites are performed every ſpring and fall. Here, inſtead of ſuch pictures and figures as are uſed by the *Chineſe*, but forbidden by their law, they had only a number of perfume-pans, or boxes, anſwerable to that of their *Chimgims*, or great men, the largeſt of which was that of their great father *Abraham*, and was placed in the heart of the hall. Next to that were thoſe of *Iſaac* and *Jacob*; and, next to them, thoſe of his twelve ſons, whom they ſtyled *Che-cum-pai-tſe*, patriarchs, or heads of the twelve tribes. The next in rank and dignity were thoſe of *Moſes*, *Aaron*, *Joſhua*, *Samuel*, *Ezra*, and other illuſtrious perſons of both ſexes, belonging to their nation; excepting, however, that the mandarin, who is over them, is intitled to have his tablet ſet up in this hall, inſcribed with his own name, and all his titles.

---

* See before, p. 119 (I).

Never heard of Jeſus Chriſt.

THE miſſionary, being thence conducted to a houſe of entertainment, took occaſion to aſk them ſome queſtions about the promiſed Meſſias; and tells us, that they ſeemed greatly ſurpriſed at what he told them concerning Jeſus Chriſt: but gave him no other anſwer, than that their ſacred books made indeed mention of one *Jeſus*, the ſon of *Sirach*; but that they had never heard any thing concerning the other of whom he ſpoke.

Conformity of their bible with ours,

He took likewiſe that opportunity to compare ſome parts of his own bible with their *Hebrew* one, particularly that which relates to the lives of the patriarchs from *Adam* to *Noah*; and aſſures us, that they agreed exactly in every particular.

but not with the ſeptuagint.

Now, if his bible was the vulgate *Latin*, of which there is not any room to doubt, that being the only one authorized by his church, it follows, that their *Hebrew* is exactly conformable to thoſe we have in *Europe*, becauſe the vulgate is ſo; and, conſequently, that the æra between *Adam* and *Noah*, or the creation and the flood, according to the ſeptuagint, exceeds them by 606 years, as the reader may ſee by the tables we have given of it at the beginning of the antient hiſtory †. As for the occaſion of this preſent remark, it will be beſt ſeen when we come to ſpeak of the *Chineſe* chronology, towards the end of this chapter.

The time of their firſt coming into China.

ALL that needs be added concerning thoſe *Jews*, is, the time in which they firſt ſettled in that empire; concerning which, they told our author in general terms, that it was during the *Han-chau*, or fifth dynaſty, which began 206 years before, and ended in the 220th year after, the birth of Chriſt; but in what part of it, they did not tell, and, in all likelihood, could not inform him: but, ſuppoſing it had been at the very latter end of it, it is plain they could not be *Talmudiſts*, as he ſuſpects them, much leſs guilty of mutilating and corrupting their ſacred books with their falſe and fabulous gloſſes; ſeeing neither of the *Talmuds*, nor any of their fabulous traditions and commentaries, are of ſo old a date by ſeveral centuries, as we have ſhewn in our antient hiſtory ‡.

If true, they could not be Talmudiſts.

Neither is it juſt, on the other hand, to ſuppoſe the *Talmudiſts* to have corrupted the ſacred text, which they have been ſcrupulous to preſerve, even to a ſuperſtitious degree, though they have viſibly perverted the ſenſe of it by their falſe gloſſes and comments. Our author, therefore, ſeems plainly to have miſapprehended what they told him out of the latter to have been quoted out of the former: but as their adopting the fabulous traditions of the *Miſhnah* and *Ghemarra* ſhews them to have been infected with the *Talmudic* leaven, ſo they muſt of courſe have impoſed upon him with reſpect to the time of their firſt coming into that country, and that it muſt have been of a much recenter date. This is no ſtrange ſuppoſition, eſpecially from a *Jew* to a Jeſuit; and, if ſo, may we not as juſtly ſuſpect what they told him about their having no other ſynagogue in the empire; and what they further added to him, probably from the ſame ſpirit of diffidence and fear, that, though they were pretty numerous at their firſt coming, they were at that time reduced to ſeven families, whoſe names were *Thao*, *Kin*, *Che*, *Theman*, *Li*, and *Ngni* *.

---

† Vol. i. c. 1. ſect. 3. p. 143, & ſeq.

‡ Vol. x. p. 490, & ſeq. & notes.

But is probably antedated.

They are reduced to ſeven families.

Thus far our author's account goes, of thoſe that he met with in that great city. How many thouſand more there may be of them, diſperſed and diſguiſed throughout the empire, and who outwardly conform to the religion and cuſtoms of the country, as they do in *Portugal*, *Spain*, and other Chriſtian countries, where, inſtead of being tolerated, they are proſcribed by the laws, can only be conjectured by thoſe who know what ſtratagems they will uſe, what hazards they will run, for the ſake of gain. But we have dwelt long enough upon this one article, and ſhall now proceed to a new topic.

There are probably more of them in other provinces.

SECT. III.

Of the Government, Laws, Politics, &c. of the Chineſe.

The *Chineſe* nation had been, from its firſt beginning, ſo inured to, and, we may add, ſo highly delighted with, a monarchical government, that, when the *Dutch* ambaſſadors made their firſt application to it, they found it very difficult to make them comprehend what they meant by the high and mighty lords, the ſtates general, and the republic of *Holland*. What their antient form and ſtate was, we have already given an account of in a former part [s], as far as could be collected

Chineſe *government monarchical and deſpotic.*

---

* See Lettres cur. & edifiant. vol. vii. p. 4——28.

[s] See Ant. Univ. Hiſt. vol. xx. p. 124, & ſeq.

from the *Chineſe* records, for no mention is made of it in any other authors); neither is there any reaſon, from the ſingular tenaciouſneſs of that nation for its antient laws, cuſtoms, *&c.* or from what we read of the reigns of ſo long a ſucceſſion of monarchs, to ſuppoſe that it ever received any conſiderable alteration; ſo far from it, that we find their very conquerors, contrary to the uſual practice in ſuch caſes, of altering and inverting, have ſhewn a ſingular readineſs to conform to it, and made as few changes in it as they poſſibly could: and this not ſo much out of complaiſance to the conquered, as from an unavoidable eſteem and regard for the excellency of their laws and conſtitution; inſomuch that, in this reſpect, they ſeem rather to have ſubmitted to, than to have given their laws to, their new ſubjects.

It cannot, however, be denied, nor indeed is it at all to be wondered at, that this vaſt overgrown ſtate hath formerly ſplit itſelf into a number of petty kingdoms, ſome of which (tho' all of them according to the fundamental conſtitution of that monarchy, were dependent on a ſupreme emperor) would yet now-and-then ſhake off their ſubjection, and make themſelves deſpotic in their reſpective ſtates; but time and fortune have never failed to reduce them back to their former dependency (P); ſo that there is no reaſon to doubt of its having continued, in the main, much in the ſame deſpotic form of monarchical government in which the *Tartars* found

(P) This is plainly hinted by the *Chineſe* author often quoted (7), who ſpeaks of ſeveral ſuch revolutions, civil wars, *&c.* which made a ſhort alteration in the form of government, but which ſoon after diſappeared; after which, things returned to their former ſtate. He adds, that the empire was one while divided into 100, nay, into 300, parts or polyarchies, and afterwards reduced to ſeven, then to three, and at length to its primitive ſtate of one intire monarchy, ſolely ſubject to one ſovereign (8).

We need not therefore wonder that they ſhould be at ſuch a loſs what to make of the pompous language and titles uſed by the *Dutch* ambaſſadors to them, as we lately hinted out of *Nieuhoff* (9); much leſs at their not being able to comprehend, as the ſame author adds, how ſuch a political ſtate (which appeared to them rather as a monſter with many heads, the ſpurious offspring of lawleſs ambition and ſtubbornneſs, begotten and bred, as they ſuppoſed, in times of anarchy and confuſion) could poſſibly ſubſiſt without ſome ſovereign power to curb and ſuppreſs the one, and ſteer and govern the other (10).

(7) *Dion. Kao, apud Iſbrandz Ides, ch.* 25. (8) *Ibid.* (9) *Dutch Ambaſſy to China.* (10) *Le Compte, ubi ſup. part* 2. *letter* 1.

it at the time of their conquering it: ſince that time it is become, if any thing, rather more abſolute and arbitrary than ever; ſeeing the power of thoſe new monarchs extends itſelf not only over all civil and military, but, as we have ſeen under the laſt article, is abſolute and uncontrouled in all religious matters.

The *Chineſe* monarchs, beſides their own proper names, were wont to aſſume ſome high and ſwollen titles, ſuch as *holy ſons of heaven, lords of the whole world, ſole governors over the earth, great fathers of the people,* and others of the like pompous ſound; beſides which, when the government paſſed from one branch or family to another, he who was the firſt or head of it gave his name to it, which continued as long as the dynaſty remained in his family, which was, from him, called the dynaſty (or rather, as the *Chineſe* word *Chau* imports, the epocha, or term of years) of ſuch a king. Since the conqueſt by the *Tartars,* that monarch ſtyles himſelf *Cham,* or *Kang,* or emperor; and his power extends itſelf not only over all the ſixteen provinces deſcribed in the firſt ſection, but likewiſe over ſeveral others of eaſtern *Tartary,* over ſome of which he hath an abſolute ſway, whilſt others are only tributary, and ſome of them only pay a kind of homage to him; but is no-where more deſpotic and arbitrary than in theſe his new-conquered dominions.

Emperors pompous titles.

Dynaſties, from whom named.

Their extenſive power.

Here he hath the power of life and death not only over all his ſubjects, but even over all the princes of the blood. His will is the ſole law, and his commands admit not the leaſt diſpute or delay, under the ſevereſt penalties. He is indeed obliged to govern according to the laws; and to conſult his proper courts and council in all important matters, whether civil or criminal, military or religious: but, as he is the ſupreme and uncontrouled interpreter of the former, and bears an abſolute ſway over the latter; or, in caſe of any too ſtrenuous oppoſition from theſe, can diſplace, puniſh, or new-mould them at pleaſure; the whole government muſt centre at laſt in his ſole will. The crown is hereditary in his family; yet he hath the power to alter the ſucceſſion, and either during his life, or even on his death-bed, may name his ſucceſſor out of what branch of it he pleaſes, or even out of it, as ſome affirm; but, in this laſt caſe, his choice muſt be confirmed or ratified by his great or ſupreme council, which conſiſts of princes of the blood, and the chief miniſters of ſtate; for their concurrence is eſteemed of ſuch conſequence, that not only the *Chineſe* monarchs before the conqueſt, but even thoſe of the *Tartaric* race, have always thought it neceſſary, before they ventured to enact any new laws, to reverſe

Abſolute ſway.

Crown hereditary.

Their grand council.

verſe or ſuſpend the old ones: inſomuch that we read of ſome inſtances, in which, though the emperor and his *Tartars* have agreed upon paſſing ſome decree, eſpecially in matters of religion, or ſuch as related to the antient *Chineſe* laws and cuſtoms, yet they have choſen to lay it aſide when they have found too great a majority of the *Chineſe* againſt it, rather than run the hazard of a rebellion [s]. But theſe inſtances we may ſay, happened when thoſe monarchs were not quite ſo firmly ſettled on the throne: for it hath ſince plainly appeared, that the late emperor *Kang-hi*, both in theſe religious matters which were brought before him, and in his appointing his fourth ſon to ſucceed him, ventured to act in a more deſpotic and uncontrouled manner; and no wonder he ſhould, when he ſaw himſelf ſo firmly ſecured of the whole imperial authority, and the intereſt, happineſs, lives, and fortunes, of all his ſubjects, ſo intirely at his diſpoſal [t].

Great honours paid to the emperor,

THE honours paid to thoſe monarchs, both before and ſince the conqueſt, is next to, or rather, a kind of adoration. They ſeldom are ſeen but on ſolemn occaſions, and with the greateſt ſplendor and retinue. They are never approached but with deep proſtrations, nor ſpoken to but with bent knees: neither are the grandees of his court, nor the princes of the blood, nor even his own brothers, exempt from this ceremony; but all bow before his throne, with their faces to the ground, whether he be preſent or abſent. There are moreover certain ſet days in the week, or month, in which the nobility by turns are obliged to appear at court, and pay him that homage, and acknowlege his authority, by the moſt reſpectful genuflexions, proſtrations, and other marks of the deepeſt ſubmiſſion, whether he be there, or not. When he is ill, eſpecially if dangerouſly ſo, the palace is filled continually with mandarins of every order, who ſpend whole nights and days in a large court, in habits ſuitable to the mournful occaſion, and invoking heaven for his recovery. Neither rain, ſnow, cold, or any other inconveniency, will permit them to diſpenſe with this duty, as long as he continues in pain or danger; and any one, who ſaw the people at ſuch a time, would think that they had no other fear or concern but about the loſs of him [u]. Nor is this to be wondered at, conſidering how much their intereſt, their happineſs, or even their lives, depend upon his recovery; and the great changes which commonly happen under every new reign, as he is in moſt reſpects

during his ſickneſs.

---

[s] PALAFOX Conqueſt of China. MARTINI, LE COMPTE, DU HALDE, & al.

[t] Vid. DU HALDE, vol. ii. p. 30, & ſeq. LE COMPTE, ubi ſupra. MARTINI, DU HALDE, & al.

[u] LE COMPTE, & al. ubi ſup.

the ſole diſpoſer of all ſtate dignities, of all places of honour and truſt, both civil and military [w].

Their ſupreme councils

HOWEVER, though their power be ſo deſpotic and uncontrouled, yet they ſeldom make ſuch an abſolute uſe of it, as to go contrary to the antient laws; but, in all things, conſult their ſupreme councils, to whom all matters relating to the empire are referred, and commonly decide them according to their advice: and this they are obliged to do, upon two accounts; *viz.* to avoid the ſuſpicion of tyranny, which is ſo contrary to the repeated maxims of their old lawgiver, which all condemn it, with one voice, and ſo hated by the whole nation, that it ſeldom fails of occaſioning ſome revolt or inſurrection; for which reaſon, they are very fearful of forfeiting the endearing title of fathers of the people, a title for which they are always moſt applauded and loved by their ſubjects, and is a more conſiderable topic in all their panegyrics on them, than their power, grandeur, learning, or any other princely quality. The other reaſon is, that as the emperor is to be informed with all matters of importance that are tranſacted in his empire, and every ſentence of the inferior courts, eſpecially in capital caſes, muſt either be ratified or reverſed by him, he would be overwhelmed with the multiplicity and variety of matters, that are continually brought before him, without the aſſiſtance of thoſe councils, whoſe buſineſs it is to examine, digeſt, and prepare them for his definitive ſentence. So that though he is repreſented, by ſome writers, as living and wantoning in eaſe, with his wives, concubines, and eunuchs, in his ſeraglio, like other eaſtern monarchs, and many of them have, doubtleſs, done ſo, and left ſtate matters to the care of their kolaws, mandarins, and other officers, and commonly to their own great detriment, if not total ruin; yet thoſe, who give ſuch a conſtant attendance on the affairs of the empire, muſt be ſo far from living in eaſe and luxury, that they muſt be ſuppoſed to be the moſt buſy and aſſiduous of all their ſubjects (Q). And ſuch have been many

vaſt employment, and aſſiduity.

---

[w] LE COMPTE, & al. ubi ſup.

(Q) This will ſtill more plainly appear, if we add the petitions that are ſaid to be continually preſented to him; the grievances which, from all parts of the empire, are laid before him; the repreſentations which his mandarins are allowed to make to him, either againſt himſelf, or any of his viceroys, governors, the princes of the blood, generals, and other officers. All which, we are told, he is obliged, by the conſtitution of the empire, to read himſelf, and refer to ſuch of his counmany of thoſe monarchs, if we may believe the relations we have from thence; according to which, this government is one of the moſt regular in the world, in which the tribunals and magiſtracy are eſtabliſhed in the moſt exact and uniform manner that human prudence can contrive, for the due ad-

councils, to whoſe cognizance the caſes properly belong, in order to regulate his determination according to their report.

We read of ſeveral repreſentations which have been made to thoſe monarchs, for their not acting agreeably to the conſtitutions of the empire: but theſe are not often attended to; and ſometimes meet with a ſevere repulſe. *Le Compte* gives us ſome inſtances of both. In the one, they laid before him the ill conſequences of his ſo often going into *Tartary*, and his making ſuch long ſtay there, to the great prejudice of his ſubjects, *&c.*; but this he paid ſo little regard to, that he ſcarce gave them any other reaſon for thoſe journies, than that they were for his health. Another was made to him, by three eminent kolaws, relating to the education of the young prince; for which they were all turned out of their places. But as irkſome and unſucceſsful as this kind of remonſtrances may be to their monarchs, there want not thoſe noble and public-ſpirited miniſters, who will not be afraid of preferring them, at all hazards; of which we may have occaſion to give ſome ſignal inſtances in the ſequel.

As for thoſe againſt the grandees, or even princes of the blood, they have met with better ſucceſs. We read, in the ſame author, of one that was preſented againſt three kolaws, or chief miniſters of ſtate, who had under-hand taken money, for ſome ſervices done in the execution of their office. Upon which the emperor immediately caſhiered and diſmiſſed them. What befel to two of them afterwards, our author could not learn; but the third, who had been a long while a magiſtrate, and in high eſteem for his learning, and revered for his old age, was reduced to the condition of a common ſoldier, and forced to ſtand centinel at one of the palace-gates.

Another was likewiſe preſented to the ſame emperor, againſt ſome of the princes of the blood, intimating, that their unworthy behaviour was likely, in time, to bring their rank into contempt. Upon which he iſſued out an edict, that none ſhould from thenceforth bear that title, without his expreſs leave; which he took care to give only to ſuch who, by their virtue, prudence, and diligence in their offices, had rendered themſelves worthy of it (11).

Theſe few inſtances will ſuffice to ſhew, what a *Chineſe* emperor's employment muſt be in his retirement, who hath the good and welfare of his ſubjects at heart.

---

(11) *Le Comte, ubi ſup. Martini, Du Halde, & al.*

miniſtration of juſtice, and the exact diſcharge of all the offices of a well regulated ſtate [x].

Two ſupreme councils.

For the more eaſy management of ſuch a great variety of affairs, thoſe monarchs are aſſiſted by two ſovereign councils, which ſit at *Pe-king*, the capital of the empire; the one ſtyled extraordinary, and compoſed of the princes of the blood only; and the other ordinary, conſiſting of the ſame princes of the blood, and of a good number of kolaws, or chief miniſters of ſtate. The firſt of theſe only ſits upon extraordinary occaſions; but the other, like our privy-council, is conſtantly attending on affairs of ſtate. Beſides theſe two (which, by way of eminence, are ſtyled *ſupreme*), and ſubordinate to them, are ſix courts, or ſuperior tribunals, for civil, and five for military, affairs, all likewiſe reſiding in that metropolis, whoſe authority extends to the whole empire; and each of them hath its particular province, or buſineſs, aſſigned to them, in ſuch a manner, as that they ſhall be a conſtant check upon one another; and, in matters of great conſequence, the concurrence of three or more of them muſt be had, before the buſineſs can be diſpatched. Thoſe tribunals are as follow (R):

Six ſuperior tribunals.

1. The

---

[x] Le Compte, & al. ubi ſup.

(R) Theſe mandarins have been, from the earlieſt times, divided into nine orders, in ſuch perfect ſubordination to each other, that nothing can exceed the reſpect and ſubmiſſion which the inferior bear to the ſuperior ones.

The firſt order is, that of the kolaws, or chief miniſters of ſtate, chief preſidents of the ſupreme courts, and other principal officers of the army. Their number is not fixed, but depends on the will of the emperor; but is ſeldom more than five or ſix; and theſe have their tribunals and apartments in the palace. He who is at the head of them is ſtyled *Shew-ſhyang*, and is preſident of the council, and in the greateſt confidence with the emperor.

The ſecond order are a kind of aſſiſtants to the firſt, and bear the title of *Ta-hyo-ſe*, or *literati*, and are men of approved capacity. Out of their number are commonly choſen the viceroys, governors, and preſidents of other tribunals.

The third order, ſtyled *Chong-ſhu-ko*, or *ſchool of mandarins*, are the emperor's ſecretaries, whoſe buſineſs is to write down all matters that are deliberated by the ſeveral tribunals. Theſe are taken out of the fourth fifth, and ſixth orders, and, with the two ſuperior ones above-mentioned, compoſe the emperor's privy-council.

Out of theſe three orders are choſen the preſidents, and chief members, of the ſix tribunals above-mentioned: with this difference,

1. Li-pu. 1. THE court of *Li-pu*, or *Li-pou*; that is, *the court, or tribunal, of mandarins*; which preſides over all the mandarins, and other miniſters of ſtate; and is to furniſh all the provinces with proper officers, to watch over their conduct, examine their qualifications, and give an account thereof to the emperor. Theſe may be properly ſtyled the *inquiſitors of ſtate*; according to whoſe report, thoſe officers under their cognizance are either advanced to higher poſts, or are degraded from their old ones, according to their merit or demerit, though not without the emperor's approbation previouſly obtained (S).

2. Hû pû. 2. THE court of *Hû-pû*, or *Hou-pou*; that is, *the high treaſurer of the king*; hath the care of the treaſury, finances, together with the private eſtate, treaſure, revenues, and expences, of the emperor; of paying all the ſalaries and penſions to the petty kings, viceroys, and other miniſters of ſtate. This tribunal hath likewiſe the keeping of the rolls, and regiſters, which are made every year, of all the families, number of men, meaſure of land, and the duties ariſing from them to the emperor.

3. Li-pu. 3. THE court of *Li-pu*, or *Li-pou*, or *tribunal of rights* (T), inſpects all religious matters, as, the obſervation of antient rites

ference, that the *Tartars* have, ſince the conqueſt, doubled the number of members of thoſe courts, both ſuperior and inferior, by placing as many of their own nation as of the *Chineſe*, in every one; by which means the former was brought into the adminiſtration, without excluding the latter, who might, in ſuch a caſe, have been leſs able to brook the *Tartarian* yoke (12).

(S) Every one of theſe ſix tribunals hath a number of inferior ones to aſſiſt them, and proper matters for their inſpection; but it would carry us too far to enter into a particular detail of each tribunal. This of *Li-pu*, for inſtance, hath four of them. The firſt of which is charged with the choice of thoſe who, by their learning, virtue, and other qualities, are intitled to ſerve in the higheſt poſts. The ſecond examines the conduct of thoſe candidates. The third ſeals all judicial acts, aſſigns and examines the reſpective ſeals of the mandarins ſo choſen, as well as thoſe of all the diſpatches to and from the court, whether they be true or counterfeit. The fourth examines the merit of all the grandees of the empire; that is, of the princes of the blood, petty kings, dukes, and nobles of all ranks.

(T) Though this tribunal ſeems to be called by the ſame name as the firſt, yet it is plain, from their different provinces, that there is a manifeſt difference between them, which, however, is only determined by the prorites and ceremonies, all arts and ſciences, and thoſe that are candidates for degrees. It defrays the charges of the temples, ſacrifices, *&c.*; and receives and diſmiſſes foreign ambaſſadors.

---

(12) *Vid. Du Halde, vol.* i. *p.* 248. *& al. ſup. citat.*

4. Ping-pu.

4. The court of *Ping-pu*, or *tribunal of arms*, ſuperintends all the ſoldiery in the empire; examines their arms, exerciſes, *&c.*; grants commiſſions to the army and fleet; orders levies to be made for both; repleniſhes the magazines, and keeps all the garriſons, towns, and fortreſſes, in repair, and furniſhes the ſoldiery with arms.

5. Hing-pu.

5. The court of *Hing-pu*, or *Him-pou*, ſuperintends all criminal cauſes brought hither from the inferior courts, by appeal, and paſſes a final ſentence in all criminal matters: and under it are fourteen ſubordinate tribunals, according to the number of the provinces.

6. Kong-pû.

6. The court of *Kong-pu*, or *Cam-pou*, or *tribunal of public works*, ſuperintends all public ſtructures; ſuch as, the king's palaces, fortifications, public roads, public temples, palaces, ſepulchres, bridges, towers, triumphal arches, dykes, navigable rivers, lakes, canals, *&c.*; and hath four inferior courts under it, who prepare matters for their inſpection. Both upper and lower tribunals have likewiſe different chambers, or committees, appointed to their reſpective buſineſſes, for the more regular and ready diſpatch of them. Every high court hath a chief inſpector appointed by the emperor, who gives him an account of their proceedings, as well as of their failings and miſbehaviour. Theſe are commonly of the firſt rank of mandarins, or kolaws; and are in ſuch authority, that the very princes of the blood ſtand in awe of them [y].

The four military tribunals.

Of the four, or, according to others, five military courts, which are, in ſome meaſure, ſubordinate to the fourth ſuperior one, called *Ping-pu*, or *tribunal of arms*; the firſt diſpoſes of all military employments; and ſees that the troops be well armed and diſciplined. The ſecond diſtributes the officers and ſoldiers into their reſpective ſtations, for the ſecuring the public tranquility, and the cities and high-roads from robbers and highwaymen. The third ſuperintends the horſes of the empire, the poſts, ſtages, imperial inns, and barges appointed to convey proviſions for the ſoldiers to their reſpective ſtations. The fourth orders the making all ſorts of arms, and laying them up in arſenals [z].

---

[y] Le Compte, ubi ſup. Vid. & Du Halde, vol. i. p. 248. & ſeq.

nunciation. In this, *Li* ſignifies *Right*, and *pu*, or *pou*, *tribunal*; but in the other, by ſmall change of ſound in the firſt monoſyllable, it ſignifies *the tribunal of the mandarins* (13).

(13) *Du Halde, ubi ſup. p.* 249.

The courts inſpected by proper officers,

THERE are ſeveral other courts of the military rank, of which we ſhall take notice, when we come to ſpeak of the military government; and only obſerve here, that all theſe tribunals have likewiſe an inſpector ſet over them by the emperor, who gives him an account of every thing that is tranſacted in them, and of the behaviour of every member; and theſe are obliged, by their office, not only to aſſiſt at all their aſſemblies, and watch over their conduct there, but even to pry into their more private management (U), and make a faithful report of all to him. This obliges every member to ſpeak and behave with the utmoſt circumſpection. And ſeveral provinces of thoſe courts are ſo prudently linked together, as to be a check to each other. Thus, for inſtance, the army, which is under the command of the *Pin-pu*, or fourth tribunal, and paid by that of the *Ho-pu*, ſhall be ordered to march by the former, but cannot ſtir till their ſubſiſtence-money is ſent to them by the latter.

are a check to each other.

Viceroys, and other magiſtrates, ſubordinate to the tribunals.

SUBORDINATE to the above-mentioned tribunals, are the viceroys and governors of provinces, judges, and magiſtrates, and all inferior officers, in city and country, for the eaſier diſpenſing of juſtice to the ſubjects, and maintaining the peace of the empire. It is even affirmed, by moſt writers, that all thoſe viceroys, governors, *&c.* are obliged, from time to time, to tranſmit to court a full and juſt account of their adminiſtration, and with it a note of all the miſcarriages and miſmanagements laid to their charge, to be examined by the ſuperior tribunals; and, in caſe they be found to have concealed or palliated them, are liable to be ſeverely puniſhed. This was indeed practicable enough before the conqueſt, when the *Chineſe* monarchs had, beſides the inſpectors over every court, ſome private ones in every province, who were to give the emperor an account of every fraud, bribery, and oppreſſion, committed by any of thoſe officers. But the *Tartarian* monarchs found afterwards, that thoſe ſpies, or informers, had ſo groſsly abuſed their truſt, by making their reports rather according as they were bribed, than to the merit or demerit of thoſe under their inſpection, that they thought fit to ſet them wholly aſide, and only oblige the perſons in the adminiſtration to be their own accuſers, by ſending the above-mentioned tranſcript of all their good and bad actions. That this, however, is ſeldom practiſed, is very plain, from the common complaint of all thoſe writers againſt the avarice, bribery, and corruption, which reign through the whole empire, from the higheſt tribunals down to the loweſt offices; inſomuch, that he who can bribe higheſt is morally ſure to carry his point, let his merit or demerit be what it will. It is therefore in vain they tell us, that the *Chineſe* government and laws are the beſt calculated to make a people happy, above all others, if thoſe that are at the head of affairs are ſuch rapacious creatures, as to make all places, and even juſtice itſelf, venal; and if their laws, like thoſe excellent ones of a certain country in *Europe*, are ſo little obſerved or regarded, that miniſters, magiſtrates, and people, are ſuffered to act not only in contradiction, but open defiance, to them, and a circulation of bribery is left to run from the higheſt to the loweſt rank.

---

[z] De his, vide MARTINI, LE COMPTE, DU HALDE, & al.

(U) Theſe inſpectors, or, as the *Chineſe* call them, ko-taus, are commonly men of ſuch penetration, that nothing hardly eſcapes them; and therefore, much dreaded by the miniſters of ſtate, and other officers. Some of them have been intrepid enough to cenſure and accuſe princes, and perſons of the higheſt rank, and to run the riſque not only of their places, but of their lives, rather than deſiſt from what they thought juſtice and equity, and the good of the ſtate, exacted from them (14).

(14) *Du Halde, ubi ſup. p.* 250. *Le Compte, ubi ſup. & al.*

Inſpectors of the provinces ſet aſide.

Chineſe *laws abuſed.*

Besides theſe tribunals, which do always reſide at *Peking*, every province hath a ſupreme one, under its viceroy, or governor (W), and that hath ſeveral inferior ones under it, and a certain number of inferior mandarins, to aſſiſt that miniſter in the diſpatch of affairs. Next to the provincial ones, are thoſe of the *Fû's*, or capital cities of each province, of

Provincial tribunals.

(W) There is a difference of names, as well as dignity and power, between theſe governors; the one, who is called *Fû-ywen*, is only viceroy of one province; and the other, ſtyled *Tſong-tu*, hath a government over two or three. Both are nominated by the emperor; and both are at the head of the ſupreme tribunal of the province, wherein all cauſes, civil and criminal, are decided. To them the imperial commands are tranſmitted, and by them diſperſed through all the other cities and diſtricts of the province. Only the *Tſong-tu*'s dignity is reckoned more conſiderable, as it is more extenſive; ſo that he cannot be advanced to any higher, except he be made a miniſter of ſtate, or preſident of one of the ſupreme courts (15).

(15) *Du Halde, & al. ubi ſupra.*

which we ſpoke, in the firſt ſection of this chapter; and theſe are under a mandarin, who is ſtyled *Chi-fû*, under whom are the *Chi-chews* and *Chi-yiens*, or mandarins of the cities of the ſecond and third rank, with their reſpective inferior tribunals; and theſe are ſubordinate to each other, and all to the ſupreme or provincial one, which hath none above it, except that of *Pe-king*. And thus much may ſuffice for the civil; let us now take a ſhort view of the military government [a].

Military government; and five courts. We have already taken notice of the four tribunals ſubordinate to the fourth ſupreme one, called *Ping-pu*, and their particular provinces. There are five others likewiſe reſiding at *Pe-king*, ſtyled *U-fû*; that is, *the five claſſes, or troops, of the military mandarins*; the firſt of which is, that of the mandarins of the rear-guard; the ſecond, that of the left-wing; the third, that of the right; the fourth, that of the main body; and the fifth, that of the van-guard. Each of them hath a preſident, and two aſſiſtants, who are of the firſt order of mandarins; and all of them are ſubordinate to a ſupreme tribunal of war, called *Yong-ching-fû*, whoſe preſident is one of the greateſt nobles of the empire, and hath authority over them, and all the officers and ſoldiers of the court. He hath likewiſe a mandarin, and two inſpectors, to be a check over him: and his tribunal is ſubordinate to the fourth and ſixth ſupreme ones, which prevents his abuſing his extenſive power.

Mandarins, how examined. All the military mandarins are obliged to undergo the ſame examination as thoſe of the *literati* order; that is, as thoſe muſt give proofs of their knowlege and learning, to be admitted to their reſpective degrees, ſo muſt theſe of their ſtrength, courage, dexterity, and experience, in the art of war. The principal military mandarin, anſwering to our general, hath a number of inferior ones under him, anſwering to our lieutenant-generals, &c. and all of them have a train and inſignia ſuitable to their rank, and are always attended by a company of officers under their command. *Soldiers, how exerciſed.* Theſe are obliged to exerciſe and review the ſoldiery often; but thoſe exerciſes have nothing regular in them, conſiſting only in ſome diſorderly marches, when they attend their mandarins, or in forming of ſquadrons, marching, filing off, rallying, encountering each other, at the ſound of their horns or trumpets, and in a dexterous uſing and handling their ſabres, bows, muſkets, cuiraſſes, helmets, &c. and keeping them clean, and in right order; and as the military life is neither laborious nor dangerous in time of peace, it is beſtowed, as a favour, on thoſe who can make moſt friends with the military mandarins, their ſervice being commonly confined to the places where they dwell, and have their families, ſo that they may at proper times follow their own employments.

---

[a] Martini, Le Compte, Du Halde, ubi ſup. p. 249. & ſeq.

Number of them.

THE military mandarins are computed to amount to 18,000, and the ſoldiery to above 700,000, who are all diſperſed thro' the ſeveral provinces, eſpecially the frontier ones of the empire, and along the *Chineſe* wall, and are ſtationed in the military cities, towns, fortreſſes, and caſtles, we have elſewhere deſcribed; and, being commonly well cloathed and armed, make a very good appearance either in their marches or reviews; but come vaſtly ſhort of thoſe of *Europe* in courage or diſcipline, and are eaſily put into diſorder, and routed; and, as the country hath now been a conſiderable time free from foreign or domeſtic wars, they have had little employment, except in ſuppreſſing the highwaymen and banditti in the inland, and the pirates on the ſea-coaſts, and in guarding the frontier towns. Their pay is about five-pence and about a pint of rice *per* day, and the horſe in proportion [b].

How employed, cloathed, and paid.

Their artillery imperfect.

THEIR artillery, till the Jeſuits taught them a better way of caſting and uſing it, was very pitiful, and hardly worthy of that name (X); and though it be allowed, that they had

the

---

[b] MARTINI, LE COMPTE, DU HALDE, ubi ſup. p. 249, & ſeq.

(X) All that we find mentioned of their old artillery, is only a few ſhort and thick bombards, kept rather for ſhew than uſe, at the gates of *Nang-king*; but antient enough to ſhew, that they had ſome notion of cannon, though little or nothing of the *European* way of uſing them. We read likewiſe of ſome ſort of patereroes, which they had in their veſſels, of the uſe of which they knew little more than of that of their bombards.

The firſt they ever ſaw of the *European* fabricature were three handſome ones, which the *Portugueſe* of *Ma-kau*, or *Macao*, made a preſent of to the emperor, *Anno* 1621, together with proper artiſts to manage them. The firſt trial of them was made before ſome mandarins, who were much ſurpriſed at the novelty; and much more at one of the pieces recoiling, and killing a *Portugueſe*, and two *Chineſe*, who did not get out of the way time enough. They were ſtill more terrified at the havock which they ſaw them make among the *Tartars*, who came in ſwarms towards the

great

That of Europe *introduced and admired.*

Verbieſt *caſts ſome hundreds of cannon.*

His way of bleſſing them.

the invention of gunpowder much earlier than the *Europeans*, they hardly uſed it for any thing but fireworks, in which they excel. This made them at firſt be much ſurpriſed and terrified at our *European* guns, and the havock they made both in their being fired, and their recoiling; inſomuch that they fled from them in the greateſt panic, and could hardly be perſuaded to come near them again: but, ſince then, the good miſſionaries have not only reconciled them to thoſe frightful engines of deſtruction, but taught them the way of caſting and uſing of them, ſo that they are now as well underſtood by them as by us; eſpecially as Father *Verbieſt*, the emperor's chief mathematician, did, by his order, caſt, in one year, 132, and, in a little time after, 320 more, after the beſt *European* manner; and ſoon after publiſhed a treatiſe on founding and uſing of cannon, and preſented it to that monarch, with forty-four tables, or cuts, ſhewing the whole art, and the manner of uſing the inſtruments neceſſary for levelling them. For this ſingular piece of ſervice, Father *Verbieſt* was highly honoured by that monarch, and all the military tribe of mandarins, who were preſent at the trial of them, and ſurpriſed at the exactneſs with which they hit the mark; whilſt the good father was ſeverely lampooned for it in *Spain* and *Italy*, as a perſon who deſerved to be doubly excommunicated, for furniſhing an infidel prince with ſuch deſtructive arms: however, Pope *Innocent* XI. did not ſuffer him to labour long under thoſe cenſures; but, by a particular brief, highly applauded what he had done, as tending to promote the converſion of the *Chineſe*; and exhorted him to go on in the ſame laudable track, promiſing him his apoſtolical bleſſing, and pontifical aſſiſtance and protection in it. Beſides, thoſe pieces appear to have been of a religious caſt, and had been bleſſed in a ſolemn manner: for the good father had before erected an altar in the foundery, with a crucifix upon it; and, in his ſurplice and ſtole, paid his homage to it, with the ſame proſtrations and ceremonies as the *Chineſe* uſe to their images; and gave each gun the name of a he or ſhe ſaint, which he cauſed to be engraven on their breech; which, we are told, was done to prevent the *Chineſe* uſing any of their ſuperſtitious ceremonies about them, who commonly offer ſacrifices to the ſpirit of the air, mountains, rivers, lakes, *&c.* according to

---

great wall, inſomuch that they fled from them in the greateſt fright and confuſion, and never dared come near them more (16).

(16) *Du Halde, ubi ſup. Vid. & Martini, Le Compte, & al.*

the nature of the work they go about, or put the laſt hand to [c].

HAVING taken thus far a view of the civil and military government of the empire, there remains that we ſay a few words of that of the provinces, capital cities, and of the diſtricts under them. We have already hinted, that every province hath a viceroy, or governor, who commonly reſides at the metropolis of it, and is the ſupreme judge and magiſtrate of it, excepting only his being ſubordinate to the ſupreme tribunals of *Pe-king*. He ſits as preſident of the provincial courts, and ſuperintends all the governors, judges, and members of the inferior ones, as well as the governors of all the cities of the firſt, ſecond, and third order, and all the inferior magiſtrates of every diſtrict. Every city, beſides its own governor and tribunal, is divided into a certain number of wards, every one of which hath its own reſpective head, who is as anſwerable to the governor for every miſdemeanor that happens within his precinct, as the maſter of every family is to him for what is done within his own walls, whether by children, ſervants, or lodgers; and, in ſome caſes, as of a tumult, robbery, murder, and the like, the houſes on each ſide are ſo for what is committed in that one. Not only the gates of each city, but even of each ward, are ſhut up at nights, and kept by a ſufficient guard, who watch over all that paſſes within their reſpective boundaries; ſeize on all diſorderly perſons, ſuſpicious ſtrangers, and all night-walkers, who can't give a good account of their errand, and bring them on the next morning to the governor, to be either puniſhed or releaſed: but, for this, we ſhall refer the reader to what hath been ſaid in the firſt ſection [d]. One thing, which we did not there take notice of, we ſhall add, concerning their extreme care of keeping every part of the city in the profoundeſt peace that is poſſible; *viz.* that they ſuffer none of their common proſtitutes to live within the walls, but in ſome outſkirts of the ſuburbs, becauſe they are apt to cauſe diſturbances. Some of the governors will oblige a certain number of them, as ten or more, to live together in one houſe, and under the care and government of a man, who ſhall be anſwerable for their behaviour. Some governors will even deny them the liberty of living within their diſtricts, and ſeverely puniſh as many as are found to do ſo after ſuch a prohibition; ſo that they can, at the moſt, be ſaid to be but barely tolerated [e].

Government of the provinces, cities, &c.

Wards.

Guard and watch.

Common proſtitutes, how tolerated.

---

[c] DU HALDE, ubi ſup. p. 262, & ſeq. [d] See before, p. 21, & ſeq. & (E). [e] DU HALDE, ubi ſup. p. 265. & al. ſup. citat.

EVERY

The viceroy and his mandarins join in oppreſſing the people.

Some wiſe ſtate maxims.

Every province, beſides its own viceroy, hath ſeveral orders of mandarins, which are ſubordinate; and might be ſuch an effectual check to him, that it would be impoſſible for him to be guilty of mal-adminiſtration without their knowlege and connivance: but the misfortune is, they find it ſo much their intereſt to wink at one another's crimes, that the people are fleeced and oppreſſed by them all in their turns. The firſt claſs of theſe mandarins are the judges of the courts, who determine civil and criminal cauſes; the next attend the affairs of the treaſury and revenue; and the third command over the militia. All theſe, according to the *Chineſe* conſtitution, ought to remain in their offices no longer than three years; and are never to be natives of the province where they officiate, leſt, if they be of mean deſcent, they ſhould be deſpiſed; and, if rich, they ſhould be too well reſpected, or become too powerful, in it. This is eſteemed one of their wiſe maxims in politics, in which they excel; to which we may add another, equally juſt and ſalutary, if ſtrictly kept, *viz.* never to ſell any office, but to confer them on perſons merely out of regard to their merit, learning, and probity; and to allow them ſufficient ſalaries, that they may be enabled to diſcharge their offices, and adminiſter juſtice without fees or bribery.

Eluded by them.

Extortion and fraud run thro' the whole nation.

Their palaces, and places of reſidence, are likewiſe provided for them at the charge of the government, to prevent their running into profuſion of furniture, *&c.* notwithſtanding all which wiſe precautions, thoſe governors and mandarins find means of amaſſing vaſt eſtates in thoſe few years, and to conceal their extortions from the emperor; ſo that it plainly appears they all in general combine to conceal them from him, that they may more eaſily divide the ſpoil among themſelves. Thus we are told the ſupreme tribunal at *Peking* extorts vaſt ſums from the viceroys of the provinces, and theſe again from the mandarins under them, who, by conſequence, muſt fleece their inferior officers; and all of them join hands in oppreſſing the people, who dare neither reſiſt nor complain, for fear of being ruined. Upon the whole, the *Chineſe* appear to be little better than a nation of ſignal hypocrites, who boaſt of the equity and excellence of their laws, and ſtick at no violation of them; and, under the faireſt outſide, and pretence of juſtice and probity, indulge themſelves in all manner of extortions, fraud, and villainy: for we muſt not imagine this ſhameful depravity and corruption to be confined to the placemen, and officers of the government, it being obſerved to run no leſs through all the inferior ranks, from the richeſt merchants and tradeſmen to the loweſt porter or mechanic, who, though they cannot oppreſs like the great ones, are commonly given to cheating and cozening all they deal with; inſomuch that there is ſcarce any country in the eaſt, where oppreſſion, corruption, and all manner of fraud, is more univerſally practiſed, according to the unanimous report of all who have written of it.

Nobility not hereditary.

THERE may be added another cauſe of this general corruption; *viz.* their conſtitution not allowing of hereditary nobility, or diſtinction of quality, but ſuch as ariſes from their offices, and the dignities beſtowed on them by the emperor; ſo that tho' a man be arrived at ſome of the higheſt of them, yet his children have ſtill their fortunes to make; and if they either want ability, or are given to pleaſure, may, and do often, deſcend to the loweſt rank and occupations: the preventing of which, by making ſome handſome proviſion for them, or getting them into ſome civil or military poſts, by dint of preſents, proves a new ſource of avarice and corruption; to ſay nothing of the figure, ſtate, and retinue, which thoſe miniſters are obliged to keep up; all which, added to the exactions they labour under from thoſe above them, help to keep them poor, craving, and extorting.

Another cauſe of avarice and corruption.

EVEN the princes of the blood, who are alone intitled to the dignity of nobles by birth (except the family of the great *Confucius*, of which we ſhall ſpeak by-and-by), are ſubjected to the ſame neceſſity of bribing the kolaws and inſpectors, in order to get into, or preſerve themſelves in, ſuch high poſts as the emperor is pleaſed to nominate them to; and, in order to keep up the grandeur of their rank, prove often as voracious as the mandarins; and as for thoſe who cannot obtain ſome ſuch advantageous poſts, they are often forced to conceal the only badge of their rank (which is a yellow girdle, and is common to all the imperial race), becauſe they cannot appear in an equipage ſuitable to it: and yet it muſt be obſerved here, that, by theſe, are not meant the deſcendants of the former *Chineſe* monarchs, whoſe race is quite extinct (Y), but

Princes of the blood, who.

(Y) We ſhall ſee, in the hiſtorical part, how every dynaſty endeavoured to extirpate thoſe of the foregoing. We are told, that, at the time of the conqueſt, there were ſtill above 3000 families of theſe princes of the dynaſty of *Ming*, in the city of *Kyang-chew*, ſeveral of whom were reduced to the loweſt poverty: the greateſt part of them deſtroyed by the pirates, who made themſelves maſters of *Pe-king*; and thoſe who eſcaped were forced to lay aſide their yellow girdle, change their names, and mix themſelves with the people. It was but lately that one of them, who was reduced to be a ſervant of the but thoſe of the *Tartarian* emperors, who are not conſequently above five generations backwards; but who are, however, multiplied to ſome thouſands in that ſhort time; polygamy, as well as poverty, cauſing them to increaſe to ſuch a degree, that their penſions and appenage are thereby continually leſſened, for they are allowed neither lands nor eſtates[f].

Confucius's *family the only noble one.*

As to the family of *Kong-fû-tſe*, or *Confucius*, above-mentioned, they are ſtill to this day looked upon as the moſt reſpectable, or indeed the only, nobility, not only on account of the extraordinary merit of that excellent philoſopher, but likewiſe on account of its great antiquity, it having been continued in a direct ſucceſſion for above 2000 years, from one of his nephews, who is, on that account, ſtyled *Shing-jin-ti-ſhi-el*, or the nephew of the great ſage. There has been always one of the family honoured with the title of *Kong*, or duke, and the place of that philoſopher's birth hath been always governed by a mandarin of that family. Upon the whole, if we except the princes of the blood, and the *Confucian* family, the *Chineſe* nation may be rightly ſaid to be divided only into three claſſes; *viz.* the mandarins, the literati, and the plebeians; which diſtinction ſeems to have been thus ſettled by the *Tartarian* emperors ſince the conqueſt, as the moſt effectual to keep their new dominions in greater ſubjection and dependence.

Their titles.

Another political maxim.

There is one more excellent piece of politics among thoſe monarchs, worth taking notice of, and which we ſhall cloſe this article with; *viz.* their obliging the petty kings, their tributaries, the viceroys, mandarins, and other great officers, to ſend their children to court, under pretence indeed of giving them a better education, but in reality to remain there, as hoſtages for their fathers good behaviour and loyalty, and to prevent their forgetting their duty to the emperor. With the ſame view he obliges thoſe great miniſters themſelves, as well as the princes his vaſſals, to reſide at court during a certain time, to attend on the prince by turns; during which time none of them dares, on any pretence, repair either to their reſpective governments, or to their own paternal eſtates, without his particular leave, under the ſevereſt penalties; neither dare any of them diſpenſe with this attendance, except by a ſpecial licence, without the manifeſt hazard of expoſing their families to the ſevereſt reſentment of thoſe jealous monarchs[g]; and this we may alſo look upon as another ſource of the avarice and corruption of thoſe great miniſters; who are not only obliged to appear themſelves, but to maintain their families there, in the greateſt ſplendor that their circumſtances can poſſibly allow; all which can never be done by their bare ſalary, if what moſt authors tell us be true, that the higheſt of them doth not amount to much above 2000 crowns a year[h].

---

[f] Du Halde, & al. ſup. citat.

the miſſionaries, being diſcovered to be of the royal blood of *Ming*, was forced to flee, to avoid a worſe fate from the *Tartars*, who were in ſearch after him (17); ſo that none are now ſtyled princes of the blood, but thoſe who are related to the preſent imperial family; and, in favour of theſe, they have created five honorary titles, the higheſt of which, that of *Kong*, anſwers to our dukes, and the others to our marquiſes, earls, viſcounts, &c. (18).

(17) *Du Halde, ubi ſupra, p.* 269.

(18) *Niewhoff, Navarett. & al.*

The ſplendor of the imperial court.

By what we have juſt now hinted of the numerous and ſplendid appearance of theſe grandees, the reader may eaſily gueſs at the magnificence of the imperial court; and indeed, by all the accounts we have of it, nothing can be imagined more grand and ſuperb, eſpecially when that monarch makes his public appearance, as he commonly doth four times in a month, at which times he is accompanied by all thoſe tributary kings, viceroys, mandarins, and other officers in waiting, to the number of 4 or 5000. As often as he is called out of his palace by his imperial function of high-prieſt, and the only perſon fit to offer ſacrifices to *Tyen*, or to perform any other religious rites, he is always attended by 8000 men, four elephants, a great number of trumpets, ſeveral hundreds of horſemen, with banners and other inſignia, all dreſſed and adorned in the moſt pompous manner; whilſt he himſelf appears commonly on horſeback, the harneſs covered with gold tiſſue, and glittering with the richeſt variety of precious ſtones. The umbrella that is carried over his head, and covers him and his horſe, ſparkles ſo with diamonds, that the eye can hardly bear the luſtre of them, eſpecially on a clear ſunſhine. One hundred large gilt lanterns with flambeaux are carried before it; and, after him, follow all the tributary kings, princes of the blood, 200 mandarins and miniſters of the firſt rank, 2000 commanders of his army, 500 youth of quality, attended each by two footmen dreſſed in fine coronation ſilk, richly embroidered with gold, ſilver, *&c.*

Vaſt retinue.

His retinue is ſtill more numerous whenever he goes out of his capital upon any particular expedition, or to viſit ſome places at a diſtance from it; at which time his attendance

---

[g] Du Halde, & al. ſup. citat. [h] Iid. ubi ſup.

Hunting diverſion. looks more like a little army than a princely eſcorte. But the grandeſt of all is, when he goes out to take the uſual diverſion of hunting, as he commonly doth in the province of *Lyau-tong*, without the great wall [i], or in ſome of the foreſts on the frontiers of *Tartary;* at which time he is attended with an army of 40,000 horſe, ſtationed at proper diſtances along the road, 3000 *Tartarian* archers, and a party of lancers riding before and after him, beſides his uſual retinue of nobles, viceroys, courtiers, *&c.*

Homage paid to him by his vaſſals. It is on theſe occaſions that the *Tartarian* princes, his vaſſals or tributaries, to the number of thirty or forty, are obliged to come and pay their homage to him, in the moſt ſplendid equipages, and with a retinue ſuitable to their rank: for, tho' vaſſals, or tributary to him, they are ſtill permitted to bear the title of *Chams*, or emperors, and ſtrive to make the nobleſt appearance they can, and to outvie one another in the ſplendor of their train: all which ſtill adds more luſtre and magnificence to that of the *Chineſe* monarch, and is an effectual means of keeping thoſe princes more ſteady in their obedience; becauſe he commonly obliges them with ſome marks of his favour on all ſuch occaſions, either by beſtowing ſome of his daughters on them, making them ſome conſiderable preſents, or aſſiſting them with ſome of his forces, to protect them from the weſtern or *Muſcovite Tartars.*

Vaſt revenue. It is not eaſy to reckon what the imperial revenue amounts to, becauſe a great part of it is paid in goods as well as in ſpecie. *Niewhoff* computed it at about thirty-ſeven millions ſterling *per annum* [k]; and *Le Compte* only to twenty-one or twenty-two millions [l]; others, as *Magaillan*, *Martini*, and *Navaretta*, ſtill differ from them, and from each other; which ſhews there muſt be either ſome conſiderable fluctuation in it, or, which is more likely, too great a difficulty to come at an exact calculation of it. The laſt author that wrote upon it makes the whole to amount to about 200,000,000 of taels [m], each tael weighing an ounce of ſilver, worth 100 *French* ſols, or ſomewhat above five of our ſhillings, which will be above equivalent to fifty millions ſterling. That of *In goods.* grain, ſuch as rice, wheat, and millet, is computed, *communibus annis*, at 40,155,490 ſacks, each ſack weighing 120 pounds; the ſalt to 1,315,937 loaves, each loaf weighing 50 pounds; beans for his horſes, 210,470 ſacks; truſſes of hay and ſtraw, 22,598,597; wrought ſilks and ſtuffs, 191,530 pounds weight, each pound of 20 ounces; unwrought ſilk, 409,896 pounds; callico, 367,480 pieces; linen cloth, 560,280, beſides vaſt quantities of velvet, ſattin, damaſk, and other ſilks; china-ware, varniſh, oil, oxen, ſheep, hogs, deer, wild and tame fowl, fiſh, pot-herbs, meal, biſcuits, butter, vinegar, fruits, ſpices, and other proviſions, and ſeveral ſorts of wines, *&c.*; all which are annually brought into the palace by the imperial barks, amounting to 9999, or, according to others, 10,000 (Z), and employed by the emperor in gathering and bringing his revenue from every province to his capital [n]. All theſe proviſions are levied on the ſubjects, as particular duties on their reſpective lands: for it appears from all our accounts of that empire, that lands are there enjoyed in property, and not at the prince's diſpoſal, as in other parts of *India*; and hence it comes that the tenants are here commonly very poor, becauſe they farm the lands from the owners at the rate of half the crop, out of which the landlord pays the taxes; and the tenant, out of his, pays the tillage and manure [o].

---

[i] See before, p. 94, & ſeq. See Martini, Navaretta, Le Compte, Du Halde, &c. [k] Dutch Embaſſy. [l] State of China, part 2. let. 1. [m] Du Halde, ubi ſupra, p. 224. See alſo before, p. 34, & ſeq. & alib. paſſ.

Tribute, how raiſed.

Lands how held and lett.

Another part of the revenue ariſes from the tribute laid on every male in the empire that is above 20, and under 60, years of age; and is ſaid to amount to an immenſe ſum, though we are not told how great (A). The third is levied out

---

[n] See Martini, Magaillan, Le Compte, Navaretta, Du Halde, &c. See before, p. 12.

[o] Iid. ibid.

(Z) Moſt authors tell us, that the former is the true number of thoſe barges, which the *Chineſe* prefer to the latter, as carrying a more pompous ſound: for which reaſon they will not add one more to it (19). Whether the *Chineſe* were ever guilty of ſo low a piece of pride, or whether it was not rather done out of a ſuperſtitious regard to the number 9 four times repeated, we will not affirm. *Du Halde* makes uſe of the round number 10,000; but whether to conceal their weakneſs in that point, or becauſe the *Tartars* have ſince added another barge, out of contempt to the *Chineſe* ſuperſtition or folly, we are not told.

(A) There have been reckoned formerly, we are told (20), above 58,000,000 of perſons that paid this tribute; and, at the poll taken in the emperor *Kang-hi*'s reign, there were found 11,052,872 families, and 59,788,364 men able to bear arms, excluſive of the princes officers, civil and military, diſcharged ſoldiers, literati, licentiates, doctors, bonzas, and all males under 20, and above 60; all which muſt amount to

(19) *Du Halde, ubi ſup. p.* 224. *See before, p.* 12, *& ſeq.* (20) *Id. ibid.*

an

out of the mines and manufactures of the country: beſides all which, the emperor hath power to raiſe new taxes on the people whenever the exigencies of ſtate require it; but, thoſe already ſettled being commonly more than ſufficient to anſwer all his expences, he is ſo far from making uſe of that power, that there ſcarcely paſſes a year in which he doth not eaſe ſome one or more provinces of a great part of their tribute, if they happen to labour under any famine, or other public calamity [p].

Imperial wives and concubines.

As polygamy is allowed both in *Tartary* and *China*, the emperor hath commonly a good number of wives, tho' but one who is properly called *empreſs*, or *ſelect conſort*, who alone is allowed to ſit at table with him. Among thoſe of the next order are reckoned nine of a ſecond, and thirty of the third rank, and all of them ſtyled wives. Next to them are thoſe ſtyled queens, but are in reality rather concubines, and of theſe he takes as great a number as he pleaſes, and keeps them in different apartments from the former, except he ſhould take a particular fancy to any one of them, and bring her into the inward court (B). But, in general, he ſhews

---

[p] MARTINI, MAGAILLAN, LE COMPTE, NAVARETTA, & DU HALDE, ubi ſup. p. 244, & ſeq.

an immenſe number, ſeeing the very bonzas are computed at above 1,000,000, and the licentiates, or literary bachelors, to 90,000.

The whole land, and the number of families, being duly ſurveyed, it is eaſy to compute what each province, city, and diſtrict, is to pay yearly to the tax gatherers; but theſe, it ſeems, are not permitted to ſeize the goods of thoſe who are ſlow in their payments, or even refuſe it, which would ruin their families: the only courſe they take, is either baſtonading or impriſonment, or quartering upon them ſome of the old men of each city, which are maintained by the emperor's charity, till they have conſumed what is equivalent to their arrears (21).

(B) *Martini* relates a ſingular ſtory of one of this laſt ſort of ladies, named *Pan*, who, for her wit, beauty, and ſingular prudence, was become ſuch a great favourite of the emperor *Ching-hi*, or *Kang-hi*, that he could no longer brook that ſhe ſhould lodge in outward and inferior palaces, allotted to thoſe of her rank, but reſolved to bring her into one of thoſe more ſplendid ones of the inward court; but which ſhe refuſed, with a modeſty peculiar to her, and in words to this effect: "I have "learned from ſome of our antient paintings, for I am ig-

(21) *Du Halde, ubi ſup. p.* 244.

" norant

ſhews the moſt reſpect and favour to thoſe who bring him moſt children, and eſpecially to the mother of the firſt ſon, though they are all inferior to the imperial conſort, and obliged to wait on her whilſt ſhe ſits at table with him. However, with reſpect to their children, thoſe of the lower rank ſtand as good a chance to ſucceed in the empire as thoſe of the firſt, ſome of them having been raiſed to that dignity by the bare will and nomination of the emperor; for tho' he commonly beſtows ſome high title on thoſe women he takes to his bed, eſpecially when they are the daughters or ſiſters of ſome *Tartarian* princes, yet doth it not appear that he ever endows her by any contract, or other engagement, as ſhall intitle her iſſue by him to the ſucceſſion; no, not even the empreſs conſort, though ſhe be at the head of all the reſt (C); for that right of naming a ſucceſſor he wholly reſerves to himſelf.

Their children equally capable of ſucceeding to the throne.

" norant of letters, that good " emperors admitted none near " their perſons but the wiſeſt " and moſt faithful miniſters; " and that bad ones, on the " contrary, delighted to have " ſuch women about them as " debauched them into the " greateſt irregularities and " crimes. You are now deſirous to prefer me to your own " imperial conſort: but take " care, leſt, by ſuch a ſtep, you " do not begin to tread in thoſe " of wicked monarchs. As " for me, who have a ſincere " love and eſteem for you, who " am always proud of being " commended by you, and the " height of all whoſe wiſhes " is, to ſee you excel daily more " and more in all kinds of " princely virtues, I cannot conſent we ſhould increaſe the " number, you of bad emperors, and I of wicked women. You have a worthy " empreſs at the head of your " other wives, and it is her " whom you ought to keep " near your perſon, and not " ſuch a one as I, who am only " a ſervant to you both." This ſignal inſtance of female modeſty, our author adds, was highly applauded by the emperor; and much more ſo by the empreſs, who failed not to ſend her her thanks, as ſoon as ſhe was appriſed of it (21).

(C) It is alſo upon the ſame politic account that none of thoſe wives, or other ladies, are allowed any ſhare in their government and councils, though there have been inſtances of ſome of them being much fitter for it than thoſe that ſat at the helm; but this is a maxim which runs through moſt eaſtern countries, that that ſex is excluded by nature from all government, either civil or even domeſtic; and for that reaſon it is that they call *Europe* the kingdom of ladies, in contempt; where, they have been told, they were ſuffered to ſucceed to the crown, and to be inveſted with the ſovereign power (22).

(21) *Martin. Hiſtor. Sinic. l. x. temp.* 11.

(22) *Navaretta, Martini, Le Compte, Niewhoff, & al.*

As ſoon, therefore, as he hath once named one to it, whether elder or younger, all the reſt readily ſubmit; and live in palaces aſſigned to them, either in the capital, or ſome other cities, but without any government, and never remove from them without the emperor's leave.. Their appenage is duly paid to them by the treaſurer of the province where they reſide, and live as private gentlemen; nor dare they ever complain of an injury being done to their birthright, though the perſon nominated to the ſucceſſion, or upon the throne, be ever ſo much younger, which, in either caſe, would be interpreted as no leſs a crime than treaſon.

The imperial palace deſcribed.

HAVING mentioned the various apartments, or rather palaces, of the imperial wives and concubines, it may be expected that we ſhould ſubjoin a particular deſcription of them here: but, as that would unavoidably carry us beyond our bounds, we ſhall content ourſelves with referring our readers to what we have ſaid on this head in the laſt ſection, when we were deſcribing the metropolis of *Pe-king*[q]; and only mention here that ſtately part of it called the hall of audience, where foreign ambaſſadors are admitted to the imperial preſence, in order to give them a clearer idea of that auguſt ceremony.

Hall of audience deſcribed.

THIS noble fabric ſtands in one of the inner courts of the palace, and in the centre of a ſquare ſolid baſis, of an extraordinary bigneſs, the top of which is ſurrounded by a ſpacious baluſtrade, and over it another building ſomewhat leſs, and over that three more, all decreaſing in ſize as they do in height, and all of them of white marble. On the uppermoſt of theſe is a large room of ſtate, ſupported by four rows of pillars of a conſiderable height, and beautifully gilt and varniſhed, where the imperial throne is placed, and the roof covered with ſhining yellow tiles. Thoſe vaſt baſes, with their baluſtrades, which are diposed in form of an amphitheatre, make a magnificent appearance; and, with their varniſh and gilding, quite dazzle the eye. Here the emperor, attended by a great number of his grandees, and prime miniſters, in their robes, by the princes of the blood, tributary kings, *&c.* all proſtrate on their faces before the throne, and each of them at a proper diſtance from it, according to their rank, gives audience to the ambaſſadors, who are conducted to the throne by ſome of the viceroys in waiting. The throne is raiſed about three or four feet from the ground, in the faſhion of an altar, and covered with ſables, on which the emperor ſits croſs-legged, after the manner of the *Tartars.* It is placed againſt the farther wall, facing the eaſtern en-

Reception of ambaſſadors.

The throne deſcribed.

---

[q] See before, p. 23, & ſeq.

trance; and opens with two folding-doors, curiouſly carved and painted. It is about three fathoms high, and as many in breadth; and before it are two aſcents, with ſix ſteps each, adorned with rails beautifully wrought and gilt. The platform on which it is raiſed is likewiſe encompaſſed with a baluſtrade of curious workmanſhip, and either of beaten gold, or of ſilver deeply gilt.

THE hall itſelf is about thirty fathoms long, and ten broad; the ſides and top curiouſly pannelled, carved and varniſhed; and the floor covered with carpets repreſenting landſchapes and hiſtories, with variety of figures and ornaments. As to what relates to the ceremony of receiving, and giving audience to, foreign ambaſſadors, the reader may ſee the moſt material part of it in the next note (D), as we have chiefly taken it from the relation which his excellency Mr. *Izbrands Ides*, formerly ambaſſador

---

(D) He was, he ſays, conducted to the palace by three mandarins, in their robes of ſtate, richly embroidered with gold on the breaſt and back, ſome with figures of dragons, others with lions, and a third ſort with cranes and tygers. Theſe brought him fifty horſes for him and his retinue; and, being alighted at the gate of the outward court, he paſſed thro' five others, and came to the hall of audience. Here he found his majeſty ſeated upon his throne, attended by a vaſt number of mandarins, and delivered his credentials to him; and, after a ſhort ſpeech, was reconducted to his houſe with the ſame ceremony and attendance. The emperor was dreſſed in a dark-coloured damaſk waiſtcoat, a coat of deep-blue ſattin, lined with ermines; he had a ſtring of coral about his neck, and on his head a cap faced with ſable, with a red ſilk tuft or knot, and ſome peacock-feathers hanging down behind, and boots or buſkins of black velvet on his legs; but had neither gold nor jewels about him.

He was afterwards invited to an entertainment at court, to which he was conducted by the ſame attendance as before; and, after having croſſed ſix courts, was introduced into the palace, where, ſoon after his entrance, the emperor ſeated himſelf on a high throne, attended by ſome perſons who played very finely on the ſmall flute, and a life-guard of twelve men with halberts gilt, and without any point, but adorned with leopards and tygers tails. As ſoon as the emperor was ſeated, the muſic ceaſed, and the halberdiers ſat down croſs-legged on each ſide of the throne. The viceroy, the emperor's uncle, and two other grandees, ſtood on each ſide of his majeſty; and the ambaſſador was at firſt placed about eight yards diſtance from him, but was preſently after ordered to come nearer to him. The viceroy, who received his majeſty's command on his knees, conducted him, by the hand, four yards nearer to the throne, whilſt ambaſſador to the emperor *Shang-tu* from the czar of *Muſcovy*, hath given us of his own [r]. That of Father *Le Compte* was indeed ſomewhat different from it; which may be ſuppoſed to have been more ſuitable to the character in which he appeared, or perhaps, as likely, to the mourning which the emperor and court were then in for the death of his mother, who therefore choſe to be ſeen in that ſtate, rather than in the uſual ſplendor of a *Chineſe* monarch [s]. However, either of thoſe audiences ſufficiently ſhews the politeneſs and magnificence of that court, as well as the vaſt reſpect it pays to its princes.

---

[r] Chap. 14, & ſeq.

whilſt his retinue were placed about ten or twelve yards behind him. Here the emperor ſent again the viceroy to inquire after the czar's health; and returned his excellency's anſwer to him in the ſame kneeling poſture.

The covering of the emperor's table, which was of yellow damaſk, being taken off, the ambaſſador, who had one ſpread for himſelf, was deſired to fall to, as were alſo about 200 mandarins more, who were ſeated two and two at their tables alſo. They all ſat croſs-legged upon carpets, and the ambaſſador was forced to ſubmit to that uneaſy poſture. The entertainment conſiſted of cold meats and fruits: and, among the former, the emperor ſent his excellency a cold gooſe, a pig, and a loin of mutton, all roaſted. Three Jeſuits being afterwards ſent for to ſerve as interpreters; and having paid their reſpects to the throne on their knees, one of them was ordered to aſk his excellency ſeveral queſtions concerning his journey, the length and manner of it; and, having communicated his anſwer to the emperor, the viceroy was again bid to bring him nearer to his throne; and, having led him five or ſix ſteps higher, ſet him at the table oppoſite to the imperial one, where, after many other queſtions, a golden cup filled with *kumis* (a *Tartarian* liquor, ſaid to be diſtilled from mares milk) was handed to him by the viceroy; and, after his having drank ſome of it, his retinue, being ordered to advance five or ſix yards nearer, were treated likewiſe with it. Preſently after that ceremony, the viceroy conducted him to his former place; where, after having ſat about a quarter of an hour, the emperor aroſe; and, ſaluting him, retired to his own apartment; and then the mandarins conducted his excellency to ſee a *Chineſe* play of the heroic kind, and interlarded with a farce of two acts

In his audience of leave, he obſerved a new kind of ceremony, which was uſed upon the emperor's being ſeated on his throne; *viz.* a herald calling aloud to the grandees then preſent to ſtand up, and bow themſelves to the earth; which they did three times, the drums beating, muſic playing, and bells ringing, all the while. His excellency was afterwards brought up, and placed within nine or ten yards of the throne, between two *Tartarian* lords, and there made his compliments to the emperor; after which, he was reconducted to his own houſe with the uſual ceremony, and in one of the emperor's chariots, drawn by an elephant (23).

(23) *Izbrands Ides Ambaſſy, c.* 4, *& ſeq.*

The Chineſe *laws depend on the monarchs will.*

We have already taken notice, that the *Chineſe* laws had their original from the canonical books of the firſt and ſecond rank, of which books we have given an account in a former part of this work [t]. But, as their monarchs are the ſole interpreters of them, ſo that no ſentence can be valid, whether in civil or criminal caſes, how conformably ſoever to thoſe laws, till it hath been ratified and confirmed by them; and as all the edicts and declarations have the force of laws, and admit of no diſpute or demur, under the ſevereſt penalties, ſo one may ſay that the ſole legiſlative power is lodged in their breaſt, and wholly depends upon their will. Whether their power was antiently ſo extenſive, we dare not ſay; the contrary ſeems rather more probable, both from their hiſtory, and from the imperial collections of edicts of the ſeveral dynaſties, ſince compiled by order of the emperor *Kang-hi*, with his judicious remarks at the end of almoſt every one, and written with the red pencil, that is, with his own hand, and tranſlated into *Latin* by Father *Hervieu*, one of the miſſionaries in *China*. From both theſe it appears, that ſeveral of thoſe antient emperors have repealed and annulled ſome of their old eſtabliſhed laws; and ſubſtituted others in their ſtead, which they thought more beneficial to the commonwealth, though it muſt be alſo owned, that they ſeem rather, from the tenor of their declarations, to have recommended the doing of it to their ſupreme courts and councils, than to have done it by their ſole authority: ſuch, for inſtance, were ſome of the declarations of the emperor *Ven-ti*, in one of which, *viz.* againſt proſecuting thoſe that criticiſed upon the then form of government, after having given his reaſons againſt the law that condemned them to be proſecuted, he concludes in theſe words: *No; I can never ſuffer the continuation of ſuch a law, and therefore let it be repealed*; and in another, which ſubjected the parents, children, and relations, of a criminal, to the ſame puniſhment, which he calls *a cruel and unjuſt one*, he concludes with ſaying, *ſuch that law ſeems to me, of which I cannot ſee the good tendency: let it be maturely*

Some of their excellent declarations.

---

[s] State of China, part 1. let. 2.

[t] See before, Un. Hiſt. vol. xx. p. 126, & ſeq.

deliberated, whether it be not neceſſary to have it repealed. We ſhall give our readers the ſubſtance of two or three other ſuch declarations in the margin (E), that they may ſee not only how much

---

(E) That againſt involving the innocent relations in the puniſhment of a criminal, runs in words to this effect: " Laws, " being the rules of govern- " ment, ought to be faultleſs; " and ſhould not only puniſh " the guilty, but protect the " innocent: yet I find, among " our laws, one ſtill in force, " by which, when a man is " criminal, his father, mother, " wife, and children, are in- " volved in his puniſhment, and " the leaſt puniſhment they " have to dread is ſlavery. " This law I can by no means " approve of: it is a ſure ma- " xim, that laws, when per- " fectly juſt, are the ſureſt " means of keeping the people " in their duty. When puniſh- " ment falls only on the head " of the guilty, all the world " commends the judgment. " The firſt duty of a magiſtrate " is, to guide the people like a " good ſhepherd, and to pre- " vent their going aſtray. If " our magiſtrates have not ſuc- " ceeded in this, and have ſtill " laws to judge by, which are " not conſiſtent with the ſtrict- " eſt equity, thoſe laws, though " well deſigned at firſt, turn to " the prejudice of the people, " and favour of cruelty." Such is the law I have mentioned; and therefore the emperor *Kang-hi*'s remark upon it is as follows:

Theſe wiſe princes, the antient [Chineſe] *emperors, often deſcended from the majeſty of their throne, to bewail and weep over the guilty. How unreaſonable is it to include, in the puniſhment of a malefactor, his father, his mother, his wife, and children?* Ven-ti *was for the aboliſhing of that law, and therefore we may conclude him to have been a good prince.*

Another declaration of the ſame emperor *Ven-ti*, for the promoting of agriculture, is to the following purport: " They " who have the government of " the people in their hands, " ought to inſpire them with " all poſſible concern for what- " ever contributes to the good " of the ſtate: ſuch, without " doubt, is agriculture.

" For this reaſon I have been " recommending it to them " theſe ten years; yet I do not " obſerve that they have ſuffi- " ciently cultivated their new " grounds, or cauſed a greater " plenty of grain: on the con- " trary, I ſee hunger and want " painted on the face of the " poor. Surely either the ma- " giſtrates, and ſubordinate offi- " cers, have not had a due re- " gard to my ordinances on " this head, or they are un- " fit for the rank they poſſeſs. " Alas! if the magiſtrates, who " are immediate witneſſes of the " people's miſery, are regard- " leſs of it, what effectual re- " medy can I apply for their " relief: this muſt be thought " of. In the mean time I re- " mit half of my revenue in " grain for the current year."

The emperor *Kang-hi*'s reflexion upon it is no leſs remarkably beautiful; and runs to this effect: *Nothing can be more juſt than* much ſome of thoſe excellent monarchs had the peace and welfare of their ſubjects at heart, but alſo how tender they

Condeſcending ſtyle.

---

than this declaration, or more admirably expreſſed; even to this day it is affecting, and what muſt it have been when it was firſt publiſhed?

The reader may ſee, by theſe two inſtances, in how amiable a manner they endeavoured to inforce the obſervance of their ſalutary edicts, and the repealing of ſuch old laws as tended to the detriment, rather than the peace and ſafety, of their ſubjects; and in how different a ſtyle they recommended the one, and condemned the other, from what we uſually obſerve, not only in moſt of the other eaſtern monarchs, but even among thoſe in our weſtern kingdoms, where their power is neither ſo extenſive, nor their wealth or ſtrength ſo great, to ſupport them in their tyrannic government. The reader may ſee a much greater number of them in the above-mentioned collection, all running in the ſame gentle and fatherly ſtrain. We ſhall only ſingle out one more, which, for its excellence in this way, may be termed an original in its kind. It is from the ſame admirable prince; and the occaſion of it, the many conſtant prayers and ſupplications offered by his miniſters on his behalf, whilſt they neglected their duty towards his ſubjects. It is to this purport:

"I am now arrived at the "14th year of my reign; and "the longer it continues, the "more I am ſenſible of, and "confounded at, my want of "abilities: and though I have "not hitherto omitted the yearly "diſcharge of thoſe ceremonies "preſcribed to *Shang-ti*, "and to my anceſtors; yet I "am ſenſible, that, in thoſe "ceremonies, none of thoſe "antient and wiſe princes had "any view to their own private "intereſt, or offered up their "petitions for what is commonly "termed happineſs. On the "contrary, they ſet all conſiderations "of blood or family-intereſt "aſide, to promote an "able worthy man, though no "way related to them, and "preferred the wiſe counſel of "another to their own natural "inclinations. Nothing can be "more commendable or wiſe "than ſuch a diſintereſtedneſs "in great princes.

"A preſent I am given to "underſtand, that many officers "ſtrive to outdo one another "in their prayers for the good "fortune, of who? not of my "people, but of my perſon. "This is what cannot by any "means be agreeable to me. "Could I approve that officers "unmindful of their duty, and "unattentive to the welfare of "my people, ſhould be wholly "taken up with promoting that "of a prince who has ſo little "merit as I have, I ſhould "think it no inconſiderable addition "to my other failings. "I therefore ordain, that my "officers, inſtead of their pompous "petitions for me, do "give all poſſible application "to a conſcientious diſcharge "of their duty."

This declaration, like moſt others,

they were of wounding the antient conſtitution of the empire by too deſpotic a uſe of their power and authority; for one may plainly ſee, that it was chiefly owing to this ſtrict obſervance of the fundamentals of their government, that the *Chineſe* have been able to preſerve it in ſuch wealth and ſplendor during ſo long a ſeries of ages; and ſtill continue to do, even under a foreign yoke. It is no leſs viſible likewiſe, that the preſent peace, wealth, and grandeur, which both they and the *Tartars* enjoy under this new ſett of emperors, is no leſs owing to the tender regard which theſe have, as far as poſſible, ſhewn to the antient *Chineſe* conſtitution: and one may plainly judge how much the late emperor *Kang-hi* admired it, as well from the ſtrict obſervance he paid to it, as from the judicious reflexions he made on the declarations above-mentioned. We may add, that he could not have fallen upon a more effectual means to endear the *Chineſe* nation to him, and make his yoke ſit eaſy upon them, than by cauſing thoſe declarations of the beſt antient *Chineſe* kings to be collected and publiſhed, with his ſagacious animadverſions and encomiums upon them; by which he ſeemed to give them a moral ſecurity, that he deſigned to make them the model of his own conduct and government [u]. Accordingly we find, that he admitted none in his collection, but thoſe which either propoſed the repealing of ſuch old laws as were manifeſtly hurtful to the ſubjects, or the enacting ſuch new ones as were beſt calculated to promote their peace and welfare; as the reader may ſee by the heads of the moſt remarkable of them, which he will find in the next note (F).

Imitated by the Tartarian *emperors.*

WE

---

[u] See Du Halde Engl. vol. i. p. 454, & ſeq.

others, is ſubſcribed, and much approved, by the wiſe emperor *Kang-hi*; and with this judicious obſervation, that it is a man's virtue, and not the offerings and prayers of other people, that draws down bleſſings from *Tyen* (heaven) upon him: to which our author adds an obſervation of one of the famed literati, named *Tſing-te yew*, who flouriſhed under the dynaſty of *Song*; That the good emperor *Ven-ti* aſcribed all the defects that happened in the ſtate to his own ſelf; but with regard to happineſs, he diſdained it all, except where his ſubjects had their common ſhare in it; in which he was a worthy imitator and ſucceſſor of our antient monarchs (24).

(F) Beſides the three ſingular ones above-mentioned, the collection mentions theſe that follow:

(24) *See H[illegible]ien's Collection above quoted, Du Halde's verſion of it, and the Engliſh verſion of that, vol. i. p. 254, & ſeq.*

4. A

We may farther obſerve under this head, from the tenor of ſeveral of thoſe imperial declarations, that though the *Chineſe*

Their conſtitution poliſhed by degrees.

---

4. A declaration of the ſame emperor *Ven-ti*, on occaſion of an eclipſe of the ſun, in the days of *Han*; wherein he acknowleges that phænomenon to be a warning from *Tyen* (heaven), both to him and his ſubjects, of ſome future calamity; and, as bad princes often draw them upon the people, he deſires his miniſters and ſubjects to examine with the utmoſt ſtrictneſs into his conduct, and to acquaint him with what they find amiſs in it, that he may, by his reformation, and good example, induce them to do the like, and thereby avert the threatening omen. One of the gloſſes upon it adds, that this is the firſt time that a *Chineſe* emperor had, upon ſuch an occaſion, deſired to be told of his faults; but that, ſince the days of *Ven-ti*, many of thoſe monarchs had followed his example.

5. A declaration of the ſame, for exchanging ſome ſevere mutilations, inflicted on offenders, into ſome milder puniſhments. In this the good emperor bewails himſelf, that under the reign of *Shun*, a prince of extraordinary wiſdom, the executing delinquents in effigie was deemed ſufficient to keep people within their duty; whereas, in his days, the moſt ſevere mutilations, ſuch as cutting off the noſe, hand, foot, branding in the forehead, could not deter men from the blackeſt crimes. However, he ordains the exchanging of theſe for ſuch other puniſhments, which, tho' ſevere according to the nature of the fact, ſhall not fix an indelible brand, but rather prove a means of their amendment, and being reſtored to the common privileges of a ſubject.

6. Another of the ſame, charging all his miniſters, from the higheſt to the loweſt, to inquire after men of the moſt approved virtue, merit, learning, &c. and to preſent them to him; and, in the mean time, that thoſe, who were in the higheſt poſts, ſhould aſſiſt in examining the four following eſſential points; *viz.* 1. His daily and perſonal faults. 2. The defects of the preſent adminiſtration. 3. The injuſtice of the magiſtrates. 4. The neceſſities of the people.

7. Another of the ſame, giving his reaſons for putting an end to a bloody and expenſive war, and making peace with *Tan yu*, a *Tartarian* prince, on the north of *China*, and which he concludes with theſe remarkable words: *In this year, I can ſay I have acquitted myſelf of the firſt duty incumbent on a prince, which is, to eſtabliſh peace in his family.*

8. Another of the ſame, in which he exhorts his ſubjects to give him their advice in his adminiſtration, to ſend him people of virtue and experience, to aſſiſt him with their counſels, and to apply and ſpeak to him with freedom. This declaration procured him a memorial from one of his head miniſters, ſo much to his liking, that he iſſued out a

9th, to the ſame purpoſe with the former, but ſtill more earneſt and preſſing, to the reſt of his officers, to come and acquaint him

Chineſe conſtitution be cried up as ſuch an excellent model of government, yet it had originally, or at leaſt antiently, ſeveral ſevere laws, that ſavoured rather of tyranny, than of a well-calculated polity between the prince and his ſubjects. Of this nature was that which condemned all the relations of a criminal to the ſame puniſhment with him; and another which hurried the condemned perſons to execution, without allowing them a ſufficient reſpite for farther inquiry; ſo that great numbers of guiltleſs perſons had been unjuſtly put to death, whoſe innocence had manifeſtly appeared afterwards, when it was too late. The reader may ſee many others of the ſame nature in the liſt below, as likewiſe in that of thoſe new ones ſince

him with every defect in the adminiſtration, and to adviſe him how to remove them in the moſt effectual manner.

10. A declaration of the emperor *Suen-ti*, ordering perſons remarkable for their filial piety to be preſented to him, out of every government in his empire, in order to their being promoted by him according to their merit.

11. Another of the ſame, which grants an exemption from all attendance on public ſervice to thoſe who had loſt their father or mother, grandfather or grandmother, till they had performed all the uſual duties of mourning to ſuch parents. What theſe duties are, will be ſeen in the ſequel.

12. Another of the ſame, by which he diſpenſed, for the future, with a ſon's accuſing his parents, or a wife her huſband; but made it capital for a father or a huſband to conceal certain crimes of his ſon, or of his wife.

12. A declaration of the emperor *Ching-ti* to the great miniſters of his empire, recommending to them the care of ſuppreſſing all unneceſſary expences of equipages, clothes, entertainments, weddings, houſes, furniture, gardens, ponds, *&c.* and forbidding all people to go beyond their rank in any of theſe.

13. A declaration of the emperor *Ngay-ti*, for the reformation of muſic, and ſuppreſſing that kind of it which inſpired people with wantonneſs and effeminacy, and diſcharging his own band of muſicians, by way of example to his ſubjects, and by which, the gloſs obſerves, he ſaved the yearly ſalary of 440 perſons. We ſhall go no farther with them; but only obſerve, that theſe excellent declarations from the throne commonly produced ſome good memorials, or diſcourſes, on the ſubject they treated of; which were handled with ſuch politeneſs, and ſtrength of reaſoning, that they ſeldom failed of the deſired effect: they being chiefly written by ſome of the wiſeſt and moſt experienced miniſters of thoſe monarchs, and by thoſe confirmed, and depoſited in their archives, for the benefit of thoſe that were to come after (25).

---

(25) *See Hervieu's Collection above-quoted, Du Halde's verſion of it, and the Engliſh verſion of that, vol. i. p. 454, & ſeq.*

enacted, by which it will plainly appear, that the *Chineſe* government did not arrive to that mildneſs and excellency, but by degrees, and that it was chiefly owing to thoſe wiſe and good princes, who made it their chief ſtudy to reform and improve it by their wholſome edicts, and laudable example.

Some cruelties ſtill practiſed.

NEITHER can it be ſaid that this reformation hath been ſo effectually and univerſally completed, as to anſwer the great character which ſome have given us of this government; witneſs the corruption and depravity which ſtill reign amongſt them; and the great power, or rather tyranny, which the viceroys, or governors, ſtill exert againſt the ſubjects, in the fines and corporal puniſhments they inflict upon them: for though, as we hinted above, no criminal can be put to death, according to their laws, till the emperor hath confirmed the ſentence, yet whether the reducing them to begary by fines and confiſcation, torture and impriſonments, or baſtonading them till they expire under the blows, or become poor miſerable cripples by it, as is commonly, and impunely, done by thoſe mercileſs mandarins, be not much more cruel than the worſt death the law condemns any criminal to, and do not argue a defect in their conſtitution, more fit to be reformed than any of thoſe mentioned in theſe declarations, will hardly admit of a queſtion.

Various puniſhments; for treaſon;

THEIR puniſhments are either capital, as in caſes of rebellion, murder, *&c.* corporal, as in leſſer crimes, or pecuniary. Rebellion and treaſon, being eſteemed the greateſt of all crimes, are puniſhed with the greateſt rigour, *viz.* by cutting the criminal into 10,000 pieces, in the following manner: The executioner, having firſt tied him to a ſtake, tears the ſkin off his forehead and head, and lets it hang over his eyes, to prevent, as ſome tell us, his ſeeing how dreadfully the reſt of his body is mangled; he next ſlaſhes the other parts with a kind of cutlaſs, till he hath cut almoſt all his fleſh in pieces; and then abandons him to the cruelty of the gazing populace, who commonly diſpatch him in the ſame butcherly manner. This puniſhment, however, is ſeldom executed to the laſt rigour, unleſs it be under ſome cruel princes; for, according to the law, it conſiſts only in cutting the body of the criminal into ſeveral pieces, ripping up his belly, and taking out his entrails, and throwing the carcaſe into a river, or ditch, as is commonly done to great malefactors [w] (G).

THE

---

[w] DU HALDE Engl. vol. i. p. 413, & ſeq. MARTINI, LE COMPTE, & al.

(G) This puniſhment, as was hinted in the laſt note but one, uſed to be inflicted on all the near relations of the criminal, till

For diſobedience to parents: The next crime to rebellion, or treaſon, againſt the emperor, is that againſt the parents, which is puniſhed with the ſame, if not greater, ſeverity. In this caſe, if a father charges his ſon with it before a magiſtrate, no farther proof is required, and the criminal is immediately condemned and executed, tho' it be but for obſtinate diſobedience, or diſreſpect; but if it amounts to a higher guilt, ſuch as mockery, inſult, or lifting up a hand againſt them, eſpecially ſtriking them, the whole country is alarmed, and the appointing of his puniſhment reſerved for the emperor himſelf. *Their great reſpect to them.* In this laſt caſe, the magiſtrates of the place are turned out with diſgrace, and the whole neighbourhood is threatened with ſome ſevere puniſhment, for having given birth to a monſter, and ſuffered it to grow by degrees to that pitch of wickedneſs, without informing their governors of it. The criminal is condemned to be cut, like a traitor or rebel, into 10,000 pieces, and afterwards burnt; his lands, houſe or houſes, and the houſes next to his, to be deſtroyed, and to remain ſo, as a monument againſt ſo deteſtable a crime (H).

---

till the emperor *Ven-ti* cauſed that cruel law to be repealed: and it may, in the ſame manner, have been mitigated, with reſpect to the execution of the criminal, by that or ſome other monarch, tho' originally it was performed according to the letter, and as the name of the puniſhment implies; ſo that one may truly ſay of ſome of the antient laws of *China*, what the *Greeks* ſaid of thoſe of *Draco* the *Athenian* lawgiver, that they were written in blood (26), till they were afterwards mitigated by princes of a milder diſpoſition.

(H) There is no duty which the *Chineſe* laws ſo much require, or lay ſo great a ſtreſs on, as obedience to parents, whoſe authority reaches, in ſome caſes, even beyond their funeral, as we ſhall ſhew in the ſequel. Even the emperors are obliged by them to ſhew as deep a reſpect to them as the meaneſt of their ſubjects; and we read of one of them, who, having baniſhed his own mother for entertaining a criminal converſation with one of his courtiers, was ſo importuned by his miniſters and ſubjects with petitions for her recall, and with daily remonſtrances againſt his breach of filial duty, in baniſhing her, that he was forced at length to yield to them, though not till he had tried to deter them from applying to him in her behalf, not only by ſome ſevere edicts, but by putting to death ſeveral of thoſe zealous interceſſors: inſomuch that his grandees entered into a combination not to let one day paſs, without one of them preferring a petition to him in their turn,

(26) *See before, Univ. Hiſt. vol.* vi. *p.* 292, *& ſeq.*

Murder puniſhed by ſtrangling and beheading.

Murder is likewiſe puniſhed with death, according to the nature of it, If a man kills his adverſary in a duel, he is ſtrangled, which is there reckoned the leſſer puniſhment; but if by aſſaſſination, or with any aggravating circumſtances, he is beheaded, which is reckoned the more diſhonourable, becauſe his head, the principal part of a man, is ſevered from the body, ſo that he doth not go out of the world with the ſame intire body with which he came into it: in either caſe, perſons above the common rank are always carried to the place of execution either in a ſedan, or a covered cart. The emperor, when he confirms any of theſe ſentences of death, commonly ſubſcribes the dead warrant according to the nature of the crime; as, when it is of an atrocious kind, with theſe words, *As ſoon as this order is received by you, let him be executed without any delay:* but when the crime is of a common nature, and hath nothing to aggravate it, he writes this ſentence under it, *Let the criminal be kept in priſon till autumn, and then be executed*; for there is a fixed day in that ſeaſon, on which all criminals of this nature are to be put to death thro' the empire [x].

---

[x] Du Halde Engl. vol. i. p. 313, & ſeq. Martini, Le Compte, & al.

though ſure to be cut off for it on the ſpot, till they had carried their point. Accordingly two of them came on different days, and were immediately put to death; and on the next came a third, who brought his herſe and coffin with him, and left it at the gate of the palace; and, finding the emperor ſtill more incenſed at what he called his inſolence, ſpoke to him to this effect: *What ſhall we loſe by our death, but the ſight of a prince upon whom we cannot look but with horror and amazement? Since you will not hear us, we will go and ſeek your, and the empreſs your mother's, anceſtors; they will hear our complaints: and you will probably, in the dark ſilence of the night, hear our and their ghoſts reproach you for your injuſtice.* This noble ſpeech drew upon him the moſt cruel death that monarch could deviſe; which was, however, ſo far from deterring, that it ſpurred a number of other mandarins to follow his example, and to come daily to die martyrs to the cauſe; till the emperor, wearied with ſacrificing ſo many worthy lives, and fearing it might occaſion ſome revolt, was at length obliged to recall her; ſo tenacious is the *Chineſe* nation of their antient laws with reſpect to this filial duty (27), that they would not ſuffer a monarch to ſhew a juſt reſentment againſt a mother who had ſo ſhamefully ſullied the honour of his family.

(27) *Le Compte, part 2, letter 1. Martini hiſt. Sinic. l.* iii. *imp.* 28, *& al.*

Adultery not capital.

ADULTERY is ſo far from being eſteemed a capital crime by the *Chineſe*, that ſome fond parents, out of a tender regard for their daughters weakneſs, will contract with their future huſbands, in conſideration of ſome valuable preſent, to allow them the liberty of indulging themſelves now-and-then with a gallant, without being called to an account for it. But, where no ſuch precaution hath been taken before marriage, the huſband hath power to inflict ſome corporal puniſhment on a wife whenever ſhe tranſgreſſes, or elſe to divorce her from him; and, if the adulterer hath committed any violence in the fact, he may be ſued and puniſhed for it, either by a pecuniary or corporal puniſhment, according to the ſentence of the mandarin or judge before whom he is brought. However, the women here value themſelves ſo much, at leaſt outwardly, for their modeſty and conjugal fidelity, and are beſides kept ſo cloſely ſhut up by their huſbands, and under ſo great a reſtraint, that caſes of this nature very ſeldom happen.

Baſtonado, how given.

NEITHER is theft capitally puniſhed, unleſs it be aggravated by ſome other circumſtances. Thoſe that are guilty of it, are either condemned to the baſtonado, that is, to receive ſuch a number of blows of a cudgel on their back or buttocks, lying with their faces downwards on the ground, as the magiſtrate, who preſides, ſhall appoint. After which, if the offender be able, he is to kneel down before him, and thank him for his kind correction; though one blow would be ſufficient to lame a man, if the executioner was not bribed, as we are told they frequently are. Even the mandarins are liable to this puniſhment, which ſhews that it is not reckoned a very ſcandalous one: however, we are told, that there are ſome ſort of ſturdy fellows, who, for a ſum of money, will let themſelves out to receive it in the room of the offender [y]; which, if true, diſcovers either the weakneſs or corruption of the magiſtrate.

Theft, how puniſhed. The Kanghe, *or wooden ruff, deſcribed.*

WHEN the theft is of a higher nature, the offender is condemned to the *Kan-ghe*, or wooden ruff, which is a kind of portable pillory, conſiſting of two pieces of wood, hollowed in the middle, ſo as to fit the neck of the offender, and of ſuch a breadth, that the wearer can neither ſee his own feet, nor put his hand to his mouth, ſo that he muſt be beholden to ſome other perſon for his food. It is made heavier or lighter, according to the nature of the crime, or the favour of the mandarin: the lighteſt are about 40 or 50, and ſome of them even 200, pounds weight; and ſo troubleſome and grievous to the perſon, that many of them, through pain, hunger, want of ſleep, *&c.* die under it (I). The time of wearing it is likewiſe appointed by the mandarin, and written, together with the nature of the crime, on two labels, one of which is paſted before, and the other behind, the wooden collar, which is commonly between four and ſix inches thick. The place where the offender is condemned to wear it, is commonly at the gate of ſome temple, ſome public ſquare, or ſuch parts of the city as are moſt frequented. When the time is expired, he is brought back to the mandarin; and, after a ſuitable reprimand and admonition, and a ſound drubbing, which commonly begins and ends every ſuch puniſhment, he is releaſed from his burden, and ſet at liberty. Even women are ſometimes, tho' not ſo frequently as men, liable to that puniſhment; particularly we read of a bonzeſs, who was condemned to it by a mandarin for incontinency (K), and to be expelled her convent.

---

[y] LE COMPTE, & al. ſup. citat.

THERE

(I) We are told, however, that they find means to render this wooden ruff more ſupportable, ſome by procuring friends to walk before, behind, and on each ſide, and lending their ſhoulder to help to bear it. Some reſt it on a table, or a bench, or upon four ſticks of a proper length, to heave it from their ſhoulders; others get a chair, made with four pillars, to ſupport it; and others lie on their bellies, and ſtare about on the ſpectators, as through the hole of a pillory: nevertheleſs, when they are of that monſtrous weight as to exceed 100 pounds, and of a breadth and thickneſs proportionable, no way nor poſture can make them ſupportable; and yet, if the perſon is in ever ſo great a danger of dying under it, none of the officers about him dare take it off, to give him eaſe, except the mandarin, who ordered it to be put on, be well bribed, and order it off; and, if he dies under it, there can be no complaint made againſt him for his too ſevere ſentence (28).

(K) Theſe bonzeſſes are a kind of nuns, who dedicate themſelves to the worſhip and ſervice of ſome of thoſe temples or idols we have formerly deſcribed, and are obliged to abſtain from all converſe with men; and, on that account, are incloiſtered in large monaſteries, like thoſe of the *Romiſh* and *Greek* church. The offender we mentioned above was one of them, but had been unfortunately got with child; upon which, being brought before the tribunal, the preſiding mandarin condemned her to wear the wooden collar, on which was paſted, as uſual, a label, ſpecifying her crime, with this addition, that if any man would marry her, ſhe ſhould be releaſed from it, and the man receive from the mandarin an ounce and half of ſilver, to defray the expences of the ceremony, that is, one third part to pay the muſicians, and the

(28) *See Du Halde, ubi ſup. p.* 311.

Branding on the cheek. Baniſhment.

THERE are certain enormities, for which the offenders are burnt on the forehead, or on the two cheeks, with a *Chineſe* character, ſignifying the crime: for others they condemn to baniſhment, which is often perpetual, if the place be any part of *Tartary*; and theſe are commonly condemned to receive a certain number of blows of the baſtonado, according to the nature of their crime, before they ſet out. In ſome caſes, they condemn the offender to tow or row in the imperial barks for a certain ſpace, which ſeldom exceeds three years. Some other puniſhments they have for leſſer offences, ſuch as carrying a weight on their heads from ſix to ten or more pounds, according to the direction of the mandarin who preſides at the tribunal.

The torture; extraordinary.

THEY uſe two ſorts of torture in *China*, to extort confeſſion; the ordinary one, which is however very acute and painful, is a kind of engine, which they clap the hands or feet, or both, of the unhappy perſon in, which diſtorts the bones to ſuch a degree, that that on the feet ſqueezes the ancle-bone quite flat: however, we are told, that they have ſome remedies to diminiſh, or even ſtupefy, the exquiſiteneſs of the pain; and others to reſtore their limbs in a few days, after having been ſo terribly diſtorted. The extraordinary torture is ſeldom uſed, except in caſes of treaſon and rebellion, and in order to make the perſon confeſs his accomplices, after the fact hath been proved. This laſt is done by cutting ſlight gaſhes on the body, and ſtripping off the ſkin in narrow ſlips or fillets[z]. Theſe are the puniſhments moſt in vogue: ſome there have been, indeed, of a much more cruel nature, formerly inflicted by ſome of their tyrannic monarchs, one in particular not unlike in its effects, as well as barbarity, to that of *Phalaris*'s bull (L); but thoſe princes were not only deteſted

---

[z] See DU HALDE, ubi ſupra, p. 313, & ſeq.

the reſt to procure a wedding-feaſt. She ſoon found a man who went and demanded her, on thoſe conditions, of the mandarin; who paid him the money accordingly, and delivered her up to him, free from her ſhameful and more inſupportable yoke (29).

(L) The *Chineſe* records mention, among other ſuch deteſted tyrants, the emperor *Chew*, one of whoſe concubines, on whom he paſſionately doated, was the inventreſs of this new kind of puniſhment called *Pau-lo*. It was a braſs tower, or column, twenty cubits high, and eight in diameter, and hollow in the middle, with three openings for

(29) *Fath. Contancin apud Du Halde, ubi ſup. p.* 312.

putting

deteſted during their life, but their memory hath been ever odious to this day.

Priſons better kept than in Europe.

One thing muſt be ſaid in praiſe of the *Chineſe*, with reſpect to the priſons in which they confine their offenders; *viz.* that they are much more capacious, airy, and ſweet, than the common gaols in *Europe*, eſpecially in *England*. They are generally large ſpacious courts, on whoſe four ſides are the apartments of the criminals, raiſed upon wooden columns in the form of a gallery; and on the four corners are ſecured the more notorious rogues, in ſtrong cells and fetters; and theſe are never let out in the day-time, as the others are, who are allowed the freedom of the court, and of converſing with each other. The women are confined in a ſeparate court, where no man is admitted to come to them, or even to ſpeak to them but through a grate, or the turning-box, by which their victuals, and other neceſſaries, are conveyed to them. Both priſons are very well guarded, and kept at nights in profound ſilence. The centinels are relieved every hour; the reſt of the guard are ordeerd to patrole all the night; ſo that all attempts of reſcue or eſcape prove not only vain, but dangerous. Every gaol hath a mandarin, who is truſted with the care of it, and is obliged to viſit it frequently; and, if any priſoner is ſick, to provide him with a phyſician, and proper remedies for his recovery; which is done at the emperor's charge. If any dies, the emperor muſt be acquainted with it (or, in the other provinces, the viceroy), who often ſends a ſuperior mandarin thither, to examine whether the inferior one hath done his duty. And thus much may ſuffice for criminal caſes.

Well guarded.

Civil cauſes how judged.

The civil ones are determined by proper tribunals. We took notice in a former ſection, that every city of the firſt, ſecond, and third rank, had their proper courts and judges, the latter ſubordinate to the former, and all of them to that of the metropolis of the province, unto which a plaintiff or defendant might appeal; or even, paſſing by all the inferior ones, bring his cauſe to, if he thought he ſhould not obtain juſtice in the inferior ones. In greater matters, a man may even appeal to the ſupreme tribunal of *Pe-king*; but in none

---

putting in of fuel. To this they faſtened the unhappy objects, making them embrace the pillar with their arms and legs A great fire was afterwards kindled within it, which roaſted, and ſoon after reduced them to aſhes, in the preſence of this monſter of cruely, who it ſeems took an unnatural delight in ſuch dreadful ſpectacles (39).

(39) *Fath. Cantancin apud Du Halde, p.* 314.

Not managed by lawyers or attorneys.

Law-ſuits how carried on.

of theſe caſes is the appeal, or even the cauſe, brought to a court by lawyers, advocates, and attorneys; but every man is to be his own counſellor and manager, unleſs he gets perhaps ſome expert perſon to draw up his plaint or caſe for him, in ſuch a manner and form as cuſtom requires; which being done, he is to bring it himſelf to the tribunal; and, being arrived at the ſecond gate, beats on a drum, and then falls on his knees, with his hands lifted up as high as his head, and preſents his plaint to the officer in waiting, who comes out to him at the ſound of the drum. This laſt takes the paper from him, and carries it to the tribunal, where it is examined by the judges; and, if the ſuit proves to be of a frivolous or vexatious nature, or if the plaintiff cannot make good his allegations, he is commonly ſent home with a ſound drubbing of the baſtonado: but if the plaint be juſt, and well ſupported, the defendant or accuſed is ſent for by a proper officer of the court, and obliged to appear in perſon, and to make the beſt defence he can (M). In ſome caſes the judges allow them a longer day; as when the defendant's witneſſes are at ſome diſtance, or any circumſtance happens, that requires a further examination; otherwiſe the controverſy is decided upon the ſpot, according to the appearing merit of it. If either of the parties is diſſatisfied with the ſentence, he may appeal to a ſuperior court, and, from that, to a higher; and, whether they do, or not, the judge of the inferior is obliged to tranſmit an account of every ſuch tryal to the next ſuperior court, to be there further examined, and be either confirmed or caſhiered: for, if the ſentence given appear unjuſt, the ſuperior court is obliged not only to reverſe it, and do juſtice to the injured perſon, but to puniſh the inferior judge,

(M) This laſt circumſtance of ſummoning the defendant is not mentioned by *Magaillan*, or any other writer, nor in what manner he is to make his defence before the tribunal; which was an unpardonable overſight in them. However, we have ventured to inſert thus much; as it is impoſſible for the judges to determine any cauſe regularly, without hearing both ſides; it being unjuſt and illegal in any well governed nation, eſpecially ſuch as that of the *Chineſe*, to forejudge any man, before he be permitted to offer what he has to ſay in his own defence. This may likewiſe be concluded from ſome of the *Chineſe* ſtories which *Du Halde* hath inſerted in the hiſtory of that country, wherein mention is made of ſuch kind of tryals, and their manner of proceeding (31), which may be reaſonably ſuppoſed to be founded on the laws and cuſtoms of the country.

(31) *See vol.* ii. *p.* 156, *& ſeq.*

for not having done it, whether any appeal be lodged againſt him, or no. This, one would imagine, muſt be a moſt excellent way of adminiſtring juſtice to the ſubjects, and baniſhing fraud and corruption from thoſe tribunals, by making the ſuperior ones to have ſuch a powerful check over the lower: but, as we have lately had occaſion to obſerve, all this is mere formality and grimace; and there is ſuch a fellow-feeling between all thoſe tribunals, or rather the higher ones do ſo prey on the lower, that a plaintiff will ſtand but a poor chance, let his cauſe be ever ſo juſt, if he doth not back it with ſuch round bribes as may turn the ſcale on his ſide. Notwithſtanding all theſe diſcouragements, we are told, that the people in ſome diſtricts are ſo litigious, that they will mortgage their lands, houſes, goods, and all they have, for the pleaſure of going to law, and procuring a baſtonado to be given to an antagoniſt; though it often happens that the defendant, by privately bribing the mandarin with a higher ſum, will divert the blows from his own to the plaintiff's back. Hence ariſe mortal diſcords and enmities among them, which will ſtick in their hearts till they find new opportunities of ſatisfying their revenge; whilſt thoſe miniſters of iniquity, more intent on their gain than their duty, or the peace and welfare of the ſubject, rather ſtrive to blow up, than to ſuppreſs, the flame, in hopes of new preſents and gains, to ſatisfy their boundleſs avarice [a].

Tribunals corrupted by bribery.

Some of the people very litigious.

SECT. IV.

Of the Learning, Arts, Sciences, Language, &c. of the Chineſe.

THE *Chineſe* have doubtleſs been too much cried up by the miſſionaries for their learning, and as unjuſtly undervalued by other writers for their want of it; neither is it poſſible to reconcile what we are told, on the one hand, of their having carried ſome of their ſciences to ſuch a high degree from the times of their earlieſt monarchs, ſeparate as they were from the reſt of the world, with the ſmall improvements they have ſince made to them during the ſpace of near 4000 years; whilſt the *Europeans*, who received theirs ſo recently from the *Greeks* and *Romans*, have ſo far outſtripped not only them, but the *Chineſe*, within the compaſs of two or three centuries. This may be clearly ſeen by what we have already obſerved of their maps of the world, and of the heavenly

Learning, arts, &c. of the Chineſe.

---

[a] Du Halde, vol. i. p. 278. Le Compte, Magaillan, & al.

Their genius.

Miſſionaries encouraged by the emperor.

conſtellations, as well as from the imperfect apparatus of their famed obſervatory of *Pe-king*[a]. What indifferent aſtronomers, and worſe geographers, they were when the firſt *European* miſſionaries came into thoſe parts, is no leſs manifeſt, from the reception which they gave to thoſe learned ſtrangers. The progreſs they have ſince made under them in thoſe ſciences, plainly ſhews that their inferiority to the *Europeans* was not ſo much owing to want of genius and capacity, as to their being ſituate at ſo great a diſtance from them, and to their being debarred the benefit of travelling, and correſponding with other learned nations of the world; ſo that, all things conſidered, it ought to be rather a wonder that they had made ſo great a progreſs in them, with thoſe ſlight aſſiſtances they had only from themſelves, than that they came ſo far behind us in every point. And it appears no inconſiderable commendation of their underſtanding and capacity, that they ſo readily ſubmitted to be taught by a people of whom they had ſcarcely heard before; and to be inſtructed in ſuch a variety of branches of learning, which they were not only ſtrangers to, but which were ſo very oppoſite to thoſe which had, till then, paſſed for current among them. It is true, indeed, that the Jeſuits took care to be well backed by the imperial authority and favour, before they ventured upon any thing of that kind; elſe the *literati*, who, till then, had looked upon all kinds of ſcience and knowlege to be centred in them, might have given them, in all likelihood, a quite contrary reception, for preſuming to introduce a new kind of learning, which caſt ſo diſadvantageous a reflexion upon their old. And this is no other than what Father *Verbieſt* intimates in ſome of his letters, that it was with great difficulty, and not without the emperor's interpoſition, that the generality of their learned ſubmitted to the exchange[a].

Their great progreſs.

HOWEVER that be, whether by compulſion, or their own liking, they ſoon found reaſon more than ſufficient to acknowlege the ſuperiority of the *Europeans* with reſpect to ſeveral branches of the mathematics, and other ſciences; and to admire the ſurpriſing experiments which were ſhewn to them in optics, hydroſtatics, pneumatics, ſtatics, catoptrics, perſpective, *&c.* as well as their various inſtruments for navigation, aſtronomy, mechanics, *&c.* their watches, clocks, chimes, organs, and other ſuch curioſities, as were not only perfectly new to them, but were looked upon, if not as ſo many new and ſtrange automata, ſuch as the vulgar imagined them, yet as machines vaſtly exceeding human capacity and contrivance (A), till, by a longer continuance with them, they were let into both theory

---

[a] Apud Le Compte, ubi ſup. part 2 let. 3

[b] Idem ibid.

(*A*) One of the moſt ſurpriſing experiments in optics, which they ſhewed to that monarch, was a pretty large ſemicylinder, of a very light kind of wood, in the middle of whoſe axis was placed a convex glaſs, which, being turned towards any object, repreſented it within the tube, in its natural figure. This was ſo much admired by that monarch, that he ordered a machine of the ſame nature to be made, and ſet up in his garden at *Pe-king*, by which he might ſee every thing that paſſed in the ſtreets, and places adjacent, without being ſeen: which was accordingly done, to his no ſmall ſatisfaction and wonder; but much more ſo of his empreſs, and other princeſſes of the court, who, being confined within the palace, could have no other way of beholding what was done abroad; on which account the object-glaſs was made of a larger compaſs, in order to take in a greater ſcope.

Father *Grimaldi* gave the monarch another inſtance of the wonderful effects of optics, which aſtoniſhed all the grandees of the empire. He made, on the four walls of the Jeſuits garden, a human figure, of the ſame length with the wall, which was fifty feet; and, as he had ſtrictly followed the rules, there was nothing to be ſeen on the front but hills and dales, foreſts, chaces, *&c.*; but, from a certain point of ſight, one obſerved the figure of a man handſomely ſhaped, and well-proportioned.

The magic lantern, catoptric inſtruments, teleſcopes, microſcopes, and other glaſſes, which they preſented to the emperor, and other grandees, did no leſs excite their admiration; particularly a tube in the form of an octagonal priſm, which, being placed parallel to the horizon, exhibited eight different ſcenes in ſo lively a manner, that they were eaſily miſtaken by the *Chineſe* for the objects themſelves.

Among other hydraulics, they preſented that monarch with an engine of a new invention, which threw up a continual ſtream or caſcade, and gave motion to a very regular clock, which exhibited the motions of the heavens. Theſe, and a great variety of others in the ſtatic, pneumatic, and mechanic way, ſome curious barometers, thermometers, inſtruments for diſcovering the degrees of moiſture and drineſs, priſms, clocks, watches with chimes, alarums, and other contrivances, which would barely ſerve for amuſements to our learned in *Europe*, we only mention here, to ſhew how ignorant the *Chineſe* nation was in thoſe various branches of the mathematics; ſo that we need not wonder if ſuch a great variety of new inſtruments, experiments, books, lectures, and demonſtrations, in ſome meaſure abated their natural pride, and cauſed them to look upon the *Europeans* as ſuperior to them at leaſt in all thoſe reſpects (1).

---

(1) *Du Halde, ubi ſupra, p.* 311. *vol.* ii. *p.* 127, *&* *ſeq.*

Kang-hi *a great admirer of their learning.*

and practice; and confounded to find, that any nation ſo diſtant from, and till then unknown to, them, ſhould have arrived to a height of knowlege ſo far ſurpaſſing their own. The emperor *Kang-hi*, in particular, was ſo charmed with every thing he ſaw and heard from them, that he ſeemed to grudge every moment he was abſent from them, and continued their ſtedfaſt friend and benefactor ſo long as he lived. His example, and the ſingular favours and honours he ſhewed to thoſe miſſionaries, ſoon encouraged the whole court, and the reſt of the grandees, to ſeek their friendſhip and acquaintance, and to expreſs an uncommon deſire to be inſtructed in theſe new branches of *European* learning; ſo that in a little time the greateſt part of the literati and nobles became their diſciples, admirers, and patrons; and, by reading the books which they wrote, hearing their lectures, and aſſiſting at their experiments, became themſelves almoſt as well acquainted with them as their maſters [b].

Aſtronomy how cultivated.

Calculating of eclipſes.

THIS hath been their caſe ever ſince; and tho' they have, as we have ſhewn in a former ſection, expelled all the miſſionaries out of the empire, yet they ſtill take care to cultivate what they have learned from them, and to teach it in all their academies: but it will not be amiſs, before we go farther, to give ſome idea of their learning, before it received the improvements above-mentioned. Aſtronomy was one of the ſciences which they valued themſelves moſt upon, as having been very intent, according to their accounts, in obſerving the motions of the heavens ever ſince the foundation of their monarchy; and having ſome ſevere laws to puniſh thoſe who were entruſted with that employment by the ſtate, for every neglect, and, in ſome caſes, even with death. And if what we are told by the Jeſuits be true, of the exactneſs with which they calculated eclipſes from the earlieſt times, inſomuch that, of the thirty-ſix mentioned by *Confucius*, there are but two falſe and two doubtful, and all the reſt have been inconteſtably verified by ſome of the beſt aſtronomers of their ſociety [c], it muſt be owned that they excelled all other nations in that ſcience: but we hope we have elſewhere given ſuch reaſons for our doubting of the truth of that aſſertion [d], as will at leaſt incline an unprejudiced reader to ſuſpend his judgment about it. Thoſe ſtate aſtronomers might, in all probability, only record thoſe early eclipſes, together with the exact time when, and ſign where, they happened, as they did all other celeſtial phænomena that came under their obſervations; and in proceſs of time, when the way and method were found out of calculating them, thoſe records might be made to paſs for calculations or predictions (B). Father *Gaubil*, who hath

---

[b] VERBIEST apud Le Compte, ubi ſup. part 2. letter 3. MAGAILLAN, NAVARETTA, MARTINI, & al. DU HALDE, vol. ii. p. 126, & ſeq.

[c] DU HALDE, ubi ſup. vol. ii. p. 128, & ſeq.

[d] See before, Un. Hiſt. vol. xx. p. 150, & ſeq.

(B) There is, however, a ſingular paſſage in one of their antient books, called *Shu-king*, the ſenſe of which, if rightly given us by the tranſlator (2), will, if not quite explode what we have offered above as a probable conjecture, at leaſt prove, that they had the art of calculating eclipſes much earlier than any other nation we know. It contains a charge againſt *Hi* and *Ho*, the two ſtate aſtronomers, who, drowned in wine and debauchery, had neglected to give timely notice of an eclipſe which happened on the firſt day of the moon, which was alſo the time of the autumnal equinox, at eight in the morning, not far from the conſtellation *Fang* (a ſtar in the ſign *Scorpio*). *But*, ſays that writer, Hi *and* Ho *pretend they knew nothing of it. Our antient emperors ſeverely puniſhed thoſe whoſe buſineſs it was to examine the celeſtial motions, and did not exactly foretel them. It is written in the laws, which they have left us, that if the celeſtial phænomenon be not truly ſet down in the kalendar, or hath not been predicted, ſuch a neglect ought to be puniſhed with death.*

Now, if *Ju*, ſpeaker of the above ſentence, was really cotemporary with the emperors *Yau* and *Shun*, the eighth and ninth in deſcent from *Fo-hi*, as is there affirmed, it will evidently follow, that they had this art much earlier than ſome modern authors are willing to allow them, even though we ſhould retrench ſome centuries from the pretended antiquity of *Fo-hi*; eſpecially, if what *Du Halde* adds may be depended upon, that the above-mentioned eclipſe hath been ſince verified by ſeveral eminent mathematicians among the Jeſuits, and was ſuch as could not be ſeen in any part of *Europe* or *Aſia*, but in *China* (3).

But, if what we have formerly obſerved concerning the great uncertainty of the *Chineſe* chronology (4) be allowed to be well founded, it will appear to be more probable, that this quotation out of the *Shu king* might imply no more than that *Hi* and *Ho* neglected to make, and record, their due obſervations on this eclipſe, they being, as the text ſays, drowned in their cups and debauchery when it happened; which is more likely to be the caſe, than that they ſhould do ſo when they were compiling their kalendar for that year, if any thing like that was really done in thoſe early days. Laſtly, if thoſe antient records have been deſtroyed, what could hinder thoſe who pretend to have recovered, or revived them, from repreſenting things in a more advantageous light, than ever they appeared in thoſe protocols (5)?

---

(2) *Du Halde, ubi ſup. vol.* ii. *p.* 127. *& ſeq.*

(3) *Id. ibid p.* 128. *& ſeq.*

(4) *Vide Univ. Hiſt. vol.* xx. *p.* 109. *& ſeq. & auct. ib. citat.*

(5) *Ibid. paſſ.*

greatly extolled their ſkill in aſtronomy, doth himſelf acknowlege, *That he was not yet certain of their method of calculating*; *but only that they expreſſed in numbers the quality of thoſe eclipſes, the quantity eclipſed, the parts where viſible*, &c. He adds, *that the figures were written above* 100 *years before our Saviour*; *but that the numbers are obſcure, and underſtood, at preſent, but by few* Chineſe.

The certainty of the Chineſe *records.*

BUT whether thoſe early eclipſes were really calculated, or only obſerved, and recorded, by thoſe antient aſtronomers, nothing can give us a more irrefragable proof of the exactneſs, and conſequently of the authenticity, of their annals and records: and we may add farther, that the various teſtimonies alleged in favour of their early ſkill in, and cultivation of, aſtronomy, are, notwithſtanding all the difficulties alleged againſt them, ſufficient to convince the moſt incredulous, that it manifeſtly bears a much older date than any other nation can pretend to. But we ſhall not here anticipate ſome curious hints and obſervations, which have been lately communicated to us, by ſome of our learned correſpondents, upon this ſubject, and which, we flatter ourſelves, will ſtrike a much greater light upon theſe dark and controverted points; but which, we think, will be beſt deferred, till we come to ſpeak of the origin, chronology, and antiquity, of the *Chineſe* nation, which they more properly regard.

Motions and aſpects of the planets.

THE ſame Father *Gaubil* further aſſures us, that they had curious diagrams of the poſitions of the heavenly bodies, computed above 120 years before Chriſt, exhibiting the number and extent of the conſtellations, what ſtars anſwered to their ſolſtices and equinoxes, the declinations of the ſtars, with the diſtance of the tropics and the poles. They were acquainted with the motions of the ſun and moon from weſt to eaſt, and likewiſe of the planets and fixed ſtars, though they did not determine the motions of the latter till 400 years after Chriſt. They likewiſe had a pretty exact knowlege of the ſolar and lunar months; and gave nearly the ſame revolutions to *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*, as we do, though they had no way of accounting for their ſeeming retrogradations and ſtations. Some ſuppoſe the heavens and planets to revolve about the earth; and others, though few in compariſon, about the ſun: nor is there any thing to be ſeen like this laſt ſyſtem, in their aſtronomical calculations, but only in the writings of ſome private perſons [c]. Thus far that learned Jeſuit.

---

[c] GAUBIL, apud Souciet. Obſervat. Math. Vid. & DU HALDE, ubi ſup.

Antient obſervatories.

That of Tong-ſong.

No right notion of comets.

Kalendar mended by the Jeſuits.

WE are told by others, of their antient obſervatory at *Nang-king*, in which were large globes, armillary ſpheres, quadrants, aſtrolabes, *&c.* not unlike thoſe of that of *Pe-king*, which we have elſewhere deſcribed [f], and which Father *Ricci*, who viewed them ſome time after the year 1599, when he firſt came into *China*, ſays, looked as fine and beautiful as any he had ſeen in *Europe*, though they had been expoſed above 200 years to all the injuries of the weather (C); but, as to their uſe and exactneſs, they ſtood, like the others, in great need of improvement, or rather were ſet aſide, to make way for a better ſett. They had another obſervatory at *Tong-ſong*, a city of the third rank, in the province of *Ho-nan* (of which we have likewiſe given an account, in a former ſection [g]), and which the *Chineſe* pretend to have been built by *Chew-kong*, one of the moſt expert mathematicians their nation ever had, and who is ſaid to have flouriſhed 1200 years before *Ptolemy* was born, and to have ſpent whole nights in obſerving the riſing, motions, and figures, of the conſtellations. Among their other obſervations, upon record, of eclipſes, notable conjunctions, *&c.* we meet with ſome relating to the tranſit of comets; but it doth not appear that they had any right notion of thoſe bodies, their motions, orbits, nature, periods, *&c.* but looked upon them as ſome portending meteors, ſuch as they interpreted every phænomenon they could not account for: and as for the reſt of their aſtronomical obſervations, they were no more exact, till they received their farther improvements from *Schaal*, *Verbieſt*, and other miſſionaries, appointed by the emperor *Kang-hi* to reform, or rather to new-model, their old kalendars; for theſe, notwithſtanding the pains which the *Chineſe* aſtronomers pretended to have taken, if they really did ſo, to regulate them according to the canons formerly compiled by Father *Ricci*, were yet found ſo defective, at the beginning of that monarch's reign, as to ſtand in need of freſh correction, and ſome farther amendments.

---

[f] See before, p. 28. & ſeq.

[g] Ibid, p. 70. & ſeq.

(C) It is not eaſy to reconcile what theſe good fathers tell us, of globes, armillary ſpheres, and other inſtruments, which neceſſarily ſuppoſe their having a right notion of the figure of the earth, with what they tell us elſewhere, of their ſuppoſing it to be flat and their country in the very center of it, and all the other kingdoms and countries planted about it as ſo many diminitive miniſters attending on their over-grown empire, as, it ſeems, all their maps did repreſent it, till the Jeſuits gave them a juſter notion of it. The reader may ſee what we have ſaid on this head in the firſt ſection (6).

(6) *See before, p.* 6. (D).

Kalendar mended by the Jeſuits.

Chineſe much given to aſtrology.

Their aſtrological tribunal;

its office.

We ſhall add another remark, which will much leſſen the credit of the *Chineſe* nation, with regard to their great application to, and boaſted ſkill in, aſtronomy, though they had attained to a greater degree of it than they really appear to have done; which is, that their exceſſive fondneſs for that ſcience was owing to a ſuperſtitious infatuation for aſtrology. They believed, and do ſo to this day, that every ſtar or conſtellation, and every planet, hath a particular influence on all ſublunary things, either good or bad, according to their nature, or various configurations; and that it was poſſible to foretel a vaſt number, if not all events, by calculating beforehand their motions, tranſits through every ſign, and their various aſpects to each other; inſomuch, that, like the generality of our almanac-makers, they point out the lucky and unlucky days in each yearly ephemeris, and pretend to foretel wars, famines, ſickneſs, droughts, good or bad ſeaſons, and a vaſt number of other ſuch traſh: and it was, in all probability, to prevent the many frauds and abuſes that were committed by thoſe pretended aſtrologers, and to have thoſe planetary calculations more exact, and the predictions from them more ſure and regular, that there was an aſtrological tribunal erected; which is one of the moſt conſiderable in the empire, and ſubordinate only to that of the rites; whoſe buſineſs it is to preſent to the emperor, every forty-five days, a complete ſcheme of the heavenly motions, and aſpects, for the next forty-five days; and to ſet down the alterations of the air, according to the various ſeaſons; together with their predictions relating to diſeaſes, drought, plenty, or ſcarcity; the days on which there will be winds, rain, hail, thunder, ſnow, *&c.*; and to give a particular account of the eclipſes that are to happen within that ſpace; together with their duration, the day and hour when, the place of heaven where, the number of digits obſcured, and the effects they ſuppoſe it will produce, according to the ſigns they happen in, and the configuration of the heavenly bodies at that time. Theſe accounts muſt be preſented to the emperor ſome months before the eclipſe happens, in order to have them conveyed, by proper officers, into every one of the fifteen provinces, exactly calculated according to the longitude and latitude of each of them, and there to be publiſhed, in a moſt ſolemn manner, and with ſuch ſtrange ceremonies, as ſhew their great fondneſs for aſtrology and ſuperſtition, rather than a true and well-founded ſkill in aſtronomy; as the reader may ſee by thoſe few we we have inſerted in the following note (D).

Geometry.

Excell in arithmetic.

THEIR geometry is ſtill more ſuperficial; and their method of ſolving of problems is rather by induction than any ſettled principles, they having neither theory nor practice, in any tolerable degree; they are indeed more exact in meaſuring, their method being both eaſy and exact. But what they moſt excell in, according to *Du Halde*, is their arithmetic, in which are found all the rules for adding, ſubtracting, multiplying, and dividing, exactly laid down in their books; not indeed by arithmetical characters, like ours, from 1 to 9, which they know not the uſe of, but by the help of an inſtrument, which they call *Swan-pan*, which the reader

---

(D) The ceremony of it is as follows. Firſt, there is affixed, to all public places, ſome days before-hand, a ſcheme of the eclipſe, the time when, duration, and other particulars, above-related. The mandarins, having likewiſe had previous notice, are to appear on the day it happens, dreſſed in their formalities, at the aſtronomical tribunal, and to have tables ſet before them, on which the whole proceſs is delineated, in order to obſerve the exact time of its beginning and ending, and other particulars, compare them with the ſcheme, which lies before them, and to communicate to each other their remarks upon the whole tranſaction.

As ſoon as they perceive that the luminary begins to be darkened, they fall upon their knees, beat their heads againſt the ground; while the drums and kettle-drums make a fearful noiſe along the ſtreets of the city, accompanied with the ſhouts of the people; purſuant to an old notion they have had, from the earlieſt times, that the noiſe ſuccoured thoſe two uſeful planets, and frighted the dragon away, whoſe horrid claw, they imagine, hath got hold of the luminary, in order to devour it, and is the cauſe of the defect of its light. For though the wiſer ſort are, by this time, ſenſible enough, that eclipſes are natural effects, yet can they not diveſt themſelves of the old prejudice, that they commonly portend ſome ſiniſter events to their nation; and, for that reaſon, the ſame ceremony is obſerved throughout the whole empire, in hopes to avert the omen.

Whilſt the mandarins, and other officers, continue thus proſtrate, all the time the eclipſe laſts, there are other perſons employed in obſerving and examining, with the utmoſt carefulneſs, the beginning, length, end, and other circumſtances, of it, and comparing it with the ſcheme delivered to them. Theſe obſervations are afterwards to be brought, written with their own hand, and ſealed with their own ſeal, to the emperor, who compares them with thoſe he himſelf hath made on it, with equal attention, in his own palace (7).

(7) *Vide Navaretta, Martini, Le Compte, Du Halde, & al.*

will find deſcribed in a former part of this work *, it being affirmed to have been invented by a learned ko-lau, ever ſince the reign of *Whang-ti*, their third emperor, and to have continued in uſe ever ſince. By this inſtrument, we are told, they are able to diſpatch any arithmetical operation, with more ſurpriſing eaſe, quickneſs, and exactneſs, than the beſt maſter in that art can do in *Europe*, either by counters or figures [h]. How far that method will extend beyond the four general rules above-mentioned, whether to decimals, fractions, fellowſhip, *&c.* we are not told; yet, conſidering what a trading nation they are, and that they have no other way of reckoning but this, one would ſuppoſe, that it muſt take in all thoſe branches. Some notion they ſeem to have of algebra, by the uſe they are ſaid to make of ſome of its problems, in their geometry [i]; but in this, as well as other parts of the mathematics, they are ſtill very imperfect, much leſs were they furniſhed with any ſuch excellent helps as our tables of ſines and tangents, logarithms, *&c.* ſo very neceſſary and expeditious, and exact, in all aſtronomical calculations; except the miſſionaries above-mentioned have thought fit to inſtruct them in the uſe of them: but that is what we can hardly ſuppoſe any of them ever did, the *Chineſe*, in general, being naturally averſe to every kind of abſtruſe learning, and incapable of too cloſe application; and theſe they could not be taught, without being made previouſly acquainted with the *European* arithmetic; which, beſides its novelty, would have appeared to them an inſurmountable taſk: and this, joined to their reluctance to be beholden to ſtrangers for any branch of learning, could be but a ſmall encouragement to the Jeſuits to force ſo ſure and expeditious a one upon them, the concealing of which would ſtill ſecure them a viſible ſuperiority over them.

Navigation and ſhipping.

THEY continue ſtill very unſkilled in the art of navigation, though they pretend to have had it from the earlieſt times, and to have ſailed, ſome thouſand years ago, over all the *Indian* ſeas, as far as the *Cape of Good Hope*, and that without the help of the compaſs; which, though they boaſt themſelves to be the firſt inventors of, yet they did not diſcover till a long time after.

Whether they ever ſailed to the Cape of Good Hope.

THE learned *Huetius*, in his treatiſe of the navigation of the antients, hath endeavoured to confirm this, from a paſſage in what he calls the Annals of the City of *Ormus*; in which it is affirmed, that 400 *Chineſe* veſſels have been obſerved to come into the *Perſic* gulf, and to lade and unlade a prodigious quantity and variety of the richeſt merchandizes. The misfortune is, that that learned prelate doth not give us any account of thoſe annals, nor about what time ſuch a prodigious number of veſſels were ſeen in that gulf. Neither doth it appear, from any of the *Chineſe* records, or in any of what is ſtyled their claſſic books, if we may believe the celebrated Jeſuit *Parrenin* *. From which he conjectures, that the word *Ta-lan-chan*, which the *Chineſe* give now to the cape above-mentioned, and ſignifies no more than the mountain of high waves, might have been formerly given to ſome of thoſe which they met with in their ſailing to *Batavia*, *Siam*, &c.: and many ſuch there are, doubtleſs, along thoſe ſeas, and to have been ſince appropriated to that far diſtant one, out of a fond ambition of being thought to have extended their naval commerce ſo far beyond whatever they did, or indeed could poſſibly do, conſidering the unfitneſs of their trading veſſels, and their imperfect ſkill in the art of navigation.

---

* Univ. Hiſt. vol. xx. p. 141. & ſeq.

[h] Vide MARTINI, Hiſt. Sinenſ. lib. 1. LE COMPTE, ubi ſup. letter 8. CARRERI, NAVARETTA, & al.

[i] LE COMPTE, ubi ſupra.

Ships, how built.

THEIR ſhipping, indeed, as it is at preſent, and hath been ever ſince the coming of the *Europeans*, appear altogether unfit for ſuch long and dangerous voyages; and though they have them of all bulks and ſizes, yet the very beſt of them ſeem only deſigned for thoſe ſeas which ſurround their country, and the reſt for ſailing on their lakes, rivers, and canals. The former are properly no other than flat-bottomed veſſels, with two maſts, and not above eighty or ninety feet in length. The forepart is not made with a beak, but riſes up ſomewhat like two wings, or horns, and makes but a very odd figure; and the ſtern is open in the middle, to receive the rudder, and ſhelter it from the beating of the waves. This rudder, which is about five or ſix feet broad, may be eaſily raiſed or lowered, by means of a cable faſtened to it from the ſtern.

Sails.

THESE ſhips have neither mizzen-maſt, bowſprit, nor ſcuttles, but only a main and fore-maſt, to which they ſometimes add a ſmall top-maſt, of no great uſe. Their ſails are of mats, made of bamboo, divided into leaves, like a pocket-book, which fold and unfold in the ſame manner as a ſkreen, and are joined together by a pole, made alſo of bamboo. On the top is a piece of wood, ſerving for a ſail-yard, and at the bottom a ſort of plank, above a foot broad, and four or five inches thick, which keeps the ſail ſteady, when they hoiſt it up or down. In a word, theſe ſhips are only made to ſail on thoſe ſeas, and would be of little uſe in the hands of any but *Chineſes*, who know how to manage them; and though they take in and retain more wind, on account of the ſtiffneſs of their ſails, yet they loſe that advantage in other reſpects, by being built ſo differently from ours.

---

* Lettres edifiant. vol. xxvi. p. 78. & ſeq.

Wooden anchors.

THEIR anchors are made of a hard and heavy ſort of wood, which they call *Tye-mu*, or *iron-wood*, which, they ſay, is not ſo apt to bend as thoſe made of iron: however, they take care to tip both flukes with that metal. Their ſhips are caulked, not with pitch and tar, as ours, but with a kind of gum, which is ſo good, that a well or two at the bottom of the hold is ſufficient to keep the veſſel dry; for, hitherto, they know nothing of the uſe of the pump, but draw the water out with buckets. Their ſhips have neither maſter nor pilot on board, but are left to the management of thoſe that ſteer them, who are commonly pretty good pilots in coaſting, though indifferent ones in the main ſea, and would be ſtill more ſo, were they to take any long voyages (E).

WE

(E) Their method, it ſeems, is to lay the head of the ſhip upon the rhumb on which they propoſe to ſail, and hold on their courſe, without giving themſelves any trouble about the deviation of the veſſel; which is done by the help of a ſilken thread, which divides the ſurface of the card into two equal parts, from north to ſouth. This may be performed two ways; *viz.* either by putting the rhumb parallel to the keel, and then turning the veſſel (ſuppoſing they deſign to ſail north-eaſt), till the needle becomes parallel to the ſtring; or, which anſwers to the ſame, by putting the thread parallel to the keel, they make the needle point to the north-weſt. However, the main difficulty is to keep the veſſel ſteady on its rhumb, which is next to impoſſible, conſidering the ſmallneſs of their rudder, and the ſtretching and wabbling of the ropes to which it is faſtened.

Their compaſs is ſtill more defective, being only a box, the rims of which are divided into twenty-four equal parts, and make the different points or winds. This box they place upon a bed of ſand, or ſomething of that ſoft nature, not ſo much to keep the needle ſteady from the agitation of the ſhip, which is ever jogging it out of its equilibrium, as to hold the paſtil with which they perfume them every moment: for ſuch is their ſuperſtition, in this reſpect, as not only to regale the winds with ſuch perfumes, but even to offer victuals to them, by way of ſacrifice. The needle of the largeſt compaſs is not above three inches long, and hath at one end ſomething like a flower-de-luce, and on the other a kind of trident: but for theſe, we are told, they are beholden to the *Japaneſe*; for they are brought to them from *Nanga-ſaki*.

This

Stately barks;

We have already ſpoken of the 10,000 imperial barks, which carry the tribute and proviſions from all the provinces to the city of *Pe-king*, and are, by far, the fineſt and largeſt, and of equal breadth from head to ſtern. The next claſs is, that of thoſe which are kept by the emperor, to convey the viceroys, governors, and mandarins, to their reſpective governments, of which he hath likewiſe a great number, and all of them finely gilt, carved, and adorned without, and furniſhed with moſt commodious and handſome apartments within. Next to them, are thoſe which belong properly to the princes of the blood, to the nobles, grandees, literati, and, laſt of all, thoſe that belong to merchants and tradeſmen. All of them are built, adorned, and furniſhed, more or leſs ſump-

various ſorts of them.

This account of their method of ſailing, veſſel, tackle, *&c.* which we have extracted out of the obſervations which five Jeſuit miſſionaries made, on their paſſage from *Siam* to *China*, in a veſſel belonging to *Can-ton*, *anno* 1687 (7), will ſuffice to give our readers an idea of the reſt, and ſerve to convince them, that if the *Chineſe* were ſuch antient ſailors, and the real inventors of the compaſs, they have reaped but ſmall advantages from, and made but very poor improvements in, both.

Theſe needles, whether they were brought from *Japan*, as the laſt quoted authors affirm, or made in *China*, as *Du Halde*, and ſome of his fraternity, ſeem to intimate, do not receive their virtue, if we may believe what another of the ſame order tells, upon the authority of one of their fancied *Chineſe* books, from the loadſtone, though they have it there in great plenty; but from a ſtrange mixture of orpiment, cinabar, ſandrak, and filings of ſteel, all reduced into a fine powder, and made into a kind of paſte, by a ſufficient quantity of blood drawn from the comb of a white cock. This paſte, in which the needles are to be put, and cloſely rolled in paper, is to be kept ſeven days and nights, over a clear and conſtant charcoal fire; after which, they being taken out, and worn, three days longer, next to a man's ſkin, will be found fit for uſe, and point directly to the north; and, what is ſtill more ſurpriſing, without being liable to thoſe frequent variations with thoſe that are touched with the loadſtone (*).

Our author doth not ſeem indeed willing to think ſuch an odd mixture, and much leſs with ſuch a proceſs, likely to produce ſuch extraordinary effects. Nevertheleſs, from the *Chineſe* being ignorant or inſenſible of the variation of their needle, ſo much complained of by other mariners, he ſeems to conclude it probable, that thoſe which are in uſe among them have that peculiar quality, above thoſe which are touched with the loadſtone, whatever be the means by which it is conveyed into them.

---

(7) *Du Halde, ubi ſup. vol.* i. *p.* 529. *& ſeq.*

(*) *D'Entrecolles, in Recueil de Lett. edifiant. vol.* xxii. *p.* 44. *ſeq.*

tuouſly, according to the rank of the owners, yet ſo, that thoſe of the loweſt order are ſtill very beautiful and convenient, and in ſuch number, as to make a very noble ſhew on their canals and rivers, and eſpecially in their moſt conſiderable cities, for concourſe, where they appear in ſuch vaſt quantities, as to extend themſelves for ſome miles together, in exact rows, three or four deep, on thoſe rivers and canals. But thoſe which belong to the princes and nobles appear quite magnificent, and more like caſtles on the water, being divided into a variety of ſumptuous apartments, for ſtate and convenience. *Windows.* Their windows and doors, which are made like grates, have oyſter-ſhells, or ſome fine linen or ſilk ſpread over with fine white wax, inſtead of glaſſes, to let the light through: and even thoſe which are employed, to the number of 365, to carry the emperor's fiſh from ſome diſtant provinces to *Pe-king*, together with ſome of the fineſt ſilks, brocades, and other rich merchandizes, for the court, are all painted with a fine vermilion, curiouſly gilt and carved.

All kinds of veſſels in general, that ſail upon thoſe canals, rivers, lakes, *&c.* (F) are under the beſt regulation; and all are obliged to ſtrike to thoſe which belong to the emperor, and the reſt to each other, according to their rank: and as the whole country abounds with lakes, rivers, and eſpecially artificial canals, ſo one may behold there, with pleaſure, an infinite variety of veſſels ſailing on them, ſome for diverſion or grandeur, others for commerce and carriage, all ſwarming with people buſily taken up with their various employments.

Floating villages. We ſhall cloſe this article with a word of their floating villages, and their rafts on the rivers and canals. The former of theſe are flat-bottomed barges, neatly built, with little houſes upon them, in rows, ſome larger, ſome ſmaller, in which live ſeveral families, who carry on ſome ſort of buſineſs or manufacture, and ſeldom go on ſhore, except to buy or ſell, but live wholly in thoſe veſſels. *Timber floats.* The other, *viz.* the rafts or floats on the rivers, do moſtly belong to the ſalt

---

(F) To theſe we may add a kind of gallies, in great uſe amongſt them, not only along the coaſts, and between the iſlands, but alſo on the rivers, canals, and lakes. Theſe are likewiſe flat-bottomed, and about as long as our merchantmen of between 300 and 400 tons, and draw not above two feet water; and, as their oars do not reach to the oppoſite ſide of the ſhip, as ours do, but are placed on the outſide, in a poſition almoſt parallel to the body of the bark, each oar is eaſily moved, with few hands, and the veſſel made to go very ſwiftly.

and timber-merchants, who are commonly the richeſt in *China*. Theſe, inſtead of barks to carry their goods, make uſe of thoſe rafts; which are made in the following manner. After the timber, which they cut down in the woods and foreſts of the province of *Se-chwen*, is brought to the river *Kyang*, they take what is neceſſary to make a raft four or five feet high, and ten or more long; then boring holes at each end of the pieces of wood, run through them twiſted oſiers, by which they faſten the reſt of the timber together, ſo as to form a raft of any length, to float upon the river, ſome of which will extend half a league, or more. The ſeveral parts of the raft, being thus put together, are eaſily moved any way, like the links of a chain, and four or five of the foremoſt men guide it with their poles or oars; while others, placed at proper diſtances along the ſides, help to conduct it. Theſe men build upon them little huts, covered with mats, or boards, from ſpace to ſpace, and there keep their moveables, dreſs their victuals, and take their reſt. At every city they touch at, they ſell their houſes along with the timber. In this eaſy manner do thoſe floats perform their courſe upon thoſe lakes and rivers, the longeſt of which is reckoned above 600 leagues, when they carry their wood to *Pe-king* [k]. And thus much will ſuffice for their ſkill in navigation.

Defective in other arts and ſciences.

SHOULD we carry our inquiry higher, with relation to their ſkill in other arts and ſciences, we ſhall ſtill find them more defective. They know but little of natural philoſophy, that is well founded, but what they learned from the *Europeans*. Some of their greateſt virtuoſo's appeared quite aſtoniſhed at ſome common experiments the Jeſuits ſhewed them, ſuch as, cauſing hot water to freeze before a large fire, the petrifying or making of artificial ſtone only with two different liquids, the effects of the *aurum fulminans*, and others of the like nature; and owned, that nothing leſs than ocular demonſtration could have convinced them of the poſſibility of them. Much more were they ſurpriſed, at leaſt inwardly, to have thoſe effects clearly explained to them, from natural principles, and that by ſtrangers, born at ſuch a vaſt diſtance from them, who had, till then, imagined all kind of learning confined within the limits of their own empire *.

As to moral philoſophy, though they have more good books written on that ſubject than on any other, and think themſelves to excel all other nations in it, yet a little acquaintance with their writings will eaſily convince an unprejudiced reader, how ſhort they come not only of ours, but likewiſe of ſome of the beſt heathen philoſophers. The whole of it is reducible under the two following heads; *viz.* the relative duties of parents and children, and of princes and their ſubjects. They make no diſtinction between morality and politics, between the art of living and governing well. In theſe, ſays *Du Halde*, their ſages, who are very numerous and voluminous, have endeavoured to excel, not ſo much in high flights of eloquence and rhetorical ſtyle, as in adapting their reaſoning and perſuaſives to the meaneſt capacities, in order to make mankind wiſer and better by their writings.

---

[k] De his, vide MAGAILLAN, NAVARETTA, CARRERI, MARTINI, LE COMPTE, DU HALDE, & al. * PARRENIN, ubi ſup. vol. xxiv. p. 51. & ſeq.

They have neither logic nor rhetoric. LOGIC and rhetoric, one would have reaſonably expected to have been in no ſmall perfection among a people who value themſelves ſo much, and have been ſo highly cried up for their juſt way of reaſoning, and polite method of ſpeaking and writing; nevertheleſs, what talents they have in that way appear to be intirely natural to them, ſince they have not one rule to teach them how to argue cloſely and regularly, nor for ſpeaking or writing politely and elegantly, but truſt wholly to the light of their reaſon, and the juſtneſs of comparing their ideas together in the one, and in the clear and ſuccinct arrangement of their periods, lively and energetic expreſſions, bold metaphors and alluſions, in the other. To this laſt, however, they add commonly the wiſe maxims and ſentences of their ſages, which being in higheſt repute among them, and couched in ſuch a conciſe and myſtic ſtyle, as to contain a great deal of reaſoning, and variety of thoughts, in few words, commonly make a much ſtronger impreſſion than the boldeſt figures of our artificial rhetoric, or at leaſt will not fail of ſilencing, if they do not altogether convince, an antagoniſt [l].

Phyſic. PHYSIC, they pretend to be as antient as their good emperor *Whang-ti*, or *Hoang-ti*, the third in ſucceſſion from *Fo-hi*, their founder. This good prince, they ſay, obſerving that mankind, being tormented by the rigour of the ſeaſons from without, and by their paſſions and intemperance from within, did ſeldom live their full time, ordered three eminent perſons of his court to examine the nature and oeconomy of the blood-veſſels; after which, he appointed proper medicines for every diſeaſe [m]; theſe were chiefly of the vegetable kind, to which they have made ſome few improvements ſince, hardly worth mentioning; ſuch as introducing ſome of the minerals into uſe, together with ſweating, cauteriſing, and ſometimes (though very ſeldom) phlebotomy. As to purging, vomiting, and clyſters, they have but a mean opinion of their efficacy, if there be not, perhaps, ſomething in them that offends their modeſty, and makes them averſe to them. However, as their ſkill in anatomy, natural philoſophy, phyſics, *&c.* which are the foundation of that noble ſcience, is ſo very ſmall, we cannot expect them to have made any great proficiency in it.

---

[l] PARRENIN, ubi ſup. vol, xxiv. p. 51. & ſeq. [m] MARTINI, Hiſt. Sinic. imp. 3. DU HALDE, ibid. & al.

Skill in pulſes.

THEY pretend, indeed, to an extraordinary knowlege in pulſes, and to diſcover not only the nature and degree of a patient's diſtemper, but likewiſe how long it will laſt, and whether it will prove mortal, by the ſole feeling of his pulſe; and, if we may believe the miſſionaries, their ſkill in this way is ſurpriſing, though not ſo ſure, but that they are ſometimes miſtaken. The misfortune is, that they are more expert at diſcovering the diſtemper, than happy at preſcribing proper remedies for it; though this ſeeming defect may probably enough be owing to avarice, that they may keep their patient the longer under their hand, and ply him with a greater quantity of medicines: for they have no apothecaries among them; but every phyſician prepares his own preſcriptions, which they commonly adminiſter in pills or bolus's, and ſeldom in draughts.

No apothecaries.

Cauteriſing.

IN moſt ſorts of pains and aches, which they attribute commonly to ſome malignant wind, they apply burning-hot needles, or irons ſhaped like ſmall buttons, and cauteriſe and torment their patients, upon the ſlighteſt occaſion; and in violent cholics, which are cauſed by indigeſtion, and attended with vomiting, *&c.* they will even apply a hot iron plate to the ſoles of the feet. But thoſe who treat their patients in a leſs butcherly manner, will rather have recourſe to cordials, which are extracted from alexipharmic herbs and roots.

Medicinal herbs, &c.

THEY are ſeldom afflicted with gouts, ſciatica's, ſtone, or other chronic diſeaſes, which is commonly attributed to their frequent drinking of tea; beſides which, their country abounds with great variety of excellent herbs and roots, and, among the latter, thoſe called *Jin-ſeng*, or *Gen-ſeng*, and *China*, or *Pao* root, of which we ſhall ſpeak under another head, and which are eſteemed excellent ſudorifics, and correctors of the blood. To conclude, every man is permitted to practiſe phyſic; no degrees or qualifications being required, but a good aſſurance, and a great pretence to aſtrology; without a ſufficient ſkill in which, a man would be thought a fool or a knave, that ſhould ſet up for a phyſician; ſo that, upon the whole, they are no better than quacks [n].

Great averſion to anatomy and diſſections. To what we have hinted above of their ignorance of phyſic, let us add their extreme averſion to anatomy, at leaſt to that part of it which is called diſſecting; and which is ſo rooted into them, that no kind of benefit, that can be obtained from it, hath ever been able to reconcile them to it, or make them look upon it in any other light than as a moſt inhuman practice. To ſuffer the body of a dead parent, or near relation, to be opened, to know the diſtemper he died of, would be looked upon amongſt them as a moſt horrid ſacrilege; and to diſſect a human body, though executed for ſome heinous crime, is cried down as a piece of injuſtice done to the criminal, to which the law had not condemned him. Much more unjuſt do they deem it, to cut and mangle any other dead body which dies a natural death. If, ſay they, the very apprehenſion of being treated in ſuch a butcherly manner, after one's deceaſe, would make a man miſerable all his life, how much more grievous muſt it be to the ſoul, to behold the horrid operation performed? Is it therefore juſt or reaſonable to ſuffer ſuch a cruel practice, merely for the ſake of gaining a little more ſkill in the art of curing diſeaſes, and lengthening life a few years, which could ſcarcely be juſtified, could it enable thoſe inhuman manglers to render men immortal? Thus they reaſon, or rather exclaim, againſt the anatomizing of human bodies: and it is much to be queſtioned, whether the principle upon which they argue hath not ſaved more lives among them, than ever anatomy did among us *. However, this may ſerve, at preſent, to ſhew our readers what kind of ſurgeons, as well as phyſicians, the *Chineſe* are glad to take up with. We may have occaſion, in the ſequel, to ſay ſomething more on that ſubject, when we come to ſpeak of their diſeaſes, and their manner of curing of them. *The circulation of the blood known of old among them.* All we ſhall further obſerve here, is, that, according to the generality of authors, who have wrote of this nation, the circulation of the blood hath been known amongſt them, from time immemorial; though, for want of a tolerable ſkill in anatomy, they neither know how it is performed, nor how to make thoſe improvements from it, which they might otherwiſe do, in their common practice of phyſic †.

Muſic, very crude. MUSIC and poetry, though ſeemingly adapted to the airy genius of the *Chineſe* nation, are to this day very crude and irregular. The former, they pretend to have been brought to its higheſt perfection, and to have been in the higheſt eſteem among them, long before *Confucius*'s time, who was himſelf a great admirer and maſter of it. But their books, which treated of that art, having been ſince loſt, that art is dwindled into a mere uncouth jingle of ſounds, without harmony, contraſt, or variety of parts, and, at the beſt, is but like our common airs, and conſequently not deſerving the name of muſic. They know nothing of the uſe of notes, but learn all their tunes by the ear (G). Their inſtruments are ſtill more uncouth; ſome like bells, others like drums, of ſeveral ſizes and makes; one ſomewhat like our trumpet; and a few of them like our viols, and other ſtringed inſtruments; two or three kinds of flutes; and one of them compoſed of about twelve or fourteen pipes, of different lengths, made of cane, and not unlike in ſound to the open flute of our organs, except that it is blown with the mouth, and not above fifteen or eighteen inches in length, and about three or four in diameter, the pipes being ſtuck, circular-wiſe, into a ſocket, which ſerves for the ſounding-board, and receives the wind by a mouth-piece. They now ſeldom uſe either vocal or

---

[n] MARTINI, Hiſt. Sinic. imp. 3. DU HALDE, LE COMPTE, & al. * Vide PARRENIN, in Recueil de Lettres Edifiantes, vol. xxi. p. 148. & ſeq. † Id. ibid. p. 135. & ſeq. Ibid. vol. xvii. p. 389. Vide & LE COMPTE, MARTINI, NAVARETTA, DU HALDE, & al. plur.

Muſical inſtruments, very uncouth.

(G) The Jeſuits firſt taught them the uſe of notes, when being invited, by the Emperor *Kang-hi*, to a *Chineſe* conſort, in which an air compoſed by that emperor was to be played, Father *Peirera* took out his pocket-book, and having pricked down the whole tune, whilſt the muſicians were playing it, repeated it from end to end, without miſſing one note, to the no ſmall ſurprize of the audience, and much more of the performers, who had been at ſuch pains to make themſelves maſters of it.

The emperor being made acquainted with the ſecret, and having, with pleaſure, heard ſome muſical performances after the *European* manner, and beheld the method by which each performer took his part out of their books, was ſo taken with it, that he ordered a muſical academy to be erected, compoſed of the moſt ſkilful perſons in that art, and committed the care of it to his third ſon, a prince of uncommon genius. Theſe began with reading all the authors that had wrote on the ſubject, and reducing all the inſtruments to the antient ſtandard, except where that was found defective, or capable of ſome improvements from thoſe of *Europe*. Which being done, they compiled a book, in four volumes, intituled, *The true Doctrine of* Li-hi, written by the emperor's order; and to them added a fifth, containing the elements of *European* muſic, compoſed by Father *Peirera*, above-mentioned (9).

---

(9) *Vide Le Compte, Martini, & al.*

inſtrumental muſic, except in plays, feaſts, marriages, funerals, and other ſuch ſolemnities: and the very beſt of it never yet could appear tolerable to any of our *Europeans*, except they be played by a very good hand, or ſung by a very good voice [o].

Poetry, very imperfect.

THEIR poetry is ſtill more difficult to deſcribe to thoſe who have no knowlege of their language, and conſequently cannot be eaſily made to comprehend in what the beauty, elegance, cadence, and harmony, of it conſiſts. Thoſe who know that their language is chiefly compoſed of monoſyllables, will be ſtill more at a loſs to conceive the poſſibility of reducing it into any regular and harmonious verſe: and it muſt be confeſſed, that the beſt of their performances in this kind come infinitely ſhort of ours, their poetry conſiſting chiefly in a kind of relative proportion, which one verſe bears to another, both in rhyme and the tone of the feet; which laſt is what diſtinguiſhes the variety of ſignifications which every ſuch word hath. Neither are their compoſitions of that length, much leſs of that ſublimity of thought, variety of imagery, boldneſs of metaphors, *&c.* as ours are, but rather reſemble our ſonnets, madrigals, or epigrams, whoſe beauty chiefly conſiſts in varying the length of the verſes, the choice of ſuch words as are to be pronounced in a muſical tone, and, we may add, that carry ſome quaint or witty idea with them, or ſome pathetic expreſſions and alluſions, that ſerve to enliven the ſtyle. They have another ſort of poetry, without rhyme, which conſiſts in a continued antitheſis, or oppoſition of the thoughts, that form the piece; ſo that if the firſt thought relates to the ſpring, the next ſhall relate to autumn; if the one ſpeaks of fire, the other ſhall mention water; and ſo on. Which kind rather requires patience, than ſkill or genius; though one meets, in even ſome of theſe, ſomething of the poetic enthuſiaſm, and now-and-then ſome noble metaphor, which gives an elegance to the contraſt [p].

Another kind of it.

Plays and novels.

THE laſt thing we ſhall ſpeak of, under this head, is their dramatic pieces and novels; neither of which have indeed any other excellency in them above thoſe of *Europe*, except that they are generally calculated to inſtruct and reform, to recommend virtue, and expoſe vice, to inculcate the neceſſary reward of the one, and puniſhment of the other: whereas ours, at leaſt thoſe of this laſt century paſt, ſeem rather deſigned to captivate and inflame the paſſions, by dealing ſo much in love-affairs, intrigues, and other immoral ſcenes and characters, as commonly produce a quite contrary effect. In other reſpects, their dramatic performances, which are moſtly of the tragi-comic kind, interlarded perhaps with a ſhort farce, have little of the ſublime or heroic, and have a manifeſt defect running through them all, which ſhews the poverty of their genius; *viz.* that, inſtead of ſurpriſing their audience in ſome imperceptible way, and as it were undeſignedly, with the character of the perſons who compoſe the drama, they oblige every actor to declare it, at his firſt appearance on the ſtage, in ſome ſuch words as theſe: I am the emperor or king of * * *, and a declared enemy to all tyranny and cruelty; I am the great general * * *, or prime miniſter of king * * *, and a ſtedfaſt friend to, or irreconcileable enemy to, ſuch and ſuch, meaning ſome other character in the play. The reader may ſee ſome few inſtances of their genius, in the dramatic and novel kind, in *Du Halde* [q], by which he may form an idea of the reſt, without our inlarging any farther upon them.

---

[o] MARTINI, Hiſt. Sin. c. imp. 3. DU HALDE, LE COMPTE, &c. [p] Iid. ibid.

Hiſtory.

As to their hiſtory, if we may rely upon what both the *Chineſe*, and the generality of writers, ſay of it, no nation ever took more care to preſerve and tranſmit a faithful and ſuccinct ones of their empire, from the very foundation of it, and to record the annals of their good and wicked monarchs with greater impartiality, and free from that flattery and ſycophancy which thoſe of other empires are commonly fraught with (H). This was their practice, not only at the imperial

---

[q] Ubi ſup. vol. ii. p. 143, &c.

(H) Their method for doing it effectually is admirable, and deſerves an univerſal imitation. There is a ſett number of doctors, of known probity, whoſe buſineſs is to obſerve all the words and actions of the emperor, and, unknown to one another, to ſet them down in a looſe ſheet of paper, which is afterwards to be put through a ſlit into a cheſt made for that purpoſe. In that paper they relate, with great freedom and ſincerity, every thing that hath been ſaid or done by him, whether well or ill. For inſtance, on ſuch a day the emperor forgot his dignity, and gave too great a looſe to his paſſion. On ſuch a day, unmindful of every thing but his reſentment, he unjuſtly condemned ſuch a perſon, or diſannulled an act of the tribunal, without a cauſe. In ſuch a year, day, &c. he gave ſuch a ſingular mark of his paternal affection for his ſubjects; undertook a war for the defence of his people; or put an end to an expenſive one to eaſe his ſubjects, or for the honour of the empire; was congratulated by his whole court, &c. for ſuch an action, law, or ſpeech, and appeared with an air full of modeſty imperial court, but in every kingdom under its dependency, and in every province of the empire; inſomuch that not only every government, but every city belonging to it, hath been obliged, from time immemorial, to publiſh an account of every conſiderable tranſaction which happened within its diſtrict. This account extends itſelf to the ſituation, boundaries, climate, ſoil, and the moſt remarkable places in it; the genius, commerce, and number, of its inhabitants; the perſons who have been moſt diſtinguiſhed for their valour, learning, probity, *&c.* not excepting thoſe of the female ſex who have ſignalized themſelves for their chaſtity: conjugal, parental, or filial, piety; nor even the monſtrous births (I), and other prodigies, that have happened at any time; all which, if they could but be ſtripped of the marvellous and fabulous, for which thoſe hiſtorians betray but too great a fondneſs, would doubtleſs be of great ſervice to compile and inrich the hiſtory of their nation [r].

BUT though we ſhould allow that they have been thus careful in preſerving their records for a great number of ages, yet, with reſpect to thoſe of their earlieſt times, we have ſufficiently ſhewn in a former part of this work, how little dependence can be had either on the antient *Chineſe* records, or on what we find written concerning thoſe early monarchs, by perſons who lived ſo long after all thoſe antient and venerable writings had been deſignedly deſtroyed by ſome of their tyrannic princes[s]. We may indeed more ſafely rely on thoſe which are of a more recent date, and after the time of their great *Confucius*, when they began to be more regularly kept and digeſted after his model: but, as to that, we ſhall refer our readers to what hath been already ſaid of it in the antient hiſtory above-quoted, and to what we ſhall have farther occaſion to add in a ſubſequent ſection.

---

[r] Vid. MARTINI, LE COMPTE, DU HALDE, & al.

deſty and humility, in the midſt of the praiſes and applauſes of his people.

The cheſt, wherein theſe papers are carefully preſerved, is never opened, either while the prince is living, or any of his family upon the throne: but, when the crown paſſes into another houſe, or branch of the royal family, then all theſe memoirs are carefully collected, examined, and compared, in order to diſcover the truth; and, from them, the hiſtory of that monarch is compiled (10)

(I) There is hardly a prodigy, or the moſt abſurd and incredible ſtory, that they will not inſert in their local records. Thus, in thoſe of the city of *Fu-chew*, they relate, that a woman was brought-to-bed of a ſerpent, and ſuckled it; in another place, that a ſow brought forth a little elephant. Stories of apparitions, hobgoblins, *&c.* often occur, eſpecially where the bonzas have had a hand in the repelling, expelling, or ſuppreſſing, them; ſometimes alſo ſome rich perſons of both ſexes will, by preſents, or ſome kind of bribery, to the governors, to get themſelves recorded in thoſe annals for ſome remarkable piece of merit; though none can obtain that honour, unleſs he be found deſerving of it: and, to prevent any abuſes of that nature, all the mandarins of every city aſſemble once in 40 years, to examine thoſe records, in order to expunge whatever part of them they diſapprove of (11).

(10) *Du Halde, ubi ſup. vol.* ii. *p.* 146. (11) *Id. ibid. & ſeq. al. ubi ſup.*

Antient Chineſe,

THE laſt thing we have to ſpeak of, under this head, is their language, which doth the more properly belong to it, as the thorough knowlege of it is one main branch of the *Chineſe* learning, and ſuch a one as cannot be attained to without great ſtudy and application; but, once acquired, is the moſt ſure and direct road to the higheſt preferments and dignities in the government. What the antient language of the *Chineſe* was, its primitive roots, and affinity to the *Hebrew*, and other antient tongues, we have in ſome meaſure ſhewn in a former part of this work[t]: neither ſhall we here enter into the controverſy about which of them is the moſt antient or primitive language, which is a ſubject too copious to be diſcuſſed as it ought to be, in a work like this; but only obſerve in general, that it is not without good grounds that ſeveral very learned men have given it the preference above all the antient ones, that of the *Moſaic* books not excepted, as carrying a much greater variety of ſuch characteriſtics as one would reaſonably expect to find in an original or primitive tongue[u]. The paucity of its radical words (which to this day exceed not 330), and the ſimplicity of their ſounds, of which we ſhall ſpeak in the ſequel, cannot but be allowed to be every way anſwerable to the beſt notions we can frame of thoſe earlieſt times, wherein mankind could have but very few ideas, and ſuch as could be eaſily conveyed by the ſimpleſt words or ſounds.

Some pregnant proofs of its being the primitive language.

Their few radical words multiplied to a vaſt number of meanings,

ON the other hand, their chuſing to ſplit thoſe original words into ſuch a vaſt variety of ſignifications, according as their ideas gradually multiplied, rather than coin new ones for every new idea, muſt needs appear to every unprejudiced perſon a manifeſt proof of their tenacious fondneſs, or perhaps rather, we ſhould ſay, reſpect for their mother-tongue; eſpecially if he conſiders how much eaſier it would have been for them to have coined new words for all ſuch new ideas, than to expreſs them by the mere difference of ſound or accent of their old ones; but that is a point we have neither time nor room to enlarge upon. It muſt be eaſy to every reader to gueſs to what a prodigious height the introduction of arts and ſciences muſt in time have multiplied the variety of ſounds and accents, and conſequently of their characters or hieroglyphics: and accordingly ſome authors make them to amount to no fewer than from 60 to 80,000, a number too great for any one, eſpecially a ſtranger, to attain in ſo ſmall a ſpace of time as three or four years, as ſome of the Jeſuit miſſionaries pretend to have done, unleſs we ſuppoſe there is either ſome alphabet, or ſome other equivalent expeditious way of coming to the knowlege of ſuch a variety of combinations than they have been pleaſed to acquaint us with.

---

[s] See Univ. Hiſt. vol. xx. pag. 109, & ſeq. & 150, & ſeq.

[t] Ibid. p. 131, & ſeq.

[u] De hoc, vid. int. al. HOWEL'S Eſſay on the Chineſe language, paſſim. BAYER, Muſic. Sinic. WEBBER, SHUCKFORD, & al.

according to the increaſe of their ideas.

We, and other nations, who make uſe of an alphabet, and combine our letters lengthwiſe, which ſeems the eaſieſt and moſt natural way, and clog them with ſo inconſiderable a number of accents, plainly ſee what time it requires, even with all theſe advantages, for a youth to become ſo far a maſter of his ſpelling-book, as readily to catch every ſuch combination, and form it into a character or word; for that, we take for granted, every reader is ſenſible to be the caſe: for, as ſoon as he is once become a tolerable proficient in reading, he no longer joins letters into ſyllables, and theſe into words, but takes at one glance of the eye the whole word, be it ſhort, or ever ſo long, as the *Chineſe* do one of their compound characters; ſo that, unleſs he chance to meet with ſome irregularity in the word, as when it is wrong ſpelt, the letters miſplaced, inverted, and the like, which recalls his alphabet to his mind, he runs over every one of them, as over ſo many intire characters, and the exotic words *elephant*, *hieroglyphic*, *Conſtantinople*, &c. offer themſelves, under that notion, with the ſame eaſe and ſpeed as his own native monoſyllables ox, ſheep, bread, wood, *&c.* But if this eaſy method of ours doth yet require ſome years to be attained in any tolerable perfection, what muſt it be ſuppoſed to do in an *European* who attempts to acquire the ſame readineſs in the *Chineſe* characters, which, beſides their being combined in a quite different manner, are clogged with ſuch vaſt variety of accents of ſo many different imports, as to multiply the number of thoſe characters to above 60,000, unleſs there be ſome particular, ſome fundamental clue, equivalent to our alphabet, to facilitate the learning of them?

Their three languages at preſent in uſe.

The mandarin, its uſe.

Especially if, to what hath been mentioned already, we add, that there are, properly ſpeaking, three ſorts of languages in *China*; viz. that of the common people, which is only uſed by them, and in compoſitions of the loweſt claſs, as being by far the rudeſt of the three, and ſplitting itſelf into a great variety of dialects and pronunciations. The next is that which is called the language of the mandarins and literati, and is uſed by all the politer part, and higher rank, of the *Chineſe*. In this ſecond ſort, which is properly rather a refinement, or more poliſhed dialect, of the former, are written an infinite variety of hiſtories, novels, and other compoſitions of the like nature, in a ſtyle no way inferior to our beſt writings either for clearneſs, elegance, purity, or politeneſs. This is the language which was formerly uſed at court, and hath been ſince propagated among the more polite and neighbouring provinces to it: and hence it is that it is beſt ſpoken in thoſe that are next to that of *Kyang-nan;* but it was with no ſmall difficulty, and by very ſlow degrees, that it was afterwards propagated through the reſt of the empire, for the conveniency of the government.

The written language.

The paucity of its primitive words.

The third is that which may be properly ſtyled the language of the learned, or of books, that is, of thoſe that are not written in the ſame familiar ſtyle as that of the two former, but in ſuch a one as is vaſtly ſuperior to them in ſublimity, majeſty, and brevity. This laſt is now no longer uſed in common diſcourſe, but is only written; and runs with ſuch a noble flowing harmony, when read by thoſe that are maſters of it, that the niceſt ear may hear it with delight, notwithſtanding its ſurpriſing conciſeneſs, and the variety of accents in which it is to be pronounced. But as the knowlege of this third ſort is only a kind of dead one, and chiefly known by the learned of the higheſt rank, we ſhall only add, to what we have ſaid of its ſingular conciſeneſs, that each thought is generally expreſſed in about four or ſix characters, and without any pointing; ſo that the learned are left to judge where the ſenſe concludes, by the mere nature of the diction, and yet they are ſeldom, if ever, miſtaken in that particular.

Vaſt variety of their ſignifications.

But to return to the mandarin or polite language: it hath this peculiar property, to be the moſt conciſe, and barren of words, and the moſt copious and extenſive in ſenſe, of any either antient or modern, in the whole world. The number of its words doth not amount, as was lately hinted, to above 330, all monoſyllables, indeclinable, and for the moſt part ending with a vowel, or with an *n* or *ng*; and yet contains ſuch a variety of meanings, according to the accent or tone they are pronounced in, as to ſerve in all exigencies, and to be extremely copious and ſignificant. Again, the compounding of thoſe monoſyllables multiplies their primitive ſignification into a vaſt variety of new ones; all which doth ſo inrich it, that they are never at a loſs how to expreſs themſelves, not only in all exigencies relating to human life, but in all their various arts and ſciences, in the moſt proper and intelligible manner. We cannot give a more pregnant proof of the almoſt infinite variety of ideas which are conveyed by the few monoſyllables above-mentioned, than the dictionary which was compiled by order of the late emperor *Kang-hi*, which, tho' printed in a ſmall character, yet amounted to 95 volumes, moſt of them very thick; and yet was found ſo ſhort of comprehending the whole language, that they thought it neceſſary to add a ſupplement to it of 24 volumes more. As there is therefore no language in the world that would not be exhauſted in leſs than half the number of thoſe volumes, ſo there can be none ſo copious as the *Chineſe*, or that can boaſt to have exiſted ſo many thouſand years in the ſame ſtate in which it continues to this day.

Large Chineſe *dictionary.*

We have ſtill a more pregnant proof of the richneſs of this language, from the number of inflexions by which they alter the ſignification of original words. Theſe are chiefly five; the firſt of which conſiſts in ſpeaking it in a plain even tone; the ſecond, in raiſing it a note or two higher; the third, in giving it a very acute ſound or pronunciation; the fourth, a ſwift deſcent from the acute to the grave accent, or from a higher to a lower note; the fifth and laſt, in deſcending ſtill lower. There are ſtill ſome other accents, ſo peculiar to their nation, that it would be impoſſible to give any idea of them to an *European*, and which yet ſerve to the ſame end. But, from theſe five, our readers may eaſily judge of the whole; for if we can, by the combination of 24 letters, form ſome myriads of words, what muſt be the reſult of their 330 original words, when multiplied by all thoſe inflexions[w]?

Difficulty of learning it from books.

It would be an uſeleſs taſk to carry our inquiries farther into the genius, grammar, and other peculiarities, of this language (K), which the curious may ſee in thoſe authors who have written upon it *ex profeſſò* [x], or to dwell longer on the difficulty of learning it, eſpecially to ſtrangers, from the various ſignifications which the words acquire by that variety of accents, as well as from the difficulty of rightly diſtinguiſhing them. To give an inſtance of it; the word *Chu*, or *Shû*, pronounced in the higher note, and lengthening the vowel *u*, ſignifies a maſter, lord; in a lower tone, a hog; pronounced ſhort, it ſignifies a kitchen; and with a ſtrong maſculine tone, a pillar, or column. According to the ſame variation of accents, the word *Po*, though ſo ſhort a monoſyllable, hath no leſs than eleven different ſignifications; in the one it ſignifies a *glaſs*, in another to *boil*, in a third to *fan* or *winnow* corn, in others it means to *break*, to *ſplit*, to *water*, to *prepare*, an *old woman*, a *ſlave*, a *liberal* man, a *prudent* perſon, and *a little*. Very near the ſame thing may be ſaid of all their other primitive words, and the great difficulty a reader will find to inveſtigate their variety of ſignifications, from any rules hitherto given us, and much greater ſtill to comprehend the different ſounds, fix the various meanings from the ſeveral ways of ſpelling by which the miſſionaries, and other *European* writers, have endeavoured to expreſs them; ſo that, after the moſt curious and intenſe application in conſulting all the grammars and lexicons of the *Chineſe* tongue, and obſerving the vaſt difference in which thoſe authors ſpell the very ſame word; and what pains ſome of the latter ſort, particularly Father *Du Halde*, and his *Engliſh* interpreter, have taken to fix ſome more certain rules for writing that language in our *European* characters, and how ſhort they themſelves own they have come of the mark [y]; it will not be a wonder if, after all theſe pains, they do not ſet down at the foot of the account LABOUR LOST.

---

[w] Vid. Magaillan, Le Compte, Martini, Du Halde, &c.

(K) From the ſcantling we have given above, our readers will eaſily gueſs how difficult and endleſs ſuch a taſk would be, and what a deal of time and pains it muſt take to come even at a tolerable knowlege of ſuch a copious and intricate language.

---

[x] LUD. TOMASS. Gloſſar. Univerſ. BAYER, Grammatica Sinic. l. ii. & Muſic. Sinenſ. SCHINDLER. Pentagl. MARTIN. Hiſt. Sinic. lib. i. pag. 22, & ſeq. LE COMPTE State of China, lett. 7. DU HALDE Engl. vol. i. p. 359, & ſeq. ii. 140, & ſeq.

guage. *Magaillan* doth indeed ſuppoſe, that an *European* might eaſily learn it in a few months, and with more eaſe than the *Greek* or *Latin*, becauſe all the words that compoſe it might be learnt in a day. He might as well have affirmed, that muſic might be learnt in an hour, as *Le Compte* juſtly obſerves, becauſe the few notes of it may be learnt in leſs than a minute (12).

The primitive words may be indeed eaſily learnt; but the difference of accents, tones, modulations, and other changes of their voice, by which their great variety of ſignifications is conveyed to the mind, is not only a work which requires the greateſt ſtudy and application, but likewiſe a very retentive memory; and even with all theſe a man may ſtill miſcarry, whoſe ear hath not been accuſtomed from his infancy to diſtinguiſh that great variety of ſounds, and who hath not framed his voice to a right modulation of them; ſeeing the leaſt deviation from it will give the word another and perhaps a quite oppoſite ſenſe. The ſame may be ſaid of a good number of their conſonants, eſpecially the compound ones, as *tſ-ng*; and of their gutturals, which have a quite different ſound from that we are uſed to give them; and can never be perfectly attained, except people begin to learn them when they are young.

(12) *Ubi ſup. lett. 7.*

Great variety of dialects, *and pronunciations.*

FOR it is not only the vulgar *Chineſe* (which hath as many different dialects and pronunciations as there are cities and villages) that is thus hard to be attained, but the ſame difficulty runs, though not in the ſame degree, through the mandarin or polite language, which is moſt univerſally ſpoken through the empire; for not only every province, but every city and town, and it can hardly be otherwiſe, pronounces it in ſome different way; which, conſidering that this chiefly fixes the various ſignifications of the ſame word, makes it quite unintelligible to all the reſt, except ſuch as, by travel or converſation, have accuſtomed themſelves to that variety; ſo that it often happens that a man, who hath perfectly learned the pronunciation of one province, will find himſelf as it were in a ſtrange country as ſoon as he paſſes into another, and will be forced to rack his brain to underſtand what is ſaid to him, or to make himſelf underſtood: and though the *Chineſe* of one province may, by cuſtom, obſervation, or ſome kind of rote, be able to underſtand thoſe of another, the caſe will be found quite otherwiſe with a ſtranger, who, after he hath ſpent three or four years in learning it, and can make ſhift to ſtammer it in ſuch a manner as to be tolerably well underſtood by thoſe that are uſed to his jargon, will be forced, after all, to have an interpreter whenever he happens to be among thoſe he never ſaw before. We will only add, that, beſides the various ways in which each province ſounds the vowels and conſonants, and the different accents or tones in which they pronounce the words, they obſerve ſeveral degrees of lenity and rapidity in ſpeaking them, to expreſs their proper ſignification, which may eaſily eſcape the niceſt ear that hath not been early accuſtomed to them; for want of due attention even on which nice particular either in the ſpeaker or hearer, men will, inſtead of underſtanding each other, either be playing at croſs-purpoſes, or be forced to be ever repeating what they have ſaid or heard; ſo that, upon the whole, the *Chineſe* language can never be learnt to any tolerable degree, except it be done from one's very infancy [z].

---

[y] DU HALDE, ubi ſupra.

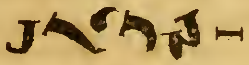
Writing:

THEIR writing is ſtill more difficult and intricate, becauſe, as we lately hinted, they write not with letters, or an alphabet, as moſt other nations do, but by characters ſignifying a ſyllable or whole word, and which, though chiefly compoſed of ſix principal ſtrokes, ſuch as the reader will find deſcribed in the margin (L), yet may be, and are, combined into

---

[z] DU HALDE, & al. ſup. citat.

(L) As our writing-maſters tell us, that moſt of the letters of our alphabet are compoſed of the *j* and *o*; ſo the *Chineſe* pretend, that all their characters are, properly ſpeaking, formed of the ſix following ſtrokes (13):



but how, and by what rules, theſe are combined together, to compoſe ſuch an infinite variety of characters, we are not told; and whoever will be at the pains of analyſing any large quantity of their characters, will ſoon diſcover a great variety of their members, which are by no means reducible to the ſix above-mentioned, though he ſhould allow himſelf the liberty of altering their poſition all manner of ways, as a tranſverſe into an upright, or even turning them upſide down, or about to all points of the compaſs. This pretended rule ſeems therefore to us rather an amuſement, calculated by the ſuperior claſs of the literati, or doctors of the firſt rank, merely to conceal the true myſtery of combining them not only from the vulgar and ſtrangers, but from the lower claſſes of their learned, or rather perhaps to diſcourage them from attempting the diſcovery of it, by putting them upon a wrong ſcent, which, they well know, will ſoon make them deſpair of ever coming at it.

Were we to allow ourſelves the liberty of following the conjecture of a few learned men in ſome of our foreign academies, which, though hitherto unſucceſsful in unravelling the whole myſtery, yet have dived ſo far into it, as to give one very ſtrong hopes that the foundation is juſt; and may in time, by proper helps and application, and a genius ſuitable to the taſk, be ſet in ſo clear a light, as to put it beyond all poſſibility of doubting; we ſhould tell our readers, which is no more than we believe, and are in a great meaſure convinced of by our own experience, that all this infinite variety of characters is as reducible to a regular alphabet, as our infinite variety of words is; only with this difference, that whereas we diſpoſe our vowels and conſonants in one way, that is, one after another,

(13) *Du Halde, ubi ſup. vol.* i. *p.* 359.

Why ſtill more intricate.

into ſuch a prodigious variety, as exceeds the capacity of moſt men to learn in a whole life, though natives, and men of letters; and it is to this vaſt multitude of characters, and the difficulty of learning their ſeveral combinations, that moſt writers impute the ſmall progreſs and improvements which the *Chineſe* nation hath made in the ſciences, there being ſo great a part of their time ſpent in learning to read and write their own language.

Antient hieroglyphics,

ANTIENTLY they only uſed hieroglyphics, and rather painted than wrote: a round circle ſignified the ſun, a creſcent the moon, a ſquare the earth or a houſe, a crooked line bending in and out, a river, a triangular figure, a mountain, a group of trees, a foreſt, *&c.* which might be eaſily done, when the number of ideas was contained within a ſmall compaſs, and confined to things tangible, viſible, *&c.*; but when they began to multiply, and extend to ſuch objects as could not be repreſented by drawing, they were obliged to have recourſe to theſe characters, of which we have given an account in a former part of this work[a]; and which, whether proper hieroglyphics, or not, are combined in ſuch a regular manner, as to anſwer to all the vaſt variety of terms uſed by them, both in all exigencies of life, and in all their arts and ſciences; but the manner of joining and combining the ſeveral original

exchanged for the preſent characters.

---

[a] See Univ. Hiſt. vol. xx. p. 133, & ſeq.

other, in the ſame order as they are ſounded, and with the accents over the letters, they, on the contrary, place the conſonant in the moſt conſpicuous part of the character, and the vowels, accents, and other critical points or marks, on the top and bottom, and on either ſide, according to ſome certain rules prefixed and agreed among them. All this may the more eaſily be done in their language, by reaſon of the ſhortneſs of their words, which ſeldom exceed two conſonants and two vowels, and perhaps an accent or two, either tonical or grammatical.

It would even be eaſy to ſhew, that the mercantile part muſt have ſome more expeditious way to read and write thoſe characters, which barely relate to their profeſſion, their religion, and morality, than that tedious and intricate way we have been ſpeaking of; becauſe we are told, they are commonly inſtructed in them from their infancy, down even to the children of the meaneſt mechanics; and they contract thereby ſuch a habit, or even delight, in reading, that one ſhall hardly ſee any of them, when their hands are off from their buſineſs, without a book before them (14).

(14) *Martini, Le Compte, Athanas, Kircher Chin. Illuſtrat. Nieuhoff, Du Halde, & al.*

ſtrokes which compoſe it, and run through the whole, is a myſtery known only to the higheſt claſs of the learned.

Vaſt number of them.

Difficulty of learning them.

The true method probably concealed by the head doctors.

Their wearing of long nails, a mark of diſtinction.

THESE characters have been ſince multiplied to ſuch a degree, as to amount to 25,000, according to ſome; to 30,000 or 40,000, according to others; and by ſome of the latter writers even to 80,000; though there are but few of their literati who underſtand half of them, and he is reckoned a very learned man amongſt them who is maſter of 15,000 or 20,000; becauſe the greater number of them a man knows, the greater quantity and variety of books he is able to read. By this, if it be really the caſe, one may gueſs what length of time it muſt take to learn ſuch a prodigious number of them, to diſtinguiſh when they are or are not compounded, and to remember their reſpective ſignifications and ſhapes; if what we lately hinted do not make it more than probable, that their higheſt ranks of literati are poſſeſſed of a more expeditious way of attaining this kind of learning, which they yet may deſignedly conceal from the reſt, to prevent the too great increaſe of competitors to the higheſt preferments in the ſtate; and to reſerve to themſelves and families the ſhorteſt and eaſieſt way to wealth, honour, and grandeur, and, what they ſeem to affect above all the reſt, to the diſtinguiſhing prerogative of wearing long nails (M). And this may probably account for the ſmall number of thoſe eminent literati in compariſon of the reſt, who attain their knowlege in the learned books by the mere drudgery of labour and ſtudy; though even in this laſt caſe, it muſt be owned, that thoſe who can advance ſo far as to be able to read about 10 or 15,000 characters, may ſtill be learned enough to expreſs themſelves clearly in their own language, and to be able to read a ſufficient number of books to paſs for men of learning, and be intitled to ſome conſiderable poſts in the government (N).

BESIDES

(M) It is eſteemed a characteriſtic and prerogative of a profound ſcholar, or a man of deep learning, among the *Chineſe*, to wear their nails of a conſiderable length; inſomuch that ſome of their moſt eminent doctors will have them as long as their fingers.

(N) To eaſe the learners as much as they think proper in this difficult taſk, theſe doctors have compiled ſome ſorts of lexicons and vocabularies, in which that vaſt variety of characters is ranked in ſeveral claſſes, pretty much in the ſame method as the *Hebrew* ones do all their words under their reſpective roots. Thus, for inſtance, every thing that relates to *heaven*, *earth*, *mountain*, *man*, *horſe*, &c. is to be looked for under the character of heaven, earth, mountain, man, horſe, *&c.* Theſe vocabularies are

An old ſort ſtill in uſe.

BESIDES the characters above-mentioned, they have a very antient ſort ſtill in uſe among them, tho' chiefly in titles, inſcriptions, ſeals, and devices, and in ſome old books, which, for that reaſon, the learned are obliged to underſtand. They have alſo a common running-hand for deeds, bonds, acts of juſtice, *&c.* And, laſtly, they make uſe of a letter or peculiar character for diſpatch of buſineſs; but which requires a more than ordinary ſtudy and application, on account of the great variety of ſtrokes, abbreviations, ligatures, and other ſingularities, which make it difficult to learn [b].

Their ſtyle.

THEIR ſtyle in writing, eſpecially among thoſe of higher rank, is grave, conciſe, abſtruſe, and allegorical; and ſometimes ſo obſcure, that its requires a perfect knowlege of the characters, as well as a deep attention to them, to avoid making frequent miſtakes in reading them. Their allegories are bold, and often ſublime; but that which gives the greateſt ornament to their ſtyle, is the frequent interſperſing it with ſentences out of the canonical books. Next to that, they value themſelves extremely for writing neatly, drawing their characters truly and beautifully, for that they prefer to fine painting; and even the unlearned will pay an uncommon regard for a ſcrap of paper on which the characters are finely written, though they know not what it contains.

Way of writing.

THEIR way of writing thoſe characters (contrary to moſt other nations) is from the top to the bottom. They begin their firſt line on the right ſide, and ſo go regularly on to the left. They obſerve the ſame rule with reſpect to the order of their pages; ſo that the fartheſt of them towards the right is always the firſt. They uſe pencils inſtead of pens,

Inſtruments.

which they hold, not obliquely, but upright, and ſcarcely ſuffer their hand to touch the paper. Their ink is a compound of lamp-black, made of ſome ſorts of burnt woods, or oil, and mixed with a kind of gum-water, which gives it a conſiſtency; after which it is caſt in oblong ſquare cakes, for uſe, after having firſt mixed with it ſome quantity of muſk, or other perfume, to take off the diſagreeable ſmell of the lamp-black, which is alſo more or leſs fetid, according to the nature of the oil or combuſtible of which it is made. When ink hath been preſerved a conſiderable time, it is then ſeldom uſed for writing; but becomes, according to them, an effectual remedy againſt the bloody-flux, and convulſions in children. They look upon it as an excellent alcali, and ſweetener of the blood, by abſorbing the ſharp juices of it. The doſe is commonly about two drachms of it to a grown perſon, in a glaſs of water or wine.

---

[b] ATHAN. KERCHER, Chin. Illuſtr. MARTINI, LE COMPTE, DU HALDE, & al.

more or leſs extenſive, that is, comprehend a greater or leſſer number of characters, as ſuits beſt with the exigence of the learner. Some of them containing only about 8000, others 10,000, or more; but the moſt complete is that which they call the *Haypyen*, in which they may find any of thoſe which are wanting in the leſſer ones (15).

(15) *Martini, Le Compte, Athanaſ. Kircher Chin. Illuſtr. Nieuhoff, Du Halde, & al.*

Paper.

THEIR paper, which has been commonly ſuppoſed amongſt us to be made of ſilk, by reaſon of its thinneſs, and beautiful white ſhining colour, is made of the inward bark of the bamboo, and ſeveral other trees (O). They have ſeveral ſorts of it; which, with their various ways of making, whitening, ſilvering, and preſerving, it, the reader may ſee at large in *Du Halde*, and other authors [c]. It is ſo thin and tranſparent, that it will not bear being written but on one ſide; and, when they are obliged to write on both ſides, they generally double the leaves, and join them together with a fine glue, which is ſcarcely diſcernible; the paper being ſo ſmooth and even, and the glue ſo thin and clear, that it ſtill looks like a ſingle leaf. And this is the method they uſe alſo with reſpect to their bound books, whether written or printed, as well as with the prints or cuts that are interleaved with them. The invention of paper in *China*, according to their account of it, is reckoned to be almoſt as old as our Chriſtian æra, or within about fifty years of it[d]: before that time, they rather engraved, than wrote, with an iron tool, upon thin planks of ſome hard wood, or of bamboo, which were conſequently more laſting than any parchment. At leaſt all their canonical, and other valuable antient books, were couched upon ſuch hard and durable materials, and not upon paper made of the bark of trees, as ſome late writers have abſurdly imagined, and even ventured to affirm †. In proceſs of time, they came to write with the hair pencil upon white ſattin; and, after the invention of printing, upon ſome ſort of paper, but ſuch as was far enough from being ſo friable and brittle as hath been pretended; eſpecially that which is brought thither from *Korea*, and is very near of the ſame toughneſs as vellom; tho', had that which they uſed for printing been leſs durable, the planks would have ſtill remained the ſame.

---

[c] ATHAN. KERCHER. Chin. Illuſtr. MARTINI, LE COMPTE, DU HALDE, & al.

(O) That which is moſt in uſe among them, is called *Ku-chi*, from the *Chu-ku*, or *Ku-chu*, tree, from whoſe inner rind it is taken; which tree in figure nearly reſembles our mulberry, but, by its fruit, is rather a kind of fig-tree.

Their herbals preſcribe a method of cultivating this uſeful plant, ſo as to produce the greater quantity of bark, and in the perfection that is required for making this ſort of paper; which is as follows. At the vernal equinox, take the kernel of the tree, and having waſhed it, mix it with the ſeed of the *Seſa-mou* (which is the ſame as the *Portugueſe* call *Gergelino*), and ſcatter them together, at random, upon the ground. The *Gergelino* will ſprout out with the firſt ſhoots of the *Chu-ku*; but you muſt take care not to cut it in the autumn, nor in the winter, but ſtay till the next ſpring, and then ſet fire to the field. That very year you will ſee the plants of the *Chu ku* increaſe conſiderably; and at the end of three years it will be fit to cut, and make paper of (16).

(16) *Du Halde, ubi ſup. p.* 363, *& ſeq.*

Printing different from ours. The hint taken from them.

THE art of printing hath been in uſe in *China* from time immemorial, but in a very different manner from that which we uſe in *Europe*; though it is not improbable that the celebrated *John Fuſt*, or *Fauſt*, of *Mentz*, took the firſt hints of his diſcovery from them, his firſt eſſays being exactly after the *Chineſe* manner, by wooden planks, and with the ſame kind of ink, and only on one ſide of the paper or parchment[e], till his ſon-in-law *Peter Scheoffer* invented the fuſile or metal types, and, with them, a new ſort of ink made of varniſh, or boiled oil, the ſame which hath been in uſe ever ſince; but this improvement would be abſolutely impracticable among the *Chineſe*, on account of the vaſt number of characters they uſe, which would require caſes of ſome hundreds of yards in length to contain even one bare half of them. Their method is, whenever they want any thing to be printed, to have the copy well and exactly tranſcribed by a good writing-maſter; after which, every page is glued very ſmoothly on a ſeparate block of ſome hard wood, like thoſe we uſe here for wooden cuts; ſo that the engraver hath nothing to do but follow the exact ſtrokes of his copy, by cutting down with a ſharp-pointed knife all the wood that lies under the white of the paper, and leaving all the black ſtrokes untouched, which by that means

Way of printing.

---

[d] ATHAN. KERCHER. Chin. Illuſtr. MARTINI, LE COMPTE, DU HALDE. & al. DU HALDE, vol. i. p. 372. † RINODAUT ap. P. Premar. in Recueil de Lettres edifiantes, vol. xix. p. 478, & ſeq. [e] Vid. MALINCROT & TRITHEM. de orig. art. typogr. Chevalier LA CAILLE FERTEL Orig. de l'Imprimerie. ORLANDI Origine della Stamper. MATTAIR. Annal. Typogr. PALMER Hiſt. of Printing, lib. i. & al.

become emboſſed, and prominent enough to receive the ink upon them. In this way of printing, which requires as many blocks as the book contains pages, there can be no long time ſpent in correcting the proofs, ſeeing the graver works by the ſtrokes of the copy itſelf; and cannot poſſibly err, if the manuſcript be exact. There are ſeveral other advantages in it, which ours hath not; one is, that thoſe planks, when engraved, may ſerve for as many editions as the work will bear, and at any diſtance of time, without the neceſſity of a new compoſition, or other labour, than perhaps retouching the faces of the characters when they are battered by long uſe. Another is, that they only print the ſheets as they are beſpoke; ſo that they are in no danger of loſing by over-printing themſelves, as is too commonly the caſe in *Europe*. A third is, when a book is become ſcarce, and not eaſily to be got, one may go to the printer, and get a ſingle one printed with eaſe, cheapneſs, and expedition; there being no more required than the looking out the blocks, and bringing them to the preſs. The laſt advantage we ſhall mention is, that they can print books in any other language in the ſame way, and with all the ornaments of initial letters, head and tail-pieces, *&c.* and, provided the copy be but exact, and finely written, it may be not only fairly and exactly cut, but even receive ſome improvements from the engraver. The only inconvenience it hath, beſides that of being printed only on one ſide, is, that it requires a vaſt deal of room to keep thoſe blocks in, and ſuch as, were books to be printed with them in ſuch vaſt quantities as they are in *Europe*, no printer could poſſibly find ſtowage for; ſo that, all things duly weighed, our *European* method is vaſtly preferable to it (P).

Advantages of their way of printing.

Diſadvantage.

(P) We are told, however (17), that they have ſince fallen into a way of printing by ſeparate types, not indeed of metal, as ours are, but of wood; and, by the help of them, correct and alter their *Preſent State of* China, which is printed at *Pe-king* every three months. Our author adds, on the authority of common report, that the ſame thing is done at *Nan-king* and *Su-chew*, where they print little books as neatly and correctly as thoſe that are engraven by the beſt hands. If that be true, which we much queſtion, it can never be done with ſo little difficulty as he pretends: for, if we ſhould allow thoſe books to require no more of thoſe characters than 1000, and we can hardly ſuppoſe that any of them can contain leſs than 1000 different words (that, eſpecially, called *The Preſent State of* China, one would rather ſuppoſe to require at leaſt double that number); a

(17) *Vid. Salmuth on Pancirol. & al. auct. ſup. citat.*

WE have already taken notice of their folding or doubling the paper, as its tranſparency will not admit of its being printed on both ſides, without confounding the characters. Hence, in the binding of their books, they take care to have the fold at the edge, or outward margin, and the opening at the back, at which they join one leaf to the other; and, in order to direct the binder how to place the ſheets, ſo as to anſwer each other exactly, there is a black line drawn upon the folds of the ſheets, which runs through the whole number of them, and ſerves to the ſame purpoſe as the regiſter or point-holes which are made in our printed ſheets, which not only direct the preſſmen how to place them exactly at the reiteration, but likewiſe the binder how to fold them up exactly, and according to their form. Their books are commonly covered with a kind of grey paſteboard, or, if for the curious, with a fine ſattin, or flowered ſilk. Some of the richer ſort are covered with red brocade, interſperſed with gold and ſilver flowers, and appear neat enough to the eye, tho' none of them either ſo convenient or beautiful as ours[f].

[f] MARTINI, LE COMPTE, DU HALDE, & al.

caſe, containing 1000 boxes, cannot be ſo eaſily reached, nor every character ſo readily found out by a compoſitor, as he imagines. To which we may add, that ſeparate wooden types, ſhould we ſuppoſe them to be even a quarter of an inch ſquare, will be apt in time to twiſt and warp with the weather, and much more by the dampneſs of the *Chineſe* ink, which is not made of oil boiled into a varniſh, as that which our printers uſe, which neither their wooden blocks or types, nor their ſoft paper, could admit of; but it is of a watery nature, like that we write with, except that it is mixed with a ſmall quantity of glue, to give it a conſiſtence: ſo that, by the frequent ſwelling and warping of the wood, it would be in ſome meaſure impoſſible to keep the lines ſtrait and perpendicular; or, though the form be kept ever ſo cloſely locked up, to prevent ſome of thoſe characters ſtarting up above their level, or even quite out from the reſt, which would ſoon ſhew them the neceſſity of exchanging them for fuſile or metal ones; for this, we are told by the writers above-quoted, of the origin of printing in *Europe*, happened to the firſt diſcoverers and improvers of that art, whoſe frequent miſcarriages with thoſe wooden types put them upon excogitating the more ſolid metal ones (18).

(18) *Salmuth on Pancirol. & al. auct. ſup. citat.*

SECT. V.

Of the Agriculture, Silk Manufacture, China-ware, Japan, Varniſh, and other inferior Arts, of the Chineſe.

Agriculture greatly encouraged.

AMONG their other inferior arts, we ſhall begin with that of agriculture, not only as the moſt antient and beneficial among, but as beſt underſtood, encouraged, and improved, by, them, beyond any other nation in the whole world. We have already given, in a former part of this work[g], ſome account of the vaſt encouragement and improvement which it received from *Shin-nong*, their very ſecond emperor: their hiſtory furniſhes us with many other ſuch ſignal examples, particularly that of their ſeventh monarch *Yau*, who, according to them, began to reign 2357 years before Chriſt, and who preferred a worthy huſbandman, named *Shun*, to his own ſon, to ſucceed him in the empire. *Shun*, and his ſucceſſor *Yu*, who was choſen after the ſame manner, not only promoted huſbandry with uncommon zeal, but the latter wrote ſeveral books on that ſubject, taught them how to drain the low lands, to till, dung, and water them, in the eaſieſt and moſt frugal manner. Their examples were followed by ſo many of their ſucceſſors, that it inſpired the ſubjects with an extraordinary eſteem and fondneſs for all kinds of agriculture, and made them readily ſubmit to the greateſt fatigues and hardſhips of it, not ſo much from a regard to the emoluments accruing from it, as from a kind of ſacred veneration they had conceived for thoſe antient and royal promoters and encouragers of it.

A feſtival to its honour.

HENCE, as is currently believed, took birth that grand and ſolemn feſtival which is celebrated every year in all the cities in *China*, in the day of the ſun's ingreſs into the 15th degree of *Aquarius*, which is with them the beginning of the ſpring (Q), as

---

[g] See before, Univ. Hiſt. vol. xx. p. 130. 139, & ſeq.

(Q) The ceremony of this feſtival is as follows: The governor, or chief mandarin, of every city, is carried out of his palace in a chair of ſtate, preceded by banners, torches, and muſical inſtruments. He is crowned with flowers, and, in that ſolemn manner, moves towards the eaſtern gate of the city, as it were to meet the ſpring, attended with ſeveral litters painted and adorned with variety of curious ſilk tapeſtry, exhibiting the portraitures of illuſtrious perſons, who had practiſed as well as that other ceremony performed by every new emperor, in the rural way, of which we have given an account in a former ſection[h]. One further encouragement ſome of their wiſe monarchs have given to huſbandry, is worth obſerving; *viz.* that every governor of each city is obliged to ſend an account every year of the perſon who ſignalizes himſelf moſt by his induſtry and application in this way, who is thereupon raiſed to the dignity of a mandarin of the eighth order, and intitled to the dreſs, inſignia, and other honours, belonging to that rank[i]; and ſo intent are thoſe at the helm upon this point, that, upon the arrival of the deputies of the governors at court, the emperor never fails of aſking them in what condition the fields appeared to them; and, when a dearth happens in any of the provinces, either through a long drought, a ſwarm of locuſts, *&c.* thoſe monarchs commonly remit to them a great part, if not the whole tribute of grain of that year, as we have formerly ſeen by ſome of their declarations from the throne[k].

Perſons promoted for their application to it.

Fertility of the ſoil.

IT muſt be owned, that the ſoil, for the moſt part, as well as the happy temperature of their climate, doth richly deſerve, as well as amply reward, their care: and though, in ſo vaſt a tract of ground, there muſt be, of courſe, a great variety of ſoil, ſome more and others leſs fertile, yet ſuch hath been the indefatigable induſtry of the *Chineſe* nation, that every ſpot hath been improved, and made to produce ſome of the conveniencies of life, from the higheſt barren mountains down to the fertile vallies and plains; inſomuch, that there is ſcarcely a province which doth not yield a ſufficient maintenance for its numerous inhabitants, and ſome of them, eſpecially towards the ſouthern parts, almoſt double what will ſuffice them. So careful are they of procuring every kind of manure (R), that may enrich their land, that they will purchaſe it at a high rate; and ſo fearful of loſing a foot of their ground, that one ſhall not ſee either a hedge, ditch, or even tree, in their corn-lands. They will even deprive themſelves of the pleaſure of planting flower-gardens, fine walks, and other ſuch uſeleſs gratifications, as they ſtyle them, for the ſake of making them productive of what is more for the public good. We have already taken notice, in our deſcription of the ſeveral provinces of *China*, that the ſouthern ones produced a double crop of grain every year, beſides a vaſt variety of the fineſt fruits, herbs, *&c.* Thoſe that are ſituate more towards the north and weſt, though not ſo fertile, yet yield plenty of wheat, barley, millet of various ſorts, tobacco, peas that are always green, and a kind of black and yellow ſort, which they give to their horſes inſtead of oats.

---

[h] See before, p. 27, & ſeq.

[i] Vid. DU HALDE, LE COMPTE, MARTINI, & al. ſup. citat.

[k] See before, p. 166, (E).

tiſed huſbandry, and other hiſtories on that ſubject. The ſtreets are covered with tapeſtry, and, at proper diſtances, adorned with triumphal arches, lamps, and other illuminations.

Among other figures carried in the proceſſion, there is a cow of earthen-ware, with gilt horns, and of ſuch a monſtrous ſize, that forty men can hardly carry her. Behind the cow follows a young child with one foot ſhod, and the other bare, whom they ſtyle *The genius of labour and induſtry*, and who ſtrikes the cow continually with a rod, as if to make it go forward. Behind him follow all the huſbandmen playing upon ſome inſtruments, and attended by companies of maſked comedians, acting ſome kind of rural plays. In this manner they proceed to the governor's palace, where they ſtrip the cow of all her ornaments; and, drawing out a great number of leſſer ones made of the ſame clay, out of her belly, preſent them to the multitude, together with the fragments of the great one, which they break into ſmall pieces. The ceremony ends with a ſhort ſpeech, which the mandarin makes to the people, in which he recommends huſbandry to them, as one of the moſt conducive things to the welfare of the ſtate (19).

(19) *Du Halde*, *vol.* i. *p.* 275.

Every ſpot improved.

Way of manuring.

Nothing can be more fruitful than their low-lands, which are interſected with ſuch a vaſt number of canals, as conſtantly furniſh them not only with a ſufficient ſupply of water, but alſo with other manure, which is brought thither in barges: and in theſe low-lands it is that the beſt rice grows, and in the greateſt plenty; becauſe that grain thrives beſt in watery

Fertility of the plains.

(R) Of this they have great variety, ſuch as dung of all ſorts, none excepted, which they take care to temper with a proportionable quantity of water, to prevent its burning up the young plants. Hair of all kinds, as human, hog's, horſe's, *&c.* are found to give ſtrength to their lands, eſpecially to thoſe ſown with rice, and lime mixed with water, to deſtroy worms, inſects, and weeds, and to give a cheriſhing warmth to the ground. They have a great many other ways of manuring and cultivating their lands, which we have no room to expatiate upon, and can only add, that if thoſe who wrote on the ſubject of agriculture among them, had been more verſed in phyſics and natural philoſophy, they might have ſtill made much greater improvements in that ſo uſeful and neceſſary art.

The very mountains cultivated.

grounds (S). But their induſtry and ſkill is ſtill more viſible, in their high lands; firſt, by the great number of them which they have levelled, where their labour and number of hands could compaſs it to any advantage; ſecondly, by flatting and levelling the very ſummits of many of their high mountains, and cultivating them ſo, as to bear variety of grain, pulſe, fruit-trees, and timber, according as their nature and ſituation would allow; and thirdly, by levelling the declivity of thoſe mountains into as many flat ſtages, or terraces, as they could bear. By which means, the waters, whether of rain, dew, or ſnow, or thoſe which come down from the top, have a commodious deſcent, and proper time to ſoak into the ground, and nouriſh the ſeed ſown, inſtead of rooting and waſhing it down, as they do in other countries, by the violence of their courſe along their natural declivity. And it is no ſmall delight to travel through vallies, or plains, of ſeveral leagues in length, ſurrounded with theſe hills and mountains, cut from the bottom to the top into terraces, three or four feet wide, and riſing one above another, to the number of twenty or thirty, and covered over with corn, pulſe, fruit, and with an almoſt conſtant verdure. It muſt indeed be owned, that the ſubſtance of theſe mountains is nothing ſo hard as that of rocky ones, but rather of ſo ſoft and porous a nature, that

---

(S) It is obſerved, that the rice which grows in dry and higher lands, neither yields ſo plentiful a crop, nor is ſo well taſted, but is commonly harſh and hard, and requires more boiling, than that which is ſown in low and moiſt ground. In the latter, they commonly ſow that grain, at firſt, without any order; but, as ſoon as it is grown up a foot, or a foot and half high, they pluck it up by the root, and make it into a kind of ſmall ſheaves, which they plant by a line, chequer-ways; without which method, the ſtalk, which is long and ſlender, could never ſupport the weight of the ear, eſpecially againſt winds and rain.

But, before they thus tranſplant it, they take care to level and ſmooth the ground, by plowing it three or four times, always up to the ankles in water, and breaking the clods with the heads of their mattocks. This done, they ſmooth the ſurface, by means of a wooden machine, drawn by a buffalo, which is guided by a man who ſtands upright on the machine, to the end that the water, in which the rice naturally grows, may be every-where of an equal height; inſomuch, that thoſe rice-grounds appear more like a vaſt garden covered with water, than an open field. When the ear is come to its fullneſs, the water is drained from the ground, that the heat of the ſun may bring it to its full ripeneſs (20).

(20) *Vide Du Halde, & auct. ſup. citat.*

they may be eaſily cut with axes, and other inſtruments, ſome of them above 100 feet deep; and the ſalts and moiſture which tranſpire through thoſe pores, prove a conſtant and excellent manure for thoſe artificial grounds. Neither do the huſbandmen ſo far depend either on the rains and dews, or on the ſprings that flow from the higher parts, but whenever the latter are wanting, or the former happen to fail, they have an excellent way of conveying a ſufficient quantity of water to the very top, by means of large pipes made of bamboo, and which is forced up thither, by ſome water-work below. Even in thoſe provinces where their mountains are of a more ſtubborn and rocky nature, one ſhall hardly ſee any of them that are not all over covered either with fruit or timber-trees, of ſome uſe or other to the public [1].

Their manner of doing it.

BESIDES the great plenty of corn, grain, and pulſe, of all ſorts, which almoſt every part of this country produces, it hath likewiſe a ſufficient quantity of paſture-ground, whereon to breed a vaſt quantity of cattle of all ſorts, great and ſmall, of the tame kind, whilſt their ſpacious woods and foreſts ſupply them with as great plenty and variety of wild ones, ſuch as buffalo's, wild boars, deer of ſeveral kinds, elephants, (T) *&c.* amongſt the uſeful ones; leopards, tygers, bears, wolves,

Paſture and cattle.

---

[1] MARTINI, NAVARETTA, NIEUHOFF, LE COMPTE, DU HALDE, & al.

(T) This noble and uſeful creature is moſtly bred in the provinces of *Yun-nan* and *Quang-ſi*, where there are herds of wild ones, though other parts have them likewiſe, in ſmaller quantities, which, when once well tamed, become very ſerviceable to them. It is too well known to need a deſcription, either of its ſhape, ſtrength, and other amiable qualities, eſpecially its ſingular docility. The *Chineſe* pay a kind of veneration to it, and attribute ſuch a number of virtues to almoſt every part of them, after their death, as we ſhould be loth to warrant; ſuch as, that the eye infuſed in woman's milk, and a drop let fall into a ſore eye, is an effectual cure; that a little bone, which runs acroſs the breaſt, being reduced to aſhes, and drank in ſome wine, renders the body more active, ſupports it above water, and aſſiſts it in ſwimming; with many others of the like nature (21).

Their woods do likewiſe breed ſome rhinoceroſes, variety of baboons, monkeys, and other creatures, which are kept rather for ſight than uſe, particularly the province of *Se-chwen* produces one ſort, which they call *Sin-ſin*, which is of the ape kind; but is reported to be as tall as a middle-ſized man, and to bear a greater reſemblance

(21) *Du Halde, ubi ſup. vol.* ii *p.* 229. *& ſeq.*

wolves, foxes, and a variety of others not known to us, among thoſe of the deſtructive kind; but which afford the *Chineſe* the diverſion of hunting, as well as the commerce and profit of their furs, which are commonly very fine, and valuable.

THESE, and a good number of others we ſhall name under this head, may, by ſome readers, perhaps, be thought improperly brought in: but as it is no inconſiderable branch of good huſbandry to promote the increaſe of all uſeful and profitable creatures of the animal, as well as of the vegetable kind, and to deſtroy or ſuppreſs the growth of thoſe of the contrary ſort in both, and to adapt, as much as poſſible, the nature of their lands, ſo as to anſwer thoſe two main ends, we hope it will not appear quite irregular, upon ſecond thoughts, if we exhibit to them, at one view, the *Chineſe* management in both, firſt with reſpect to the animal, and next to the vegetable, part of the creatures which their country produces.

Tygers.

AMONG thoſe of the wild and deſtructive kind, with which their woods and foreſts abound, we do not hear of any lions; but tygers are here not only in great quantities, but eſteemed as ſo much the more dangerous, as they ſally out for their

---

blance to mankind than any other apes, both for the facility in which it walks on its hind-feet, and performs ſeveral other actions. There is ſtill, no doubt, a much greater variety of ſtrange creatures, which, they tell us, are found in the mountains and foreſts of this great empire, than our *Europeans* have been able, as yet, to diſcover; but many of which have ſuch an air of fable, that they hardly deſerve mentioning, much leſs belief: ſuch is that which they relate of the horſe tyger, ſaid to differ only from a horſe in its having claws like a tyger, and ſcales all over its body, and in its leaving the river in the ſpring, to prey upon man and beaſt. This monſter, the miſſionaries, who travelled through moſt territories where it is ſaid to breed, never could ſee or hear of, though the people were very fond of ſhewing and entertaining them with every curious thing that was to be ſeen in that province *(Hu-quang)*; and therefore juſtly looked upon it as a fabulous one. But, leaving thoſe monſters to their books, where they are only to be found, thoſe woods and foreſts breed two wild kinds of mules, one ſort of which fit, only to be eaten, is very fleet, can never be tamed; but the other may, and is chiefly uſed for the ſervants of the mandarins to ride on. Camels, dromedaries, horſes, oxen, and buffalo's, are likewiſe in great uſe among them, the former for land-carriage, and the latter to plow and plain their lands: but that which they feed moſt on is the hog-kind, of which they breed the greateſt quantities, both in the upper and low-lands.

prey in large droves, and are exceeding quick and fierce. But they have plenty of others of a more valuable kind; particularly their muſk-cat, a profitable creature, which carries that noble perfume in a bladder under its navel. They have likewiſe a ſort of roebuck, which they call *Hyang-chang-tſe*, or odoriferous roebuck, the male of which hath a bag of a very odoriferous kind of muſk. This creature, which breeds moſtly on the northern ridge of mountains beyond *Pe-king*, is firſt hunted, then killed; immediately after which, they cut off the bag above-mentioned, and tie it very hard, that it may loſe none of its effluvia. The fleſh is alſo good to eat; but the bag is eſteemed of more value than the reſt of the carcaſe: and to this, as well as the other, or real muſk, they aſcribe ſundry noble qualities; ſuch as, purifying the air, killing ſeveral ſorts of inſects which breed in the ſtomach; and eſpecially that of the roebuck hath the virtue of ſtupefying of ſerpents; which creature, though large, they are affirmed to live upon, and to receive their odoriferous quality from (U).

Muſk-cat, and roebuck;

BUT the moſt delightful of the whole quadruped kind, is a ſmall ſtag, which is bred in the province of *Yun-nan*, and no-where elſe; but is bought far and near, and at a high rate, by the princes and nobles, merely to be kept for ſight in their gardens. Theſe are exactly ſhaped like the common ſort, but their ſize ſcarcely exceeds that of our ordinary dogs, on which account they are eſteemed as curioſities. But they have a great variety of ſtags of different kinds in the other provinces, ſome of which are reckoned as extraordinary for their largeneſs, they being little inferior to the ſmall horſes of the provinces of *Se-chwen* and *Yun-nan* [m].

Little ſtags.

BIRDS and fowl, both of the wild and tame kind, are here in greater plenty and variety than we have room to deſcribe; ſuch as eagles, cranes, ſtorks, hawks, falcons, pelicans, birds of paradiſe, peacocks, pheaſants, partridges, turkeys, geeſe, ducks, ſwans, cocks and hens, and a vaſt variety of water-fowl on their lakes, rivers, and canals, where they

Birds.

---

[m] MARTINI, NAVARETTA, NIEUHOFF, LE COMPTE, DU HALDE, & al.

(U) This, we are told, is ſo certain, that the people who hunt after theſe roebucks have no other way of defending themſelves againſt the bite of thoſe overgrown ſerpents, but by carrying about them ſome of that muſk, which never fails of ſtupefying them to ſuch a degree, that they cannot come near enough to hurt them (zz).

(zz) *Du Halde, vol.* ii. *p.* 324.

ſwarm

The fine Kin-ki.

ſwarm in vaſt droves; and ſuch as are fit to eat are ſold at ſo low a price, that one would hardly think it worth the people's while to kill them. Among the tame and curious ſort, they have a variety of beautiful parrots, no way inferior either in plumage, colours, or facility of talking, to any that are brought from *America*. But the moſt ſurpriſing and delightful of all the flying kind, is the little bird called *Kin-ki*, or *golden hen*, which is commonly found in the provinces of *Yunnan*, *Shen-ſi*, and *Se-chwen*.

THIS admirable creature, which hath nothing that reſembles, much leſs that comes up to, the exquiſite fineneſs of its ſhape, the beauty, luſtre, and variety, of its plumage, the complete mixture and arrangement of light and ſhade, both in its wings and tail, and the fine plume that crowns its head, was, without doubt, called the golden hen on that account. But what renders it ſtill more valuable among the epicures, is the delicate taſte of its fleſh, which, we are told, greatly excels that of pheaſants; for which, it is thought by our author [n], of all the birds in the eaſt, the moſt deſerving to be brought into *Europe*.

The flower bird;

and, like the phœnix, ſuppoſed fabulous.

THERE is ſtill, if we may believe the *Chineſe* geographers, and thoſe *European* writers who have followed them upon truſt, another one more ſurpriſing, and if not for the exquiſiteneſs of its taſte, at leaſt for that of the colours of its feathers, the fine redneſs of its bill, and the ſhortneſs of its life, which exceeds not that of the flower *Tung-wha*, from which it takes its name of *Tung-wha-fung*, and upon which it is ſaid to breed, and to take its beautiful likeneſs from the flower we have had occaſion formerly to deſcribe [o]. The misfortune is, that the bird is no-where to be found, but in the books of the *Chineſe* geographers, and that in all the province of *Se-chwen*, and even in the territory of the city of *Ching-tu-fû*, where that flower blows in vaſt quantities, and where that bird is ſaid to breed, the inhabitants, we are ſince told, know nothing of it [p]: ſo that it is now much queſtioned whether it be not as fabulous a one as that which the ſame geographers call the *Fong-whang*, and which, by their noble deſcription of it, is ſuppoſed the ſame which we call the phœnix, if any ſuch bird there be. For our later authors aſſure us, there is no ſuch bird to be ſeen or heard of, either in the mountains or cities, ſaid to be called by its name, in the province of *Shen-ſi*, nor in any others, either in *China* or *Tartary*, where thoſe writers pretend it is to be found. There

---

[n] DU HALDE, vol. i. p. 15.

[o] See before, p. 80.

[p] See DU HALDE, ibid.

A noble falcon.

is, indeed, a moſt noble one bred in that province, and in ſome parts of *Tartary*, called the *Hay-tſing*, which is a kind of falcon, not inferior to the fineſt of ours, but excels them in bigneſs and ſtrength, and, for its beauty and courage, may be called the king of the birds of prey: but it is very ſcarce, and in ſuch eſteem, that as ſoon as it is caught, it muſt be forthwith brought to *Pe-king*, and preſented to the emperor, who commits it to the care of his own falconers[q].

Fruits peculiar to the country.

CHINA ſeems to be deſigned by nature to produce not only all the fruits which grow in other parts of the world, but likewiſe ſeveral excellent ones peculiar to its ſoil and climate; ſo that, if they have not ſo great a plenty and variety of the former as they might, it is rather owing to their neglect of cultivating them; for, generally ſpeaking, they grow naturally almoſt in every province, and many of the more delicate kind in the ſouthern parts to a greater perfection than any in *Europe*. Apples, pears, plums, quinces, apricots, peaches, figs, pomegranates, mulberries, nectarines, grapes, oranges, limons, citrons, melons, to ſay nothing of walnuts, cheſnuts, pine-apples, and others in common with us in *Europe*, grow almoſt every-where in great plenty: the only difference is, that they are not ſo curious as we are in cultivating and improving them, but rather content themſelves with having three or four different ſorts of apples, ſeven or eight ſorts of pears, peaches, *&c.*; and as for their cherries, they are hardly worth eating. The only fruits that exceed ours are their pomegranates, a fine ſort of muſcadine grapes of exquiſite taſte and flavour, and their *Tſe-tſe*, called by the *Portugueſe Macau*, which is a kind of fig, the deſcription of which may be ſeen in the margin (W).

Chineſe *not ſo curious in them.*

Some of a better ſort than ours.

---

[q] De his, vid. MAGAILLAN, CARRERI, MARTINI, LE COMPTE, NIEUHOFF, DU HALDE, & al.

(W) It grows upon a ſtately tree, not unlike our middling walnuts, the leaves of which are of a fine green, till about autumn, when they change into an agreeable red. The fruit is about the bigneſs of a middling apple, and grows yellow as it ripens; but, when dried, becomes mealy and ſweet like a fig, for which reaſon the *Portugueſe* give it the name of *Macau*, or fig. There are ſeveral ſorts of them, ſome having a ruddier, thinner, and more tranſparent rind; whilſt others, to be brought to that fine colour and flavour, muſt be laid to ripen in ſtraw; but all are agreeable to the ſight, and good to eat. They will grow almoſt every-where, but in greater plenty in the province of *Yun-nan*, and all along the ſides of the *Whang-ho*, or *yellow river* (23).

(23) *Vid. Du Halde, vol.* i. *p.* 8.

As for the reſt, they hardly excel ours; and ſome of them, for want of improvement, are much inferior to them, ſuch as, their apricots, peaches, cherries, *&c.* which, in ſome provinces, are rather unwholſome, and, if not eaten with caution, will cauſe dyſenteries and the bloody-flux.

Olives. OLIVES are here in great plenty and variety, and which, though different from ours, have a very fine taſte; but whether out of diſlike, or that they do not think it worth their while, they extract no oil from them (X).

The Li-chi. AMONG thoſe fruits which grow in the ſouthern provinces, and are of an excellent taſte and nature, but unknown to us, the *Li-chi* is moſt eſteemed. It is ſhaped like a date, and hath an oblong ſtone, like that. The fruit is full of moiſture, of an excellent taſte and flavour when full-ripe; but ſhrivels, and grows blackiſh, like our prunes, by keeping. Next to that is the *Long-yen*, or dragon's-eye, which is round, yellowiſh, and the pulp white, and a little acid. Both theſe are eſteemed very wholſome, eſpecially the latter, which, they ſay, never hurts, if one eats ever ſo much of it, but is rather taken to create than to ſatisfy the appetite.

Other ſingular trees. THEY have likewiſe ſome ſingular as well as uſeful trees, particularly that which they ſtyle the pepper-tree, which bears a ſort of grain like a pea, but of too hot a nature to be eaten; but the huſk, which is leſs pungent, is uſed by the common people inſtead of it. The pea-tree, which produces a ſort of pea, which, for figure, colour, pod, and taſte, is much like our common pea, only a little more rank. This laſt tree is very tall and large, and grows in moſt provinces of *China*. *Tallow-tree.* The tallow-tree is no leſs common and profitable; whoſe fruit is contained in a rind, which, when ripe, opens in the middle like our cheſnut, and yields two or three kernels of the bigneſs of a common hazel-nut, and the pulp of which hath the properties of tallow, and, being

---

(X) Their books treat of ten ſorts of olives, the beſt kind of which is that called by them *Quang-lan*, which is large, and of a fine taſte; and it is probable, that, if the *Chineſe* had the art of preparing them as they are in *Europe*, they might all have as good a taſte: though in one thing they are more careful than we, in gathering them, *viz.* not to beat them down with long poles, which is apt to bruiſe them, and hurt the branches; but to make a hole in the body of the tree, and, putting ſome ſalt into it, ſtop it up cloſe, by which they will in a few days drop off of themſelves (24).

(24) *Du Halde, vol.* i. *p.* 8.

melted with a ſmall quantity of common oil and wax, is made into candles, and uſed all over the empire (Y). *Wax-tree.* Their wax-tree is ſo called from the wax that is produced on it by a kind of little worm which runs up, and faſtens to its leaves, and quite covers them with combs. This wax is hard, ſhineing, and conſiderably dearer than that of common bees; tho' this laſt they likewiſe have there, and in much greater quantities. When theſe worms are once uſed to the trees of any diſtrict, they never leave them, unleſs ſomething extraordinary drives them away; and, when that happens, they never return to them, ſo that new ones muſt be procured from thoſe merchants who deal in them.

Bamboe. THE *Chu-tze*, or what we call in *Europe* the bamboe or bambu, grows here in vaſt quantities, and of an extraordinary height; and, being hollow within, is uſed, the larger ſort for water-pipes, and the ſmaller for teleſcopes, and other tubes, and the pulp within is made into paper. Nau-mu-*tree.* The *Nau-mu* is a tall ſtrait ſort of a tree, whoſe wood is incorruptible like the cedar, though its ſhape, leaves, *&c.* differ from it. It is commonly uſed to make pillars, doors, windows, *&c.* or ornaments for their palaces, temples, and large buildings; but it is in other reſpects much inferior to the *Tze-tau*, or roſe-wood, *Roſe-wood.* which is of a reddiſh-black, ſtreaked and full of fine veins, which one would believe to be painted by ſome artiſt. The furniture, ornaments, and other joinery, made of it, are much eſteemed all over the empire, and ſell at a greater price than thoſe which are varniſhed or japanned. We omit a great variety of other valuable and curious trees, ſuch

(Y) Their way of ſeparating the tallow from the fruit is, by pounding the ſhell and kernel together, and boiling them in water, upon which, when cold, an oil riſes, which condenſes like tallow, and is ſkimmed off. To ten pounds of that, they mix three of linſeed-oil, and ſome wax, to give it a hardneſs, and prevent its ſticking to one's fingers.

The candles are like the ſegment of a cone, the broader part of which is lighted, and the other goes into the ſocket of the candleſtick. They burn well; and, when put out, give no ill ſmell, becauſe the wick is made of ruſh; but would give a much clearer light, and ſweeter ſmell in burning, if care was taken to defecate the oil that is mixed with the tallow, and a cotton wick uſed inſtead of a ruſh, which is apt to burn to a coal, and break ſhort, and can only be ſnuffed with a keen pair of ſciſſars. Thoſe who are curious mix vermilion, and other colours, with them (25).

(25) *Du Halde, vol.* i. *p.* 9. 35—94, *& ſeq. &* 319. *Vid. & Martini Atlas ſub voc.* Kin-wha, *in provinc. Che kyang, Le Compte, & al.*

as the cedar, ebony, ſaunders, pines, oaks, *&c.* which we have not room to deſcribe.

Varniſh and oil-trees.

But that which is juſtly eſteemed the moſt profitable among the *Chineſe*, and hath moſt excited the envy of the *Europeans*, is their *Tſi-ſhu*, or varniſh-tree, from which they extract that gum with which they make their fine giran-varniſh, or japan (Z), which keeps ſuch an infinite number of hands employed in moſt provinces of the empire, and furniſhes it with ſuch a prodigious variety of cheſts, cabinets, boxes, and other houſhold ornaments, ſo beautifully painted and varniſhed, and ſent abroad into moſt parts of the world. The next to that in uſefulneſs is the *Tong-ſhu*, or oil-tree, from which a liquor or oil is drawn not much differing from the varniſh above-mentioned, and uſed almoſt to the ſame end, but chiefly in larger work, ſuch as pillars, cornices, galleries, triumphal arches, fine floors, and the like, for which that is not quite ſo fit. This oil, when boiled into a conſiſtency, not only preſerves the wood over which it is laid, but gives it a fine luſtre, and, like the varniſh, may be mixed with any colour to great advantage.

Iron-wood.

The laſt of the tree-kind, worth our particular notice, is what they call *Tie-li-mu*, or iron-wood, from its extreme hardneſs, and of which they commonly make their anchors, as hath been formerly hinted. It is indeed very remarkable for its ſtrength, and durable firmneſs, beyond any other wood; the tree is as tall and ſpreading as our large oaks, though the trunk doth not come up to their thickneſs, and the wood is of a much deeper brown, as well as more weighty and tough [q].

Shrubs.

They have no leſs a variety of ſhrubs, which we have not room to particularize in a work like this: but ſhall content ourſelves with ſingling out thoſe that are moſt worth notice:

---

[q] De his, vid. Magaillan, Careri, Martini, Le Compte, Nieuhoff, Du Halde, & al.

(Z) This gum, or liquor, diſtils only off the tree drop by drop, like that of the turpentine-tree, but may be made to yield a greater quantity by inciſion; but then the tree is obſerved to periſh much ſooner by it.

It is likewiſe found either in the boiling into a conſiſtency, or even pouring it off cold from one veſſel to another, as well as in the ſpreading it for varniſh, to emit ſuch poiſonous effluvia as prove detrimental to thoſe that deal much with it; and from the ill effects of which they have as yet no other way to preſerve themſelves, than by avoiding as much as poſſible the ſucking them in with their breath.

Tea.
Its virtues.
Adulterated.
Frauds committed with it.

at the head of which we may juſtly place that famed and moſt profitable one which they call *Cha*; and corruptly, in ſome maritime provinces, *Tha*, or *Tcha*; from which the *Europeans* have given it the name of *Tea*, or *Te*. The profit which the *Chineſe* make of this plant, ſince it is become of ſuch univerſal uſe in *Europe*, is immenſe; and the virtues which both they, and ſome of our *European* writers, have aſcribed to it, are very extraordinary, if true [r]. The reader may ſee a larger account of them in Father *Le Compte*, and others of his ſociety, than we dare vouch for; neither is it poſſible for us to judge of them from that which is brought to us from thence; and which we are aſſured, by good hands, is ſo adulterated, and mixed with other leaves, which, though they bear a reſemblance to it, may have quite different qualities, that we need not wonder if it comes ſo vaſtly ſhort of that which they uſe upon the ſpot. We may add, that, ſince ſuch vaſt exports have been made of it, they are neither ſo curious in cultivating, nor in curing of it, as they were formerly; and that which is ſo, they take care not to let go abroad in its purity, but either keep it for their own uſe, or mix it with ſome of a worſe ſort. What other frauds, and abominable tricks, are uſed in it by our retailers, after it is thus brought to us, are too ſadly known and felt to need mentioning here; all which, put together, have ſo debaſed and corrupted that leaf, that it is impoſſible for us to find in it the tenth part of the good qualities which are aſcribed to it; or indeed not to experience many ill effects from the uſe of it, which it would be wholly free from, could we have it in its purity and perfection, as the *Hollanders* have theirs from *Japan*, and be more careful and prudent in the uſe of it (A).

---

[r] De his, vid. MAGAILLAN, CARERI, MARTINI, LE COMTE, NIEUHOEF, DU HALDE, & al. vid. & TEN. RHIN. de frutice Tchia. JACOB. BREYNIUS in hort. Malabar.& al.

(A) It is indeed rather a wonder, all things rightly weighed, that it is not attended with more dangerous effects, conſidering that moſt people among us help to corrupt and adulterate it ſtill more, in their conſtant uſe of it, either by the immoderate quantity of ſugar they drink, and the pretended correctives they mix, with it, ſuch as chemical drops, ſaffron, ſpirituous liquors, *&c.* to ſay nothing of their irregular and indiſcriminate uſe of it, without regard to particular tempers and conſtitutions; and, by ſome, both ſtronger, and in larger quantities, than even the *Chineſe* do their pure and genuine ſort.

Hence we may reaſonably infer, that thoſe flatulencies, indi-

The Dutch *uſe it to advantage.*

It is certain that no nation takes more care in cultivating their tea than the *Japanners*, nor is more honeſt in ſelling it pure and uncorrupt; neither do any people drink it more plentifully than the *Dutch*, yet ſo far are they from feeling thoſe inconveniencies from it which moſt of ours do, that they reap the greateſt benefit from it; and indeed, conſidering the dampneſs of their climate, and their high and groſs way of feeding, it is to be queſtioned whether they could be ſo healthy, and free from diſeaſes, as they are, without ſuch a fine diluter, and purifier of the blood. But then it muſt be owned, on the other hand, that the good effects they receive from it are in part owing to their drinking it in its genuine purity, and without thoſe correctives mentioned under the laſt note; ſo that, without running too far into panegyric in favour of that plant, we may ſafely affirm, that tea, duly cultivated and cured, and drank moderately, both as to quantity and ſtrength (B), and eſpecially either without, or at leaſt with only a ſmall quantity of, ſugar, and without any additional correctives, is a ſingular diluter, and purifier of the blood, a ſtrengthener of the brain and ſtomach, a promoter of digeſtion and

Its good qualities when genuine:

geſtions, vapours, colics, lowneſs of ſpirits, diabetes, and other diſaſters, which commonly attend it, may be no leſs owing to our indiſcretion in uſing it, than to the cheats that are practiſed in it. See the next note.

(B) It is plain that neither the *Chineſe*, *Japaners*, nor any other eaſtern nation, drink it either ſo ſtrong, or in ſuch quantities, nor ſo hot, as we do in *England*; but uſe it rather as their common drink, and without any ſugar, or other ſweetener. They commonly keep, eſpecially in large families, a boiler, or ſome other veſſel, over a fire; and, whenever they are thirſty or faint, they put a few leaves of it in a baſon, and pour the hot water upon it, and, as ſoon as it is cool enough to drink, ſwallow it down, and go about their buſineſs; ſo that the cuſtom of ſitting ſo long at the tea-table, as we do, is unknown unto them, and is only an idle, luxurious refinement (or rather abuſe), we have made upon their way of uſing it.

We are likewiſe aſſured, that the diſcovery of that infuſion was originally owing to the brackiſhneſs of their water, eſpecially in the lower provinces, where they were not only very unpleaſant, but unwholſome to drink; till, after a multitude of experiments tried, in order to correct them, they ſtumbled upon this ſhrub, which not only anſwered the end, but was found to have ſeveral other qualities to recommend the uſe of it, ſuch as thoſe which we have particularly mentioned above; upon which it gradually became in great eſteem and vogue all over the empire (27).

---

(27) *Martini, Le Compte, Nieuhoff, Kæmpfer, Du Halde, & al.*

circulation, of perſpiration, and other ſecretions, a cleanſer of the reins and urethra, and a great preſervative againſt chronic diſeaſes, as well as an effectual, tho' ſlow, remedy againſt them. The *Chineſe* make no ſcruple to give it in great quantities in high fevers, colics, and other acute diſtempers. Neither are thoſe rare virtues confined to its native ſoil, but extend their efficacy to any other country or climate, where it is uſed, particularly in *England*, *France*, and *Holland*. And thus much may ſuffice concerning the genuine virtues of that plant, could we have it as genuinely conveyed to us.

Great variety, whence.

THERE is now a great variety of teas in *China*, which, as it ſtill increaſed in the great exports of it, hath obliged the natives to propagate the growth of it in ſeveral parts, where the ſoil or climate was more or leſs agreeable to that ſhrub; for moſt of their difference is owing to that, they being originally derived from, and are in all other reſpects, the ſame plant. Hence proceeds that difference of taſte, flavour, colour, and other qualities, we find in them; ſome being very rough to the taſte and ſtomach, and others as ſmooth; ſome exhaling an extraordinary fragrancy, and others having ſcarce any ſmell; ſome being found more balſamic, others more ſtomachic, diuretic, *&c.* than others: and hence alſo that variety of names they are called by, either from their different qualities, or the places they grow in. Thus the *Songlo*, which is a moſt elegant ſort of green, and much eſteemed and drank by the richer ſort, hath its name from a mountain in the province of *Kyang-nan*, which is quite covered with it; and the *Vu-i*, or, as we call it, *Bohea*, from the mountain of *Vu-i-ſhan*, in the province of *Fo-kyen*, where it grows in great quantities, and is excellent in its kind (C).

And of names.

Songlo *and* Vu-i, *or* Bohea, *their virtues.*

THIS laſt is the moſt univerſally, and we may add juſtly, eſteemed, not only for its fine taſte and flavour, but much more

---

(C) So ſay *Le Compte*, *Du Halde*, and others; but ſome are more inclined to think it hath its name from the dark-brown colour it bears, in which it differs from all other ſorts, both in the leaf, and in its infuſion. Nor is it a wonder that the mountain above-mentioned ſhould produce ſuch plenty of it, and of a better ſort than common, ſeeing it is covered, we are told, with temples and monaſteries, and inhabited by bonzas, who are fond of that excellent infuſion, and, having ſo much time on their hands, may ſpend ſome part of it in cultivating, and bringing it to that perfection; unleſs we ſhould rather chuſe to ſuppoſe them to have been the inventors of this new way of cultivating; concerning which, ſee the next note.

for its medicinal and other excellent qualities, particularly that of its rectifying the blood, recovering decayed conſtitutions, and being ſo friendly and agreeable to the weakeſt ſtomachs Hence it is that they give it in large quantities to ſick people, valetudinarians, and in all caſes of an inward decay; whilſt thoſe that are in health forbear to drink of it in the winter, as being apt to open the pores too much, and to bring colds and coughs upon them; but in ſummer indulge themſelves with it in large quantities, in order to ſupply thoſe liquids, which are exhauſted by perſpiration, with its cheriſhing and balſamic juices, to which they moſtly aſcribe that fat corpulency which is ſo common and admired amongſt them.

Whether the ſame ſhrub with the green.

WHETHER this and the green tea were originally different plants, or whether the ſame, only differently cultivated, is a queſtion that hath for a long time exercifed the talents of the curious, and is not as yet thoroughly agreed on. The *Chineſe* could eaſily reſolve it, if they pleaſed; but are too ſhy of the *Europeans*, to give them any the leaſt light into it; ſo that we are wholly left to reſolve it from the beſt obſervation we can make upon them. According to which, the former hypotheſis ſeems the moſt probable, from the manifeſt difference not only of their colour, taſte, flavour, *&c.* but much more from their different effects; the one being rough, and grating to the palate and ſtomach, even to the degree of an emetic, if taken too ſtrong; the other ſmooth, pleaſant, and healing, and in no caſe offenſive to it: the one a ſtomachic, and ſtrong diuretic; the other rather a ſweetener and purger of the blood by gentle perſpiration, and nouriſhing and inriching it by its balſamic quality: yet, after all, the latter notion hath at length prevailed; and this difference of their effects has been, with no ſmall probability, ſuppoſed to proceed from the different times in which the leaf is gathered, *viz.* that of the bohea about a month or five weeks earlier, whilſt the plant is in its full flow, and the leaves full of its juice; whereas the green, by being left ſo much longer on the tree, and that ſweet juice either dried up or inſpiſſated by the warmth of the ſun, changes its colour into a fine green, and contracts that bitterneſs and roughneſs which we find it to have. What ſeems to confirm this hypotheſis is, that the cultivating the bohea in the above-mentioned manner ſeems to be a diſcovery and improvement of a century or two's ſtanding, before which they knew nothing of it: at leaſt it is plain, from the account which Mr. *Ten Rhine*, who reſided ſome time in *Japan*, and was phyſician to the emperor about a century and half ago, hath given of it, that it was not then known

Bohea, a new improvement.

known in *Japan* (D), though it hath been ſince introduced and cultivated there to a much greater perfection than any we ever had from *China*; ſo that it is ſuppoſed that this diſcovery, being then but recent, had not yet reached *Japan* when that celebrated botaniſt wrote his account of the tea of that country, which mentions no other but the various ſorts of green [s]. We ſhall only add, that as none of their antient herbals ſpeak of the *Vu-i*, or *Bohea*, and ſome of the natives ſpeak of it as a more modern diſcovery, there is reaſon to think it an improvement on that old ſort; but whether found out by ſtudy or chance, we can no-where find. But it is agreed, that the different degrees of its goodneſs and fineneſs are owing to the earlineſs of the ſeaſon in which it is gathered (E).

---

[s] WILLIELM. TEN RHEIN. excerpt. de Obſervat. ſuis Japonic. de frutice Tchia, ad fin. et al. ab eo citat. in hort. Malabaric.

(D) That learned botaniſt tells us expreſly, at the end of his deſcription of that plant, that though he had heard of a certain ſort of black or brown tea in uſe among the *Chineſe*, yet he never ſaw any; only he had obſerved, that the coarſer the leaves of the tea were, the more yellowiſh or reddiſh infuſion they gave, and the more diſagreeable to the palate, as well as to the eye; by which it is plain he ſpeaks only of the coarſer ſort of green (28).

It is plain, moreover, to every curious obſerver, that there is no difference of ſhape between the leaves of the green and bohea, except that the latter is ſomewhat more roundiſh; but whether the reaſon of that be, as ſome ſuppoſe, its being gathered ſo much earlier, and before it hath expanded itſelf to its full length, we dare not affirm, tho' we think it far from improbable. We are indeed told by ſome travellers who have been in *China*, and pretend to have been particularly curious in examining this point, that they had ſeen plantations of both ſorts, and apart from each other, and never obſerved any thing like both ſorts of leaves being gathered from the ſame tree, and at different times. But admitting there were nothing like that done now, it will not follow that it was not ſo formerly, and by way of trial, in order to diſcover the difference of their virtues; and that being afterwards fully ſatisfied, that thoſe leaves, which were gathered earlier, had a more ſmooth and balſamic taſte and virtue, they might not, by way of improvement, examine which trees, or what climate and grounds, produced the beſt bohea, and which the beſt green, and ſo appropriate them accordingly, and diſpoſe them into different plantations; only obſerving the old method of ſtripping thoſe of the former ſo much the earlier in the year, as they do to this day. See the next note.

(28) *Martini, Le Compte, Nieuhoff, Kæmpfer, Du Halde, & al.*

Diſtempers against which the Chineſe *preſcribe it.*

THE *Chineſe* not only uſe the infuſion of it by way of common or diet drink, but take it alſo in powder, either in water, or mixed with other ingredients, and made into a bolus or electuary. Their phyſical books aſcribe almoſt as many virtues to it as our quacks do to their pretended panaceas. They preſcribe it againſt the teneſmus and hæmorrhages, againſt coſtiveneſs, pains of the head or heart, lowneſs of ſpirits, itching of the ſmall-pox, impoſtumes in the head, reins, bladder, *&c.* ſtoppage of the menſes, againſt coughs, phthiſic, and other rheumatic defluxions and aches, and a number of other diſeaſes; and, to conclude with one of their moſt ſingular preſcriptions, they tell you that the *Yu-chu*, or fineſt tea, powdered, and mixed with an equal quantity of alum, and taken in a glaſs of water, is a remedy againſt all ſorts of poiſons [t].

---

[t] See DU HALDE, vol. ii. p. 223.

(E) This we have confirmed by ſeveral hands, particularly from the account which Mr. *Cunningham*, phyſician to the *Engliſh* at *Chuſan*, ſent of it to the Royal Society; wherein he tells them, that the fineſt, or that which is called the firſt bud, is gathered in *March*; the *Bing*, or *Imperial*, in *April* or *May*; the *Songlo*, or *Green*, in *May* or *June*. To this in a great meaſure agrees Father *Du Halde* (29); who adds only, that that called the *Imperial*, or *Mau-cha*, is the leaf gathered from the ſhrubs newly planted, or, as the *Chineſe* ſtyle it, the *firſt points of the leaves*: but this ſort is ſo ſcarce and precious, that it is ſeldom uſed but in preſents, or ſent to the emperor.

The ſame almoſt may be ſaid of the flower of tea, which bears an exceſſive price, and is only uſed by the richer ſort, and that chiefly on particular occaſions, as feaſts, marriages, grand entertainments, *&c.* This laſt is indeed beſt when mixed with the fineſt leaves, otherwiſe it hardly colours the water, and rather gives a fragrance than a taſte to it; and that is the reaſon why the *Mau-cha*, or *Imperial*, is preferred to it at court.

All that need be farther obſerved on this head is, that what Mr. *Cunningham*, and others, call the firſt, or earlieſt bud, is indeed the fineſt of the bohea kind; but that there are a great many degrees below it of fineneſs or coarſeneſs in the leaves, according as they are more or leſs blown and ſpread, and according to the part of the tree from which they are gathered; for, during all the time of their being on the tree, the leaves on the top are always the ſmalleſt and fineſt, and conſequently the deareſt, and grow proportionably larger and coarſer the nearer they come to the bottom. The ſame may be ſaid of the trees, that the older they are, the coarſer their leaves (30).

(29) *Vol.* i. *p.* 11.

(30) *Vid. auct. ſup. citat.*

Tea how propagated; ſown and tranſplanted.

Tea is propagated chiefly by ſowing; for that which grows wild and ſpontaneous is both raking, and hath ſuch a diſagreeable taſte, that none but the poorer ſort, who have not the niceſt palates, care to uſe it. The time of ſowing it is in the ſecond moon of the year; at which time, having prepared their ground, they throw nine or ten ſeeds into a hole, from which ſometimes only one or two, and ſometimes more, ſhrubs will ſpring; which, at a proper ſeaſon, are tranſplanted into another ground, which is alſo prepared by proper manuring. The plant is cultivated with great care; and that which grows on the lighteſt ground, and hath the greateſt ſhare of the ſouth ſun, is reckoned the fineſt, and thrives beſt. The ſhrub or plant hath been variouſly deſcribed by authors, ſome raiſing it to the height of a tall tree, and others lowering it beneath the degree of a common ſhrub. The truth is, that, if it be left to run up to its full height, ſome of them will ſhoot up above that of our talleſt filberds, and, by that means, quite degenerate: but the *Chineſe* take care to prevent it, by ſtinting them to that of ſix or ſeven feet. They commonly tranſplant them in regular rows upon little hills, and about three or four feet from each other. When they have once taken deep root, they will grow in ſpite of rain, ſnow, or any weather.

How cured and criſped.

They have ſeveral ways of curing and drying the leaves, when ſtript, in order to make them fit for uſe, which we cannot dwell upon. The bohea is at firſt dried in the ſhade; after which, the leaves are again expanded by the ſteam of hot water, and expoſed to the warm ſun, or, if that fails, over a ſlow fire, in copper or earthen pans well glazed, till the heat hath criſped and contracted them into the ſmall compaſs they come to us in. But thoſe of the green ſort being commonly leſs juicy, are dried up and criſped in the ſame manner as ſoon as gathered. As for other niceties relating to their management of that ſhrub, and its leaves, we muſt refer our readers to the more copious account given of them by the authors often quoted. The tea-root is commonly large and well-ſpread; but, if we may believe *Nieuhoff*, is only fit for burning, tho' the *Chineſe* aſcribe ſome great virtues to it.

The root.

Leaves.

The tree commonly bears leaves from the top to the bottom; but the nearer to the top, the finer. The leaf is oblong, and ſharp at the end, and indented round like thoſe of our roſe or ſweetbrier; and the flower not unlike that of the latter, only hath more leaves; or, according to others, is like that of the double jeſſamin, with ſix upper and ſix under leaves. The fruit or apple is of the bigneſs of a ſmall pippin, but more finely flavoured; and hath a ſpicy taſte, not unlike that of a clove. The ſeed is blackiſh, round, and of

Flower, ſeed, and fruit, deſcribed.

the bigneſs of a ſmall hazel when green, or of a large pea when dry. When put into one's mouth, it yields at firſt a ſweet, but, being kept longer in it, a bitteriſh, taſte. The *Chineſe* extract an oil out of it, which they, eſpecially in the province of *Fo-kyen*, uſe as a kind of ſauce to their victuals. They likewiſe have a way of pickling the fine green tea-leaves, after they have been infuſed, and eat them with their meat.

Leaves pickled.

Cotton ſhrub, how propagated.

THE next beneficial ſhrub is that which produces the cotton, the manufacture of which into ſuch variety of ſtuffs is one of the moſt conſiderable, next to that of ſilk and china-ware. The ſeed is commonly ſown on the very ſame day that the huſbandmen have got in their harveſt; nothing more being required than to tear a little the ſurface of the ground with an iron rake. After the rain or dew hath ſufficiently moiſtened it, there ſhoots up gradually the ſhrub, till it is got about two feet high, the flowers of which appear about the middle of *Auguſt*: they are commonly of a yellow colour, and ſometimes more upon the red, and are ſucceeded by a button or pod of the bigneſs of a nut. This pod, which opens in three places about forty days after the firſt appearance of the flower, diſcovers three or four bags of cotton, exceedingly white, and of the ſame form as the cod of a ſilkworm. To the fibres of the cotton are faſtened the ſeeds, which are to ſerve for the next year, and from which they muſt be ſeparated by a kind of wheel, or engine, which the reader will ſee deſcribed in the margin (F); after which, the cotton is carded and ſpun for uſe [u].

IT would be an endleſs taſk to deſcribe the other uncommon roots, ſhrubs, trees, plants, flowers, and other vegetables, with which this country abounds; and we hope our readers will be ſatisfied with our having mentioned the moſt remarkable for their beauty, uſefulneſs, or ſingularity, either in the geographical deſcription of thoſe provinces, where they are moſtly to be found, or under this general head of the *Chineſe* agriculture; we ſhall therefore cloſe this article with a ſhort account of two or three moſt excellent plants and roots that are in the higheſt eſteem among them and us, for their ſingular virtues. We might here begin with that moſt celebrated plant called by them *Jin-ſeng*, *Gen-ſeng*, or *Gem-ſen*, that is, human plant, which is the moſt admired, and in greateſt requeſt, all over the empire. But as the beſt of it is only to be found in eaſtern *Tartary*, and that which grows in the province of *Se-chwen*, which, tho' the neareſt to it in all *China*, is not in any caſe comparable to it, we ſhall refer our readers, for the further diſplay, growth, and wonderful qualities, of it, to what hath been ſaid in our natural hiſtory of what we may call its native ſoil †; and only obſerve here, that it is cried up by the *Chineſe* doctors and botaniſts as the greateſt cordial of all the vegetable ſort, and as a kind of panpharmacon againſt all ſorts of diſtempers, eſpecially of the venereal kind.

---

[u] Vid. auct. ſup. citat. & DU HALDE, ubi ſupra, vol. i. p. 319.

(F) It conſiſts of two rollers, about a foot long, and an inch thick, the one of wood, and the other of iron, which turn each other by means of a foot-wheel. They are ſo cloſely joined together, that, in the turning of them, nothing can paſs between but the cotton, which the hand applies to them; whilſt the ſeeds, meeting with a ſtop, break off from it, and fall into a proper receptacle (31).

(31) *Du Halde, vol.* ii. *p.* 319, *& ſeq.*

Jin-ſeng *plant.*

THEIR roots of *Tang-que* and *Hu-hun* are alſo in great uſe and eſteem among them, for their ſingular virtue of recovering decayed conſtitutions, prolonging life, and even changing the white hair, cauſed by old-age, into a youthful black. Their rhubarb and *China* root are alſo ſaid to be there excellent in their kind; the misfortune is, that it is next to impoſſible to get them genuine from the natives, who make no ſcruple to put the *Europeans* off with counterfeits; particularly with reſpect to the latter, inſtead of which they ſell them another ſort, not unlike it in ſhape and colour, but which is neither ſo weighty, large, nor by far ſo efficacious when tried [w]; and indeed it is the univerſal complaint of all who have been converſant with them, that they are the greateſt cheats in all the eaſt, and make no conſcience to corrupt and adulterate every thing they ſell or exchange with other nations.

Tang-que *and rhubarb.*

HOWEVER, from what we have ſaid under this head, of the richneſs of their ſoil, and their various admirable ways of cultivating and improving every ſpot of it to the beſt advantage, their invincible induſtry, religious attachment to agriculture, and the ſingular encouragement it meets with from the throne, and from all the grandees of the empire, there can be no doubt but *China* is, what all the writers of it have affirmed it to be, the moſt fruitful, rich, and populous, of all the eaſtern countries, and produces the greateſt plenty and variety of every thing that is neceſſary and uſeful for food,

China, *though ſo fertile, is yet poor.*

---

† See vol. vii. book 12. ch. 1.

[w] LE COMPTE, NIEUHOFF, & al.

raiment, phyſic, and delight: eſpecially if we add to the above account their extenſive trade, their many curious and valuable manufactures, rich mines, vaſt number of lakes, rivers, and canals, which not only furniſh them with the greateſt plenty and variety of fiſh, but with the moſt commodious and effectual means of extending their commerce through every province; of all which we ſhall ſpeak in the ſubſequent articles: ſo that, all theſe advantages conſidered, one might reaſonably infer, that the *Chineſe* nation muſt be one of the happieſt under the cope of heaven; and ſuch it hath been indeed repreſented by many writers, who had, one would think, all the opportunity they could deſire to be well acquainted with it.

And yet, notwithſtanding all this great fertility, induſtry, and abundance, one may venture to affirm, though it may appear a kind of paradox, that the moſt rich and flouriſhing empire of the world is really poor; and that the land, though fertile and extenſive, is ſo far from ſufficient to ſupport its numerous inhabitants, that they would require rather one as large again to be able to live comfortably, and to lay up a convenient quantity of proviſions againſt the years of dearth, which often happen either through exceſſive drought, and other untimely ſeaſons; and much more ſtill at ſome particular ones, when they are infeſted with ſuch infinite numbers of graſhoppers as cover the face of the earth, and in a little ſpace not only devour every fruit, leaf, and blade, but even the ſmall wood of the branches, and fibres of the roots, thro' ſeveral parts of the country in one ſeaſon; the dire effects of which are ſadly felt ſome years after.

The miſery of the meaner ſort.

Sad way of living.

In ſuch calamitous caſes, as well as in times of peſtilential diſeaſes, which, notwithſtanding the goodneſs of their air and climate, often rage, and lay waſte whole provinces, the common people ſuffer ſuch dreadful hardſhips, as often drive them into the moſt ſhocking extremes, ſuch as expoſing their children, ſelling their daughters for ſlaves; and ſometimes even into more violent methods, as robbing, plundering, and, if not timely prevented by the government, into open rebellion. At ſuch times as theſe it is, if ever, that not only the court, but the moſt tyrannic and oppreſſive governors, ſet all their hands on work to ſupply their wants from other provinces, or even foreign countries, to prevent the worſe effects of their fury and deſpair. We may add, that, even in their moſt plenteous ſeaſons, the poorer ſort are ſo terribly oppreſſed by thoſe in power, as we have had occaſion to ſhew under a former head, that, in ſpite of all their induſtry and hard labour, they are forced to fare very hard, and are glad to be able to ſupport themſelves and families not only on the very refuſe of every kind of proviſion, but on cats and dogs, tho' they die of age or ſickneſs, rats, mice, and other vermin, and with the garbage of any fleſh, fiſh, or fowl, they can purchaſe; for all theſe are ſold, as well as the more dainty meats, both at the markets, and along the ſtreets[x]: ſo that, upon the whole, the great and the rich alone can be ſaid to feel the bleſſing of the boaſted abundance we read of in every deſcription of that opulent empire. And ſo much may ſerve for their agriculture.

Foreign trade;

THE next thing that helps to inrich them is their trade, which is no leſs encouraged by the government. Even the foreign, which was formerly ſhut up by their jealous monarchs, hath been afterwards laid open by the *Tartars* ſince the conqueſt; ſo that they now trade with *Japan*, *Manilla*, *Siam*, *Batavia*, and other parts of the *Eaſt-Indies*; and carry thither ſuch of their commodities as beſt ſell there, and bring home others that are wanted at home (G), by which they ſeldom clear leſs than 200 *per cent.*; but by ſome of their

and vaſt gain.

---

[x] LE COMPTE, NIEUHOFF, & DU HALDE, vol. i. p. 314 & 318.

(G) Thoſe which they commonly export to *Japan* are the roots of *Jin-ſeng* china, rhubarb, and other medicinal roots and plants, *Areka* bark, buffalo and other hides, and ſugar, which laſt they make almoſt 1,000 *per cent.* by; ſilks of all ſorts and colours, eſpecially black; eagle, ſandal, and other odoriferous woods, which are burnt before their idols, and ſome ſorts of *European* clothes.

For theſe they bring back pearls, of which they likewiſe make a prodigious gain; red copper, either in bars or wrought, which, being of a fine ductile nature, and beautiful colour, is in great requeſt in *China*; ſabres and cutlaſſes of an excellent temper; ſome of their porcelain and japan-work, which vaſtly exceeds that of *China*, and is there ſold at a high rate to the nobles and rich, eſpecially the latter, a ſmall cabinet of which, not above two feet high, and broad in proportion, will ſell there for 100 piaſtres. They likewiſe bring great quantities of *Japan* gold, which is eſteemed the fineſt in all the eaſt, and a ſort of compound metal called *Tombak*, or *Tombaga*, to which they attribute many virtues, and make into rings, and other wearing trinkets, for that end. The only one we dare vouch for is, that, being worn next to the ſkin a few hours, it will ſtop the moſt violent bleeding. However, they make a much greater gain by carrying moſt of the commodities above-mentioned, the gold excepted, to *Batavia*, and other parts of the *Eaſt-Indies* (32).

(32) *Du Halde, vol.* ii. *p.* 319, *& ſeq. vol.* i. *p.* 334. *vid. & Le Compte, & auct. ſup. citat.*

merchandizes, eſpecially their medicinal drugs, ſometimes 1000 *per cent.* Their traffick with the *Europeans* is another conſiderable branch. Theſe have indeed ſcarce any port open to them, except that of *Quang-tong*, and that only at certain times of the year: neither are they ſuffered to ſail up quite to that city, but are forced to caſt anchor at *Whang-pû*, a place about four leagues ſhort of it, where the river is ſo crouded with trading veſſels for miles together, that it looks like a large city on the water.

Trade with Europe *dwindled.*

THIS trade was once very advantageous to the *Europeans*, who brought thither clothes, ſwords, clocks, ſtriking and other watches, looking-glaſſes, diamonds, cryſtal, teleſcopes, and other mathematical inſtruments, and ſold them at a vaſt rate; but our company hath ſince ſo well ſupplied, if not rather overſtocked, them with thoſe commodities, that the trade is greatly dwindled, and is hardly worth carrying on in any thing but ſilver, and exchanging it for gold (H); which, we are told, is commonly ſold more or leſs dear, according to the time of the year, it being much cheaper in *March*, *April*, and *May*, than from *June* to *January*, becauſe this laſt is the ſeaſon when there is the greateſt number of veſſels in the port, or road to *Quang-tong* [y]. Other commodities brought from thence are too well known to need any farther mention; and all that needs to be added to it is, that the *Chineſe* are ſuch arrant cheats, that they think it neither crime nor ſhame to over-reach thoſe they deal with, no not even thoſe of their own nation and neighbourhood (I); ſo that one cannot be too watchful over them.

Chineſe *great cheats.*

---

[y] Vid. MAGAILLAN, NAVARET. MARTINI, LE COMPTE, NIEUHOFF, DU HALDE, & al.

(H) Moſt of the gold that is bought at *Quang-tong* is brought thither from other parts, eſpecially from *Japan* and *Cochin-China*; the latter of which is chiefly ſold by the king of that country. Some indeed is ſold there by his ſubjects privately; but is not ſo fine by a great deal, and muſt be refined at *Quang-tong* (33): and is there divided, as all other gold is, into alloys, from 90 to 100 carats, in the ſame manner as we do in *Europe*.

(I) They commonly go upon this principle, that every buyer being willing to purchaſe at as cheap a rate as he can, or even for nothing, if that could be done, the ſeller hath no leſs a right to ſell as dear as he can, and to make uſe of any art or method to raiſe the price of his own ware: whence they infer, that it is not the latter that deceives,

(33) *Du Halde, vol.* ii. *p.* 319, *& ſeq. vol.* i. *p.* 334. *Vid. & Le Compte, & auct. ſup. citat.*

But what they chiefly depend upon is their home traffick, in which we may look upon every province as a ſeparate ſtate or kingdom, ſome of which abound with certain commodities, or proviſions, which others want; and, to communicate which to all the reſt, the beſt methods have been invented, both by land and water-carriage, that each country will admit of. Thus the provinces of *Hu-quang* and *Kyang-ſi*, which abound with rice, ſupply thoſe that want it; *Che-kyang* furniſhes the fineſt ſilks; *Kyang-nan* the fineſt ink, varniſh, and all ſorts of curious works; *Yu-nan*, *Shen-ſi*, and *Shanſi*, yield plenty of iron, copper, and other metals, horſes, mules, furs, *&c.*; *Fo-kyen* the beſt ſugar and tea; and *Se-chwen* the greateſt variety of medicinal and other plants, *&c.*; all which are not only conveyed from one province to another, either by their rivers and canals, or by land-carriage; but, when brought to the place of ſale, are commonly diſpatched in a few days. The very mandarins encourage it; and have a ſhare in the gain, by putting their money into the hands of the merchants, to be improved in the way of trade. In a word, there is hardly a family, how poor ſoever, that will not put itſelf in ſome way of it; and, with a ſmall ſtock, hardly amounting to a crown, will, by labour and induſtry, not only maintain themſelves, and their children, but, by degrees, inlarge their ſtock, or fall into ſome more profitable branch, and live more at their eaſe. Thus every town and village, but much more their great cities, ſwarm with induſtrious hands all the day long, and all the year round: there being no intermiſſion from any buſineſs, except on the two firſt days of the firſt moon, which are commonly ſpent in diverſion [z].

Home-trade moſt encouraged, even among the poor.

The next branch of their wealth ariſes from their manufactures, of which they have great variety. We ſhall only ſpeak of ſome of the moſt conſiderable, ſuch as their ſilk and cotton, their porcelain and japan-ware, or varniſh.

Manufactures.

We begin with the ſilk, the invention of which the *Chineſe* records attribute to one of the wives of the emperor *Whang-ti*; ſince which, many other empreſſes have been recorded for the ſingular care they took to encourage it, by breeding the ſilkworms, ſpinning the ſilk, and delivering it to the proper workmen

That of ſilk, by whom invented.

---

[z] Vid. Magaillan, Navaret. Martini, Le Compte, Nieuhoff, Du Halde, & al.

ceives, but the former who deceives himſelf, he being under no compulſion to give the price that is aſked; ſo that whatever extraordinary gain the ſeller makes of his chapman's ſimplicity, is looked upon as the fruit and reward of his own induſtry.

Much encouraged.

workmen and women, to be woven (K). Their example could not fail of exciting the reſt of their ſex to put their hands to ſuch a profitable as well as delightful work, by which they were intitled, among other advantages, to exchange their old dreſs, which was chiefly that of the ſkins of animals, for the more eaſy and elegant one of this new and valuable commodity; ſo that in a little time the manufacture became in a manner univerſal, and by degrees ſplit itſelf into the great and beautiful variety in which the *Chineſe* once excelled moſt other nations; though it muſt be here obſerved, that ſome provinces vaſtly exceed others in the goodneſs, beauty, and workmanſhip, of it; particularly that of *Che-kyang*, which, as we have already obſerved, bears the bell above all the reſt for richneſs, ſoftneſs, and for producing the greateſt quantities of it. But, upon the whole, that manufacture hath been ſo well cultivated among them from time immemorial, that not only the princes, grandees, *literati*, and other perſons of diſtinction, but their domeſtics, the merchants, tradeſmen, and mechanics, can afford to clothe themſelves with it; none, except thoſe of the meaneſt ſort, and the peaſants, who commonly wear a blue cotton, appearing in any other but a ſilken dreſs. The quantities they ſend abroad of it are no leſs prodigious; and muſt, one would think, have long ſince in ſome meaſure exhauſted them, were there not an infinite multitude of hands employed in it; ſo that it is not without reaſon that *China* is ſtyled the *ſilk country*.

Become the common wear.

Their ſkill and ingenuity in it.

NEITHER are they to be leſs admired for their ſurpriſing ingenuity, diligence, and ſkill, in the management of every branch of it, the beautiful contrivance of their looms, and other inſtruments for ſpinning and weaving it in that beautiful variety of colours, patterns, *&c.* and their great care and ſkill in breeding, hatching, nouriſhing, and propagating, of their worms, providing againſt, and curing them, of ſundry

(K) We are told, that there was a ſpacious orchard aſſigned within the precinct of the palace, and planted with mulberry-trees, the leaves of which are the proper food of that valuable inſect; and that in memory of it, as well as to excite the reſt by her own example, the empreſs went once a year, attended with the queens, and other ladies of the court, to this orchard; and there, with her own hands, gathered the leaves of three branches, which ſome of the maids of honour beat down to her. They add, that the fineſt pieces of ſilk, which were wrought under her eye, were devoted to the ceremony of the grand ſacrifice offered to *Shang-ti* (34).

(34) *Du Halde, vol.* i. *p.* 353. *vid. & Le Compte, & al. ſup. citat.*

diſtempers they are liable to, as well as in their excellent way of cultivating their mulberry-trees to the beſt advantage for their nouriſhment; the preparing their different apartments, ſuitably to the various ſtages they go through, from the time of their being hatched to that of their ſpinning, and laying their eggs (L); and a great variety of other niceties relating to them, which we have not room to dwell upon, but which thoſe who are curious in ſuch things may read a particular account of in the author laſt-quoted [a].

Cotton manufacture.

THAT of cotton is another very profitable manufacture; though it doth not branch out into ſuch great variety as the ſilken one. We have already ſhewn how they ſow and propagate their cotton; and, as to the various clothes they make of it, as muſlins, callicoes, *&c.* their excellent way of dyeing and printing them, they are ſo well known to us, that we need not expatiate longer upon it.

---

[a] DU HALDE, ubi ſup. vol. i. p. 353.

(L) The *Chineſe* have not contented themſelves with ſtudying the beſt methods of improving this curious and uſeful manufacture, but have written ſome treatiſes upon it for public uſe. Among them was a famed author, who became afterwards one of the firſt miniſters of the empire; and was ſo thorough a maſter of that ſubject, that his experience, and wiſe obſervations on the beſt method of propagating and nouriſhing that uſeful inſect, have proved of excellent benefit to his nation ever ſince.

He tells them, among other things, that the apartments appropriated for breeding them up ought to be agreeably ſituated, if poſſible, upon a riſing ground, and near ſome rivulets, becauſe the eggs muſt be often waſhed, and running water agrees beſt with them. Their lodging ought to be at a diſtance from dunghils, ſinks, and other nauſeous ſmells, from cattle, and all kind of noiſe, for that the leaſt diſagreeable ſmell or noiſe, even the barking of a dog, is apt to cauſe ſtrange diſorders in that tender brood, eſpecially when newly hatched.

The rooms ſhould be ſquare, cloſe, and warm, the door as near to the ſouth as can be, but never to the north; and with a window on every ſide, to let in the freſh air, as often as occaſion requires. Theſe windows, which are moſtly kept ſhut, are of white tranſparent paper; behind which are moveable matts, ſo placed, as to ſhut out or admit the light, as their condition requires. Gnats and flies, which are apt to ſit upon the ſilk caſes, and to make blemiſhes on it, as well as render it difficult in the winding, muſt be kept out of their tenements, or, if poſſible, the worms ſhould have done their work before the air is infected with them. There is a great number of other ſuch curious remarks in that author, for which we refer our reader to *Du Halde*'s extract of him; but which ſhew, that the *Chineſe* are much more nice and curious in the management of their ſilkworms than our *European* nations commonly are, who never give themſelves any thought about theſe ſeeming niceties, ſo that we need not wonder if their productions come ſo far ſhort of the *Chineſe*.

China-ware, where made.

THE *Tſe-ki*, or, as we ſtyle it, porcelain or china-ware, manufacture, is of ſo old a date among them, that their records mention nothing either of its inventer or diſcovery. There is a great variety of it made in ſeveral provinces of the empire; but that which is the fineſt, and doth alone deſerve the name of *Tſe-ki* (M), is made no-where but in the town of *King-te-ching*, in the province of *Kyang-ſi*, which town is above three miles in length, and contains upwards of a million of ſouls, moſtly employed in that ſingle branch. The *Chineſe* were always ſo very ſhy of letting the *Europeans* get any light into any of their affairs, thoſe eſpecially of the giran, or japan-varniſh, and this of the china-ware, that we have been led by *European* writers into ſeveral ſtrange and abſurd notions, relating either to the materials of which it was made, ſuch as egg-ſhells, according to ſome; the ſhells of ſome ſorts of fiſhes, according to others; or the length of time they took up in preparing and perfecting, *viz.* 30, 40, or even 100 years, merely as their fancy ſuggeſted it to them,

Strange accounts about it.

(M) We need not tell our readers, that the name of porcelain is unknown to the *Chineſe*, and moſt likely of *Portugueſe* extract. The antient books that treat of it have not ſo much as a name for it, but ſtyled it the *precious jewel of* Jau-chew (which is the diſtrict to which *King-te-ching* belongs); or elſe *the fine china-ware which is of a lovely ſhining white, and a clear ſky-blue, and comes from* King-te-ching. And it is indeed by thoſe two qualities that this ſort is known and diſtinguiſhed from all others that are made in *China*, none of which come up to it either for colour, luſtre, or fineneſs.

We are farther told of ſeveral attempts having been made of making it in other places, by carrying the materials and workmen thither, particularly at *Fo-kyen* and *Can-ton*, on account of the great trade which the *Europeans* carried on at *A-mwi*, or *A-moy*; but without any ſucceſs. Even the late emperor *Kang-hi*, who was very curious in all things of this nature, cauſed ſome of the workmen, and all proper materials, to be brought to *Pe-king*; where, having tried their utmoſt to ſucceed under that monarch's eye, at leaſt to all appearance, the project miſcarried afreſh; ſo that the town of *King-te-ching* is ſtill the only place which ſupplies the whole country with that fine ware (35).

(35) *Du Halde, vol.* i. *p.* 353. *Vid. & Le Compte, & al. ſup. citat.*

till we had at length a more perfect account of all thoſe particulars from an eye-witneſs, of judgment and probity (N), who communicated the whole ſecret, and its proceſs, to his brethren in *Europe*.

A truer ſent over.

WHETHER that which hath been ſince made in *Saxony*, and ſo much exceeds the *Chineſe*, eſpecially in the beauty of the colours, and fineneſs of the painting, be made after the ſame manner, and whether the firſt diſcoverer of it took the hint from the Jeſuit's account, we know not; but as that commodity is now ſo far outdone in *Germany*, and is likely to be imitated by ours, and ſome other *European* nations, with good ſucceſs, it will of courſe excuſe us from dwelling longer on the *Chineſe* way of working, making, glazing, painting, and baking it; the proceſs of which, though curious, is too long and complicated for a work like this, and may be beſt ſeen in thoſe two pieces which the Jeſuit above-mentioned ſent of it, and which are publiſhed among the *Lettres edifiantes* of the miſſionaries, or in the extract which Father *Du Halde* hath given us of them in his deſcription of the *Chineſe* empire[b].

A finer ſort made in Saxony.

ALL that may be farther obſervable about it is, that tho' the notions of the earth being ſo long in preparing, to make it fit for the work, or of the china-ware, when made, receiving an additional beauty by lying long buried in the earth, ſeem quite confuted from our author's obſervations on their preſent way of fabricating it; to which we might add, by way of corroborating them, the new method found out in *Saxony*, which is pretty nearly anſwerable to it; yet it is not unlikely that the *Chineſe* had formerly ſome ſuch longer proceſs in bringing it to its higheſt beauty, but which they thought fit afterwards to ſet aſide, or diſpenſe with, as incompatible with the great call they had for that commodity from *Europe*, and which now ſeemed to require a more expeditious way of management,

The old china ſtill preferable to the new.

---

[b] Lettres edifiantes, vol. xii. p. 258—360. Ibid. vol. xvi. p. 320—366. DU HALDE, ubi ſup. p. 338—353. Vid. & LE COMPTE, MARTIN. NAVARET. NIEUHOFF, & al. ſup. citat.

(N) This perſon was Father *D'Entrecolles*, a Jeſuit, who had a church at *King-te-ching*, and a good number of converts who either worked at, or were great dealers in it; ſo that he had all the opportunity that could be deſired of inquiring into every branch of that manufacture, as well as into the records of that town about the invention of it, concerning which, he tells us, he could find no ſatisfactory account (36).

(36) *Extract des Lettres edifiantes ap. Du Halde, vol. i. p. 358, & ſeq.*

The old counterfeited.

though at the loſs of a great deal of its beauty and goodneſs. What inclines us to think ſo, is the viſible difference there is between the old and new china in both thoſe reſpects, and the great value which the *Chineſe* themſelves ſet upon the former above the latter; inſomuch that ſome of them have found means to counterfeit it in ſuch a manner as not to be eaſily diſcovered by any but a connoiſſeur. We might add that that much finer ſort which is made in *Japan*, and of which we ſhall ſpeak in a ſubſequent chapter, is, by the confeſſion of the very *Japanners*, affirmed to owe its excellence not ſo much to the goodneſs of the materials, and manner of working, as to the length of the proceſs in preparing the earth for the work; but we ſhall ſay the leſs of that, as we are in ſuch a fair way of being ſupplied with that beautiful commodity much nearer, and, in time, at a much cheaper rate.

Their varniſh, or japan.

The fineſt, where made.

Why worſt at Kan-ton.

The laſt manufacture worth notice is that of their varniſh, or, as we ſtyle it in *Europe*, gyran, or japan-work, which, tho' it be vaſtly inferior to that made in *Japan*, is yet thought valuable enough to be bought at a great price, and ſent abroad in great quantities, eſpecially into *Europe*. We have already ſpoken of the liquor or gum which gives it that beautiful luſtre; as well as of the poiſonous quality of its effluvia, which ſo ſadly affect the head and limbs of thoſe who work at it: but this doth not hinder its keeping a prodigious number of hands ſtill employed in it, in almoſt every part of the empire, though not with equal beauty and goodneſs in ſome as in others. The very beſt of all is made at *Whey-chew*, in the province of *Kyang-nan*; and the next to it at *Nan-king*, the capital of that province; in both which, it ſeems, the workmen have a better art in laying the varniſh ſmooth, and with a beautiful and laſting gloſs. But the place where the greateſt quantity of it is wrought, though neither ſo beautiful or ſerviceable, is at *Kan-ton*, where the *Europeans* beſpeak and have it wrought in great quantities, and according to their own directions (O).

(O) And this is the main cauſe of its being ſo inferior to that which is made in other places; for the workmen being obliged to ſtay till the *Europeans* are come, in order to receive thoſe directions, they can neither take that due time in laying their grounds ſo thin and ſmooth, nor in giving them time to dry, as that ſort of work requires: for the beauty and laſtingneſs of it conſiſt chiefly in that there ſhould be no fewer than nine or ten ſuch grounds laid, the thinner the better, and at leaſt the ſpace of three or four days, or even more in damp weather, *The tranſparent ſort.*

THERE are two ſorts of varniſh uſed in *China*, the one ſo tranſparent as to diſcover all the beauties of the wood underneath; and yet ſo ſolid, as to look like a piece of glaſs laid over it; and at the ſame time, by ſoaking into the pores of it, preſerves it from corrupting. This ſort, however, will bear gilding, or being painted upon, without loſing any of its gloſs; but is moſtly uſed upon ſome ſorts of curious woods, which are ſo beautifully veined and variegated, that it looks like the work of art. We have very little of this ſort brought into *Europe*.

The more ſolid.

THE other, which is better known to us, is laid on with a body in very thin grounds, as mentioned under the laſt note, and that commonly on a kind of maſtic, or paſteboard, made up of paper, flax, lime, and ſome other materials, well beaten together, and glued on upon the wood, and with a very ſmooth ſurface; and on that it is that they lay firſt their oil, and then their varniſh, which is moſtly of the black kind, tho' they may make it of other colours, and then paint and gild it in the manner we ſee it in thoſe cabinets, tables, and other trinkets, that come over to us. And though the beſt of that ſort, which is made in *China*, be vaſtly inferior in beauty, colour, and hardneſs, to that which comes from *Japan*; yet, when rightly made, it will preſerve its native gloſs and luſtre a conſiderable time, except ſome diſaſter happens to it (P).

Chineſe *coin.*

WE ſhall conclude this article of their trade and manufactures with a ſhort account of their coin, which is one main

---

weather, allowed between every one, that the laſt may be thoroughly dried before a new one is laid on. Another conſiderable interval of time is likewiſe required between the laſt layer and the poliſhing, painting, and gilding; all which would, if duly obſerved, require a whole ſummer, and more: but, as they have not a ſufficient time allowed them for it, they content themſelves with diſpatching it at any rate, ſo it doth but pleaſe the purchaſer's eye. And hence it is that they neither keep their gloſs nor colour ſo long or ſo fine, were their materials in other reſpects equally good, and the workmen as dexterous, here as at any other place.

(P) It is obſerved that the ſpilling of any hot liquor upon that ſort of work will deaden its luſtre, becauſe it will make the varniſh grow dull, and turn yellow. The means of reſtoring it to its priſtine ſhining black, ſays a *Chineſe* author, is, to expoſe it a whole night to a white froſt, or, which is ſtill better, to hold it ſome time in the ſun (37).

(37) *Du Halde, vol.* i. *p.* 337, *&* *ſeq.*

ſpring and ſupport of them. They have but two current metals in all *China*, viz. ſilver and copper; gold being on the ſame footing there as precious ſtones with us; and purchaſed, like other valuable merchandizes, according to its weight and fineneſs. Silver, though uſed in payment, is not coined, but cut into pieces, ſmaller or larger, as occaſion requires; ſo that its value is rated according to its weight and goodneſs, and not from the prince's image. This makes it, however, very inconvenient to the tradeſmen, who muſt be ever cutting and weighing it (Q); and, which is ſtill worſe, be trying it on the touchſtone, becauſe it is often below the common ſtandard; in which caſe, a proportion muſt be given in the weight, to make up that defect. Nevertheleſs, the *Chineſe* chuſe to have it in that manner rather than coined, as ours is, becauſe, as they ſay, it would make every province ſwarm with clippers and coiners, and force the dealers to have ſtill recourſe to their ſcales and touchſtone. And as, in the frequent cutting it, it can hardly be avoided but ſome ſmall particles of the metal will fall on the ground, ſo there are numbers of poor people taken up with gathering and waſhing the dirt that is thrown out of the ſhops into the ſtreets, and who commonly find enough among it to ſubſiſt by. The only expeditious way they have to pay any ſum in ſilver, is, to keep by them a variety of plates of that metal, beaten, either thinner or thicker, according to the preſent exigence (beſides the ingots, which are reſerved for larger ſums), and which, by long uſe, they can cut to a very great nicety, and hardly exceed a grain either above or under the weight they deſign it for.

Silver not coined; but cut, and weighed.

Some loſs in it.

Copper the only coin.

The only coin, therefore, properly ſo called, in uſe among them, or which they have had from time immemorial, is of copper, and of a very inconſiderable value, on account of its coarſeneſs, as well as ſmallneſs, it ſcarcely amounting to the third

---

(Q) The ſcales, or rather ſtilliards, with which they weigh their ſilver or gold, and which they commonly carry about them in a neat japan caſe, conſiſt of a little round plate, an ebony or ivory beam, and a weight. The beam, which is divided into minute parts on three ſides, is ſuſpended by fine ſilken ſtrings at one of the ends, in three different points, that they may more eaſily weigh their pieces. Theſe kind of ſtilliards are ſo exceedingly exact for weighing any money, or ſmall pieces of ſilver, that from fifteen, or even twenty crowns, down to the twelfth part of a peny, and leſs, may be weighed in them with ſo great a nicety, that the 1000th part of a crown will turn the ſcale (38).

(38) *Martini, Le Compte, Du Halde. & al.*

third part of one of our farthings. It is of a round figure, with ſome *Chineſe* characters on each ſide, and a ſquare hole in the middle, through which they may be ſtrung to any number, but commonly an hundred or a thouſand in one ſtring; which laſt is equivalent to a *Chineſe* crown, and ſomewhat above one of ours; and in this laſt every hundred is divided by a ſtring, which hangs at the laſt piece, for the greater diſpatch of telling them. They have, it ſeems, no other name for what we call money, than the old one of *Tſyen*, which properly ſignifies *the water of a fountain that runs without ceaſing*, by which they expreſſed the continual circulation of it from one hand to another; which word they ſtill retain with reſpect to both metals, calling the one *Tong-tſyen*, or copper-money (R), and *In-tſyen*, or ſilver-money; which laſt name they give at *Kan-ton* alſo to the piaſtres, *French* and *Engliſh* crowns, which are pretty current and common in that trading city [c].

[c] D'ENTRECOLLES ap. Du Halde, vol. i. p. 330, & ſeq.

(R) This coin, inconſiderable as it is, and not ſtamped, but only caſt, though formerly coined in two-and-twenty places of the empire, was nevertheleſs forbidden ſince, by an imperial edict, to be caſt any-where but at the court; ſo that none of the petty kings under that monarch dares attempt it. Their laws make it even capital to counterfeit it; though Father *D'Entrecolles* ſays, that ſome of their monarchs have contented themſelves with puniſhing ſuch offenders with the loſs of their hand, or with baniſhment (39).

The *Chineſe* have, however, had, in the antient times, a great variety of coins of gold and ſilver, and in a great variety of forms, all which are now only to be ſeen in the cabinets of the curious, and more particularly in that of the late emperor *Kang-hi*, who cauſed a noble collection to be made of all that could be found of that kind in the empire, and to be depoſited there among his other rarities. The reader may ſee the moſt curious and remarkable in the plate given us by *Du Halde*, as they were taken by Father *D'Entrecolles* out of the imperial collection above-mentioned (40).

Beſides thoſe of gold, ſilver, and copper, they have had ſome of baſer metals current in *China*, to ſay nothing of others of clay ſtamped with ſome names or characters, and baked, ſhells, ſtamped paper, *&c.*; and what is moſt obſervable is, that none of them were ever ſtamped with the head of the prince; it being deemed there an indignity to the imperial majeſty, to have his image paſs thro' the hands of tradeſmen, dealers, and the dregs of the people.

(39) *D'Entrecolles ap. Du Halde, vol.* i. *p.* 330, *& ſeq.* (40) *Idem ibid.*

Chineſe *weights. Pound, how divided and ſubdivided.*

In order to have ſome notion of the *Chineſe* money, whether antient or modern, it muſt be obſerved, that their pound, or *Lyang*, weighs ſixteen ounces, but is divided into only ten parts, called *Tſyen*, this into ten *Fwen*, which are equivalent to ten *French* ſols, or about ſeven-pence *Engliſh*; the *Fwen* into ten *Fi* of ſilver. The beam of the *Chineſe* ſcale carries theſe diviſions no farther; and yet, with reſpect to gold or ſilver of a conſiderable weight, the diviſion is more minute, and almoſt extends to imperceptible parts; for which reaſon it is ſcarce poſſible to convey a juſt idea of them in our language. They divide the *Li* into ten *Wha*, the *Wha* into ten *Se*, the *Se* into ten *Fû*, the *Fû* into ten *Chin*, which laſt ſignifies a grain of duſt; this again into ten *Yay*, the *Yay* into ten *Myau*, the *Myau* into ten *Mo*, the *Mo* into ten *Tſyun*, and the *Tſyun* into ten *Sun*. But even when one underſtands all theſe diviſions, it will be ſtill impoſſible to aſcertain the value of the antient coins, though the weight is marked upon them, yet ſome of them paſſed for much more than their intrinſic value came to. There were times in which the ſcarcity of ſpecies obliged their monarchs to raiſe the value of the ſmall copper pieces ſo exceſſively high, that one of them was worth ten of the ſame ſort current in former times, which hath occaſioned very great tumults among the people; becauſe the merchants raiſed the price of their goods in proportion. This ſcarcity of copper coin (which was occaſioned either by ſome violent irruption of foreigners, who came and loaded their barks with it, and carried it away, or through the cautiouſneſs of the people, who buried it in time of war, and died, perhaps, without diſcovering where it lay hid), hath been ſo terribly felt, that, at one time, an emperor hath cauſed near 1400 temples of *Fo* to be demoliſhed, and all the images and copper work to be caſt into coin; and, at other times, the people have been expreſly forbid the uſe of any veſſels, or other utenſils, of copper, and obliged them to deliver up thoſe they had to the mint. And thus much ſhall ſuffice for their coins and commerce.

SECT.

SECT. VI.

Of the Character, Genius, Manners, Cuſtoms, Marriages, Burials, Feaſts, and Feſtivals, of the Chineſe; *with an Account of the natural and artificial Rarities of that Country.*

Character of the Chineſe.

WE have had frequent occaſion to ſhew, how much the *Chineſe* nation valued itſelf, above all others, not only in point of antiquity, but likewiſe of wiſdom, learning, politeneſs, and other valuable qualities, in compariſon of whom, they look upon the reſt of mankind as ſo many rude ſavages, monſters, or, at beſt, as creatures in human ſhape, but either quite deſtitute, or, at beſt, endowed with a very little ſhare of reaſon; on which account, they made it a very conſtant maxim among them, *never to entertain any commerce with foreigners, but juſt as much as ſhould be thought neceſſary to procure their homage and ſervice.* This was the high notion they had of themſelves, and were brought up in [a]; which was ſtill farther confirmed, by the ſingular deference which the *Tartars, Perſians, Indians,* and other neighbouring nations, paid to them, in point of wiſdom and learning; inſomuch, that when *Xaverius* came to preach Chriſtianity among the *Japaneſe,* a people not inferior to them in ſenſe and politeneſs, their objection againſt it was, that ſo wiſe a nation as the *Chineſe* had not embraced it.

High conceit of themſelves.

The character of the antient Chineſe.

BUT, abating this overgrown conceit of themſelves, of which they were ſoon cured, after they became more converſant with the *Europeans,* it muſt be owned, that they were once endowed with many ſhining qualities, though they have ſo far degenerated from them of late; that they muſt have been a wiſe, prudent, and politic nation; that they had true and juſt ideas of government; that their fundamental laws were excellently well calculated for the public good; and that the people were no leſs endowed with a ſincere regard for, and a natural diſpoſition to obſerve, them. And hence it was, that, whatever ſtrange revolutions have happened among them, during ſuch a ſeries of ages which their monarchy hath continued, they commonly proved of ſhort duration; and, as ſoon as they came to be ever ſo little at their own diſpoſal, they returned to their own form of government again: and one may ſee, to this very day, in ſpite of all the changes, corruption, and degeneracy, which hath been introduced ſince their laſt conqueſt, ſome plain footſteps of their priſtine virtue, and veneration for their antient laws and form of government. And though the far greater part of them do now content themſelves with the bare outward ſhew of probity, public ſpirit, juſtice, generoſity[b], *&c.* yet one cannot forbear concluding, that there was a time when thoſe noble qualities were the diſtinguiſhing character of the *Chineſe* nation; and that thoſe princes and great men, who enacted ſuch excellent laws, left behind them ſuch wiſe maxims of government, and encouraged ſuch a noble ſyſtem of morality, both by their precepts and example, were every way qualified to reign over ſuch faithful ſubjects.

---

[a] See before, p. 6. (D). & ſeq.

Of the preſent Chineſe.

THE *Chineſe* are naturally ingenious, lively, and induſtrious, and thoſe of the lower rank laborious to exceſs. They have no great genius for ſpeculative ſciences, as we have formerly obſerved, but a ſurpriſing one for almoſt all ſorts of inferior ones, as well as for mechanics, either for uſe or diverſion. They are quick and witty, but affect a gravity with it; outwardly affable and civil to, but jealous and miſtruſtful of, ſtrangers, eſpecially ſuch as they ſuſpect of coming to pry into their manufactures, ſome of whom they have made no ſcruple to poiſon, upon the bare ſuſpicion of it; but, where only traffick and gain are in view, they are exceedingly watchful to obſerve the tempers and inclinations of their chapmen, and keep up the faireſt correſpondence with them, in order to over-reach them: ſo that whether a ſtranger truſts to his own judgment, or to the probity of the *Chineſe* dealer, or employs a *Chineſe* factor, he is, for the moſt part, in danger of being cheated, and laughed at, unleſs he be exceeding careful who he deals with; for there are ſtill many inſtances among them, not only of honeſt and fair dealing, and open and generous uſage, but even of fidelity, incapable of being corrupted. They are exceedingly apt to reſent affronts and injuries, though they do not, as we do, retaliate them by duels, fighting, or other public hoſtilities, but will rather ſeem patient under them, even to inſenſibility, till they have a favourable opportunity of indulging their revenge to the higheſt degree. Both nobles and artificers are extremely given to gaming, and will ſpend whole days or weeks at it; and the latter will loſe vaſt ſums at it, and ſometimes all they are worth, even to their wives and children, when they meet with a bad run of fortune[c] (A).

Much given to gaming.

---

[b] See before, p. 154. & ſeq.

[c] De his, vide MAGAILLAN, LE COMPTE, MARTINI, NIEUHOFF, DU HALDE, & al.

(A) All ſorts of gaming are forbidden by the *Chineſe* laws; and even that of cheſs, though ſo much admired by the whole nation, In other caſes, they are very good oeconomiſts, and obſerve great frugality in their houſes, and way of living, from which they ſeldom depart, but upon ſome great occaſions; ſuch as their national feſtivals, their birth-days, weddings, burials, *&c.* at which times they ſtrive to outdo each other, in the ſplendidneſs of their tables, furniture, and the various methods of entertaining their gueſts (B), in which they frequently run to exceſs, and beyond what their circumſtances will admit of. Among the variety of ſumptuous diſhes which commonly adorn their tables at ſuch times, dogs fleſh, dif-

Sumptuous feſtivals.

nation, is yet highly cenſured by their literati, as taking up too much of that time which ought to be better employed; and yet they are ſo very fond both of that and many others which are in vogue among them, that they will even venture their whole eſtate upon the chance of a game, or even upon a ſingle card, or caſt of a die. Upon this account, as well as the fear of the laws, they are very careful to indulge this paſſion with as much privacy as poſſible; though they might eaſily be prevented from it, if the mandarins and magiſtrates, who are equally guilty of it, did not wink at it in their inferiors (42). And, it is not improbable, that theſe being ſo often hurt by it, is one main cauſe of their being ſo given to cheating in all their mercantile dealings.

(B) All theſe kinds of feſtivals are commonly accompanied not only with variety of muſic and dancing, ſuch as it is, but with tumblers, rope-dancers, jugglers, poſture-maſters, and other ſuch diverſions, which are there exhibited, by a parcel of ſtrollers hired for that purpoſe, and are ſurpriſingly dexterous at their reſpective parts. Thoſe of the middle ſort will add ſome ſhort farce, or dramatic performance, to the reſt; and thoſe of rank, a regular play, with all its proper decorations, interludes of muſic, dancing, *&c.*; there being almoſt every-where a ſufficient number of thoſe ſtrollers to be found, who are ready to act any play which the company ſhall call for.

Theſe players are a kind of vagabonds, that wander from place to place, where they are moſt likely to be hired; and are always paid by the maſter of the feaſt, among thoſe of the higher rank; but among thoſe of the lower claſs, by the voluntary contribution of the gueſts. They commonly go in companies, of both ſexes, and have a kind of head over them, who either keeps them in pay, or diſtributes their hire among them, according to the parts they act. Theſe men, in their rambles, make it their buſineſs to buy (and often to ſteal) all the handſome girls they can get from the poor people, whom they afterwards either debauch themſelves, or proſtitute for ſome ſmall ſum, in order to harden and fit them for their buſineſs (43).

(42) *Martini, Le Compte, Du Halde, & al.*

(43) *Iid. ibid.*

ferently dreſſed, ſeldom fails of being one, whatever plenty of other fleſh, veniſon, fiſh, fowl, *&c.* there be beſides. Yet, even in theſe feaſts, they affect a more than common gravity and ſilence, and will drink but ſparingly of wine, and other ſtrong liquors, even when the cups are put briſkly round by the maſter of the feaſt, but will only take a ſmall quantity at the bottom of the cup, as if they feared being overtaken with, or betrayed into, ſome indecorum by it: but they are ſoon relieved from their gravity and fears, by the diverſions abovementioned, which commonly ſucceed the third or fourth round.

Sobriety at them.

Way of eating.

THEY neither uſe ſpoons, knives, nor forks, at their tables; but every gueſt comes furniſhed with two ſmall and long ivory or ebony ſticks, with which they help themſelves, with wonderful nicety and eaſe, to every thing that is ſet before them, without touching it with their hands: and this makes napkins to be likewiſe needleſs at their tables, every diſh of meat, fiſh, *&c.* being commonly cut into ſmall bits, before it is ſerved [d].

New year's feſtival.

THE public or national feſtivals are various, and regularly obſerved all over the empire; particularly, the two firſt days of the year, which are celebrated with feaſting, muſic, dancing, playing, comedies, and other diverſions, and with ſending of preſents to their friends and patrons. This ſolemn time, which, among the great ones, laſts from the end of the twelfth moon of the laſt to about the twentieth of the firſt moon of the new year, is properly their vacation; during which, all buſineſs ceaſes, all the tribunals are ſhut up, the poſts ſuſpended throughout the whole empire, and the generality of the people ſpend their time in rejoicing, and all ſorts of diverſions (C).

---

[d] De his, vide MAGAILLAN, LE COMPTE, MARTINI, NIEUHOFF, DU HALDE, & al.

(C) This feſtivity, or vacation, which laſts about three weeks (44), or a month (45), is ſtyled, by the *Chineſe, the ſhutting up of the ſeals*; becauſe, at the beginning of it, they do, with great ceremony, ſhut up the little coffers wherein the ſeals of each tribunal are kept. But the greateſt rejoicing is on the laſt days of the old year, when they take their leave of it, with great ſolemnity; and the inferior mandarins pay their homage to their ſuperior, the children to their parents, ſervants to their maſters; and every family concludes the day with a ſumptuous ſupper.

(44) *Chineſe Anbaſſy, p.* 76. *vid. & Dion. Kao, ap. eund. ibid. p.* 280.
(45) *Kao, ubi ſupra.*

BUT

That of the lanthorns. But the moſt ſolemn and pompous part of this feſtivity, begins on the fifteenth day of the ſame firſt moon, and is, by the *Chineſe*, ſtyled the *feaſt of the lanthorns*. It is commonly uſhered in at court, and the capital of *Pe-king*, pretty late on the preceding night, by the ringing of a vaſt large bell; the firſt ſound of which is no ſooner heard, than it is accompanied by whole vollies of cannon, from the palace and city ramparts, the beating of large kettle-drums, the ſound of trumpets, and a great variety of other inſtruments. The ſame notice is given in all other parts of the empire, eſpecially the great cities, about the ſame time, and much in the ſame way, the cannon excepted. *Fire-works, and other illuminations.* Immediately upon which, they every-where kindle ſuch vaſt numbers of fires, hang up ſuch infinite numbers of lanthorns, and play off ſuch variety of fire-works, ſome repreſenting caſtles, towers, ſhips, dragons, elephants, horſes, fiſhes, and other creatures, that the whole atmoſphere ſeems to be in a flame. They have likewiſe a very dexterous way of intermixing their lanthorns with thoſe fire-works, ſo as to repreſent horſes, and other animals, in full career, birds flying, ſhips ſailing, armies fighting, princes marching with their whole retinue, and a great variety of other ſuch ſurpriſing ſcenes; whilſt the ears of the ſpectators are entertained with the beſt muſic their country affords, and with the joyful acclamations of the people; all which are anſwered by the trumpets, bells, and other inſtruments, of every temple and monaſtery.

Vaſt rejoicings, Mr. *Iſbrandz Ides*, who was preſent at one of theſe feaſts *, ſays, that the noiſe at *Pe-king*, which continued the ſame till the next day at noon, was as great as if an army of 100,000 men had been all that time in a cloſe and fierce engagement. And Father *Le Compte*, who was likewiſe an eye-witneſs of this grand ſolemnity, at the time he was there, ſays, that the *and number of lanthorns.* number of lanthorns, commonly lighted at theſe illuminations, through the whole empire, was computed to amount to at leaſt 200,000,000. During the feſtival, the ſhops are cloſely *Streets crouded.* ſhut up; all buſineſs is ſuſpended; the ſtreets crouded with proceſſions of numberleſs idols, carried about in great pomp, the monks and prieſts attending them, with their cenſers, ſongs, and muſical inſtruments; the very women, of all ranks, who at other times are not ſuffered to appear in public, are then permitted to ride through the ſtreets of *Peking*; thoſe of common rank upon aſſes, adorned with ribands and other trinkets; and thoſe of quality in their two-wheeled chaiſes, covered on every ſide but the front, and either ſinging,

---

* Ambaſſy to China, part. i. ch. 15. p. 76.

ing, or gently touching ſome muſical inſtrument, or even ſmoaking a pipe, and attended with a maid-ſervant riding behind them, and playing likewiſe on ſome muſical inſtrument. *Richneſs of the lanthorns.* Some of thoſe lanthorns are ſo vaſtly rich and beautiful, that the price of them amounts to 1500 or 2000 crowns, and even beyond; and not a houſe but hath ſome ſort of them, the beſt they can afford, burning, both before and within it (D). In a word, the *Chineſe* are ſo ambitious of making the moſt magnificent figure on this feſtival, that they will retrench from their common expences the year round, that they may do ſomething extraordinary at this time, and, abating the maſquerading, will allow themſelves in all the extravagancies of a *Venetian* carnival [e]. *Its origin unknown.* But what the cauſe of all this joy, or the origin of this grand feſtival is, they either do not care to tell us, or probably know nothing of it themſelves (E). We ſhall, however, in the ſequel of this chapter, find a proper place for offering a conjecture of ours, concerning the origin, and extraordinary rejoicings, of that famed feſtival, which, we hope, when weighed with other concurring circumſtances, may, though new, appear to give a more

---

[e] De his, vide & MARTINI, NAVARETTA, LE COMPTE, DU HALDE, & al. ſup. citat.

(D) Theſe lanthorns are adorned with beautiful carving, gilding, and japanning, and have about ſix or eight panes of thin blue ſilk, made tranſparent by a fine varniſh, and painted with figures of trees, men, horſes, birds, *&c.* ſo ſkilfully diſpoſed, as to receive, as it were, life, from the great number of lamps, or candles, burning within them. Others are made of blue tranſparent horn, through which are ſeen ſundry kinds of creatures, painted to the life, and ſeeming to move, through the motion of the flame within, and repreſenting a variety of ſcenes, to entertain the ſpectators. The common ſorts of them are about four or five feet high, and have their tops adorned with curious ſtreamers, waving in the wind; but thoſe of the nobleſt ſort are above twenty feet in diameter, and illuminated with lamps and wax-candles, the ſides of which repreſent to the eye various figures of men and women, in different characters, or exhibiting ſome theatrical repreſentations, with geſtures ſuitable to their parts. Theſe are moved by wires, by people placed underneath, like our puppets, or, according to one of their own authors, are acted by living perſons (45). They have likewiſe bonfires, and other fire-works, in all the parts of the cities, towns, and villages; and the whole nation ſeems to run mad with joy for they know not what. See the next note.

(E) Whether they are really ignorant of the occaſion of this feſtival, or deſignedly conceal it from ſtrangers, it is certain, none of our authors, who have ſpoken of it, nor even *Kao*, a

(45) *Kao, ubi ſupra.*

Chineſe native, have given any ſatisfactory account of it. Some tell us, it was inſtituted in memory of one of their monarchs, who had cauſed a magnificent palace to be built, which he illuminated with a prodigious number of theſe lanthorns, that the day might not be diſtinguiſhed from the night. Others, that it was in remembrance of a great mandarin, whoſe favourite daughter drowned herſelf; and that he having governed them with uncommon humanity, the country, in gratitude, flocked to him with lanthorns, to help him to find her out, though without ſucceſs; in memory of which, they inſtituted this ceremony, which, in time, ſpread itſelf through the whole empire.

Laſtly, as their records mention, that the Empreſs *Ta-kya*, wife of the Emperor *Chew* (both of them of a tyrannic diſpoſition), had, either through fear of a rebellious attempt, or for ſome other motive, accuſtomed herſelf to have the imperial palace illuminated with a prodigious number of candles, to ſupply the abſence of the ſun, and to prevent any ſurprize by night, ſome infer from thence that this feſtival was inſtituted, by the people, after her death, in memory of their deliverance from that cruel tyranny.

But, as none of theſe carry any tolerable probability, may we not rather think, that the origin of its inſtitution is either forgot, or, which is more probable, is conceal'd from ſtrangers out of ſome ſuperſtitious whim? For, we are told, that, with reſpect to that of the *new year*, they are, in ſome parts of *China*, ſo cautious of having a ſtranger, or even ſome of their neareſt relations, at their own houſes, at that time, leſt they ſhould catch all the good luck which, they ſuppoſe, attends the moment of its entrance, from the family, that they will not admit any one to ſhare in the feſtivity of that day with them, nor join in the common rejoicing of the ſeaſon, till the next and following ones (46). However, by the uncommon magnificence and profuſion which reigns through the whole empire, and the univerſal joy that appears in every look, and the ſtrange ſorts of diverſions which are in vogue, during the feaſt, one would be apt to ſuppoſe, that ſo ſolemn, ſo joyful, and ſo univerſal a feſtival, owed its origin to ſome extraordinary event, or bleſſing, which they either are careful to conceal, or have loſt the remembrance of; or, at leaſt, that they expect, from their magnificent way of celebrating it, ſome great and public bleſſing will fall on the whole realm, and that thoſe who beſtowed the moſt coſt on it, or behaved moſt franticly, were to have the greateſt ſhare of it (47).

---

(46) *Du Halde, vol.* i. *p.* 292.

(47) *De hac, vide Magaillan, Le Compte, Martini, Iſbrandz, Kao, Du Halde, &c. ubi ſupra.*

probable account of it than any we have hitherto met with, either from the natives or ſtrangers.

The two feſtivals of Confucius;

The next in rank and ſolemnity, are the two grand feſtivals inſtituted in honour of their famous *Confucius*, and are celebrated, the one in the ſpring, and the other in autumn. The public honours paid to that great philoſopher, uſed formerly to be performed before his ſtatue, ſet up in the great hall dedicated to his memory, till their new conqueror *Kang-hi*, deeming it, we are told, a kind of idolatry; and fearing, or pretending to fear, leſt his new ſubjects ſhould, in time, offer the ſame worſhip, and prayers, to him, forbade the ceremony to be performed before his ſtatue; inſtead of which, he ordered a large label, or board, to be erected over a table, with his name and titles written, or engraven, upon it, with ſome beautiful leaf-work, and other ornaments, carved or painted about it. The ceremony is now performed, by kneeling before the inſcription, and proſtrating the body nine times before it, till the head touches the ground: after which, the uſual offerings are made to it, of wine, victuals, fruits, *&c.* in the ſame manner the great families do to their deceaſed friends, at their mourning feaſts; of which, we ſhall ſpeak in the ſequel. The ſame exchange was likewiſe ordered to be made in all their ſchools, colleges, and other places, where that great man's picture was formerly ſet up, and where nothing but his name is now to be ſeen [f]. We have formerly taken notice of ſome other feſtivals, in which the emperors bore the greateſt ſhare in the ſacrifices, and other ceremonies performed at them, and need not enlarge upon their other public ones, which are inconſiderable, in compariſon of thoſe we have now given an account of.

the ceremony of them.

Feaſtings on birth-days.

The private ones are either on their birth-days, marriages, or funeral obſequies, all which they ſtrive to celebrate in the grandeſt manner that their circumſtances can afford. They always obſerve their birthdays with ſuch feaſtings, dancing, muſic, and other diverſions, as we have already deſcribed, to which the gueſts join their good wiſhes of long life and proſperity; and ſome of them add either a panegyric, or copy of verſes, on the perſon. The whole day is ſpent in civil treats, mutual congratulations, and mirth, even among thoſe of the loweſt rank. The ſame rejoicings and feaſtings are obſerved at the birth of a ſon, eſpecially the firſt; and, in both caſes, the gueſts commonly accompany their congratulatory compliments with ſome real preſents, ſuitable to their circumſtances;

---

[f] De his, vide & Martini, Navaretta, Le Compte, Du Halde, & al. ſup. citat.

the greateſt princes not thinking it beneath their dignity to have ſuch kind of ſubſtantial honours paid to them.

Marriages.

No dowry brought by the bride.

Wedding ceremony.

THEIR marriages are celebrated with no leſs pomp. The married couple are commonly brought together, without any previous acquaintance with each other, the bargain being ſtruck by their parents, or by ſome go-between, and afterwards ratified, by preſents ſent by both ſides. The bride brings no dowry with her, but is rather purchaſed by her ſpouſe, who, beſides the price he pays for her, commonly ſpends, in the marriage ceremony, double and treble the preſents ſhe brings along with her, eſpecially among thoſe of higher rank (F). The young couple are never ſuffered to ſee each other, till the marriage contract is ſigned and ſealed, by the parents or friends, and the preſents be exchanged on both ſides: but, as ſoon as that is over, the bride is ſent home to her bridegroom's houſe, in a kind of pompous cavalcade, and with a numerous attendance [g] of friends and ſervants; ſome on horſeback, ſome on foot; ſome carrying the inſignia of the family, others playing on variety of inſtruments; a third ſort carry torches, flambeaux, even at noon-day, and burning odoriferous perfumes; whilſt a fourth bear the preſents ſhe brings along with her. The bride, if of quality, is carried in a ſtately ſedan, covered all round with a large and rich canopy of ſtate, borne by a dozen or more luſty fellows, in the livery of the family, and guarded by ſome relations on horſeback. The whole retinue appears in the moſt ſplendid

---

[g] See the cavalcade deſcribed by DU HALDE, vol. i. p. 303.

(F) The laws of the country making it an indiſpenſible duty for every man to marry; and many of the poorer ſort not having it in their power to purchaſe wives, the government gives them leave, in ſuch caſes, to go to the foundling hoſpitals, and beg one; which favour is ſeldom denied, if the man have any tolerable character for probity and induſtry. This method not only ſaves a poor man the charges of buying, but contributes to make the wife more obſequious and obliging.

Theſe hoſpitals do likewiſe furniſh the richer ſort with children, when their wives prove unfruitful; and this is done either clandeſtinely, and then the good wife pretends to be pregnant, and, in proper time, to be delivered; and this is oftener with than without the conſent of the huſband. The other is done by publicly adopting the children ſo bought; but as this cannot be done without the leave of the government, nor that be obtained without great expence, the former way is the more frequently choſen (48).

(48) *De hoc, vide Magaillan, Le Compte, Martini, Iſbrandz, Kao, Du Halde. &c. ubi ſupra.*

The bride's reception.

dreſſes; and in this manner they march from her father's houſe, to that of her ſpouſe; who is there ready, with a vaſt number of his own relations, all likewiſe richly dreſſed, to receive her. The ſedan, in which ſhe is brought, is cloſely ſhut up on all ſides, the door of it is locked, and a truſty ſervant is intruſted with the key of it, which he is to deliver to none but to the bridegroom, who waits at the door, to introduce her into an outer court. Here ſhe is no ſooner ſet down, than he unlocks the chair, with ſome eagerneſs; and is then a judge (if he never ſaw her before, which is commonly the caſe) of his good or bad fortune (G). If he likes her, he hands her out of the chair, and conducts her into the great hall, where they make four low bows to *Tyen*; after which, ſhe doth the ſame to her huſband's relations; and is then put into the hands of the ladies invited to the ceremony, who lead her into a ſtately apartment, and ſpend the remainder of the day with her, in feaſting, dancing, and other diverſions; whilſt the bridegroom doth the ſame, with his male relations, in another. The feaſting laſts more or leſs, according to the circumſtances of the perſons; and, when once ended, ſhe is from that time ſecluded not only from the com-

---

(G) It ſometimes happens, that a man, when he receives his wife, and finds her beauty not anſwerable to the character given him of it, or the idea he conceived of her, will immediately lock her up again, and, in the ſame ſedan, ſend her back to her parents, chooſing rather to forfeit the money he gave for her, than to take her home. But this, of late, is not often the caſe, the female relations of the bridegroom taking all the proper precautions, not only to ſee and converſe, but to view, and examine her, when ſhe is in the bath, and be ſatisfied, that ſhe is free from any ſuch defects, as might render her diſagreeable to him. On the other hand, her parents take care to oblige him, by the marriage-contract, neither to ſend her back, nor to divorce, or uſe her ill. The laws likewiſe oblige both ſides to have a due regard to an equality of age, and rank; but this laſt is often overlooked, through dint of money.

The common people obſerve leſs ceremony in this caſe; and the man may have ſome opportunities to ſee the woman, before he engages; and, when the marriage is agreed on, the bride is ſent to her huſband, in the handſomeſt manner that their circumſtances will allow, eſpecially with muſic, torches, and ſome retinue of her friends, and is conveyed thither in a cloſe ſedan. The ceremony of her reception is much the ſame with that of the great ones, abating the magnificence (49).

(49) *De hoc, vide Magaillan, Le Compte, Martini, Iſbrandz, Kao, Du Halde, &c. ubi ſupra.*

pany, but even from the ſight, of all men but her huſband; except, perhaps, the father, or ſome near relation, and that only on ſome extraordinary occaſion; unleſs they have contracted before-hand with him, for the liberty of entertaining a gallant now-and-then, which, we are told, is ſometimes done, by an indulgent parent, and agreed to by the no leſs indulgent ſpouſe, though ſeldom, if ever, without ſome valuable conſideration [h].

The laws allow but one wife to a man. Concubines permitted.

THE *Chineſe* laws allow but one wife to a man; but they are permitted to have ſeveral concubines, who are brought into his houſe, without any other ceremony, than a promiſſory note of the ſum agreed upon, and of uſing her well; but the lawful wife is generally miſtreſs over them, as well as over all the ſervants in the houſe; and the children of the concubines are deemed to belong to her, and have an equal right to inherit. She alone bears the title of mother, and, after her deceaſe, is honoured with the parental mourning of three years. Both the man and the woman may marry again, after the death of either; in which caſe, the huſband is no longer confined within his own rank, but may take any woman he pleaſes, or even one of his concubines, to be his wife; and this ſecond wedlock is attended with but few ceremonies. As for widows, eſpecially thoſe that have had children, they become their own miſtreſſes, and may marry, if they pleaſe; but that, among thoſe of high rank, is reckoned diſreputable, though ſhe had lived but one day, or even a few hours, with her huſband. But with thoſe of the middle rank, the caſe is quite otherwiſe, though frequently leſs in their favour, through the avarice of the deceaſed's relations (H).

Second marriages, how far allowed.

UPON

---

[h] See MARTINI, LE COMPTE, & al. ſup. citat.

(H) Theſe are often forced by the huſband's relations, eſpecially if it be one that hath had no children, to marry ſome other man, in order to have the money given for, or ſome part of it, refunded to the family. The bargain is often agreed with the new huſband, without her knowlege; and if ſhe has a daughter ſtill unweaned, ſhe goes along with her to him. Neither can ſhe avoid the oppreſſion, unleſs ſhe can procure the above ſum to be repaid, or turn bonzeſs, or nun, which few care to do. The poor widow being thus ſold, whether with or without her knowlege or conſent, is immediately clapt into a cloſe ſedan, and conveyed to the purchaſer, under an eſcort of ſome truſty perſons, and frequently long before her mourning is over, which is expreſſly againſt the law. But if this outrage hath been complained of to the mandarin, and he be found

The ſad ſtate of the married women.

UPON the whole, it muſt be owned, that the marriage ſtate is but an uncomfortable one to the *Chineſe* women, of any rank, inſlaved and immured by their jealous huſbands; in ſome caſes, liable to be ſold, with all their children; in others, to be divorced from them; and when widows, condemned to obſerve a long and ſevere mourning, and then either to live a ſingle life, or to be ſold to the higheſt bidder; without one good law in their favour, except that which permits them to marry again, if the huſband abſents himſelf from his home above three years (I). The *Chineſe* women are generally very handſome, ſprightly, and amorous; and employ themſelves at home, either with their own children, or with ſome ſorts of curious works, as painting, japaning, embroidering, *&c.* Thoſe of diſtinction ſeldom ſtir abroad, and when they do, they are commonly carried in a low cloſe chair, or a covered two-wheeled chaiſe (K), and are, conſequently,

---

found to have connived at, inſtead of remedying it, he is liable to be ſeverely puniſhed (50).

(I) In this caſe, ſhe is obliged to apply to the mandarins, who, after due examination of it, will licenſe her to take another huſband; for, without this formality, ſhe would be ſeverely puniſhed, if ſhe ventured to do ſo.

With relation to men ſelling their wives, the law is, that a woman that elopes from her huſband may, after conviction, and receiving the correction appointed by the law, be ſold by him to whom he pleaſes; but without ſuch a conviction, both the buyer and the ſeller would be liable to be puniſhed; and yet, we are told, that ſome men have ſold, or even played away, their wives and children.

The caſes in which divorce is allowed, are; 1. Adultery; but which ſeldom happens, by reaſon of their being ſo cloſely kept. 2. Antipathy, or contrariety of tempers. 3. Exceſs of jealouſy, diſobedience, or indiſcretion. 4. Barrenneſs, 5. Some contagious diſtemper. Yet theſe divorces, we are told, ſeldom happen among thoſe of higher rank, it being only among the common people that inſtances of it are to be met with (51).

(K) Theſe ſedans are of two ſorts: thoſe belonging to the lity are borne on two, or more, men's ſhoulders; and thoſe of the inferior rank have only one pole, put through a ring on the top, and rather reſemble a large cage, carried between two men, much in the ſame manner as our draymen carry a barrel of ale, the hindermoſt holding it with both his hands, from jogging to and fro.

Both ſorts are made ſo very low, that the perſon, who ſits croſs-legged on a cuſhion at the bottom, doth almoſt reach the top with her head. Thoſe of the lower ſort, which are com-

(50) *De hoc, vide Magaillan, Le Compte, Martini, Iſbrandz, Kae, Vide Du Halde, vol.* i. *p.* 305. (51) *Id. ibid. vide & al. ſup. citat.*

monly

quently, never to be ſeen [i]. We ſhall deſcribe their dreſs in a more proper place.

Funerals, and deep mourning.

THE laſt pompous ſolemnity we ſhall mention, as celebrated by private families, is that of their funeral obſequies, which, among people almoſt of all ranks, doth, by far, ſtill exceed whatever is obſerved by them upon any other occaſions. And ſuch is the ſingular regard which the *Chineſe* pay to the memory of their deceaſed friends, eſpecially to that of their parents, and near relations, that they think they can never ſufficiently expreſs it, either by the coſt they beſtow on their funerals and anniverſaries, or by the deepeſt tokens of grief for their loſs. According to their antient laws, the common term of mourning for a parent was three whole years (L); and though it hath been ſince reduced, in ſome caſes, to twenty-ſeven months, yet do they not abate, in any other reſpect, of their antient auſterity on ſuch occaſions, but ſpend that whole time in acts of the moſt pungent grief.

Singular regard to dead parents.

Length of their mourning.

A child that hath loſt a parent is neither permitted, nor will, upon the greateſt exigency, indulge himſelf in the uſe of a bed, during the ſpace of 100 days, but chooſes to lie all that time upon the bare earth, lamenting, in the bittereſt terms, their inexpreſſible loſs. They are not to converſe with any body during a whole year; and, which is ſtill harder, muſt abſtain from all connubial intercourſe with their wives and concubines, under very ſevere penalties: for ſhould any of them be found to have been got with child during that time, both they, and much more the huſband, would infallibly be condemned to ſome heavy puniſhment. In the matrimonial ſtate, the wife is obliged to mourn, in the ſame deep manner, three whole years, or at leaſt two years and a quarter, if not of high rank, and the huſband a whole year for a dead wife; which laſt is alſo the common term, more or leſs, of mourning for other relations, according to the degrees of their proximity.

---

[i] De hoc ritu, vide KERCHER, China illuſtrata, MARTINI, Hiſtor. Sinenſ. LE COMPTE, CARERI, DU HALDE, & al.

monly of japanned wood, have either ſome ſmall holes, or oblong narrow ſlits, not only to let in the air, but give them that are in it a glimpſe of what paſſes in the ſtreets through which they are conveyed; but thoſe of the better ſort are covered over with ſuch rich ſilks, as not only ſhut out the light, but even the freſh air.

Both ſorts, as well as the two-wheeled chaiſes, are only uſed in the cities, or for ſome ſhort jaunts out of it; but in longer journies, the quality commonly convey their wives and female retinue in coaches and litters; and all likewiſe ſhut up cloſe on all ſides (52).

(L) This term of three years mourning for a parent, was ordained to expreſs their gratitude for their parents care during the three years of their helpleſs infancy, wherein they ſtood in need of their aſſiſtance: and it is ſo carefully obſerved that if any of the emperor's miniſters, of what rank ſoever, loſes a father, or mother, he muſt lay down his office during all that time, and dedicate it to mourning, unleſs the emperor ſhould, for ſome extraordinary reaſon, diſpenſe with it, which is rarely done; nor can he reſume his poſt, till the three years are fully expired (53).

(52) *De hoc, vide Magaillan, Le Compte, Martini, Iſbrandz, Kar, Vide Du Halde, ubi ſup. Vide & al. ſup. citat.* (53) *Vide Martini, Le Compte, Gemel Careri, Du Halde, & al.*

Anniverſary obſequies, whence.

NEITHER is this filial regard confined to the ſtated time of three years, but is ſtill continued with annual obſequies performed at his grave, with ſomething near the ſame mournful ceremonies; to which we may add, that if a man die before he hath married all his children, the eldeſt ſon is obliged to take that care upon him; and, being then inveſted with a paternal authority over them, is eſteemed as the repreſentative or ſubſtitute of the deceaſed. Nor are theſe funeral obſequies continued to parents only, but to grandfathers, *&c.* up to the head of the family, for whom they keep anniverſary ſolemnities, viſit their tombs, in the ſame mourning guiſe, and offer upon them the uſual preſents of wine, victuals, *&c.* as if they were ſtill alive (M).

NOR need we to be ſurpriſed at this extraordinary duty to their anceſtors, if we recollect what was formerly hinted, on another occaſion, that they are brought up with a belief that their ſouls are ſtill preſent, though inviſible to them, and behold all their actions, and either approve or condemn, reward or puniſh, them; which notion is of excellent uſe, to deter them from vice, and excite them to virtuous deeds. Neither do their greateſt monarchs think themſelves, on any account, more diſpenſed from this filial duty, than the meaneſt of their

Monarchs not exempt from them.

(M) This extraordinary regard was founded on a wiſe *Chineſe* maxim, that monarchs ought to have the tenderneſs of a parent over their ſubjects, and fathers the authority of kings over their children; and, when young perſons behold what veneration is paid by their parents to their own progenitors, it cannot fail of inſpiring them with a deep ſenſe of obedience and ſubmiſſion to them: and, as their ſages have juſtly obſerved, this ſubmiſſion naturally preſerves peace in families; this produces tranquility in cities, prevents inſurrections in provinces, and ſecures peace and good order through the whole empire.

ſubjects, but rather ſtrive to outdo them in it; inſomuch, that we read of ſome of them who have refuſed to attend on any thing but that, even at a time when their dominions have been invaded by a foreign power (N).

Funeral rites.

The funeral rites are performed, among the rich, with much the ſame pomp and magnificence (if not rather greater) as their marriages, and with the addition of a vaſt number of bonzas, and other prieſts, who adorn the ſumptuous cavalcade, ſome ſinging, in a mournful tone, the encomiums of the deceaſed, others playing on a great variety of inſtruments; ſome carry the tables, on which are depoſited the offerings of wine, victuals, *&c.* to be ſet on the tomb, others the perfumes to be burnt upon it, and one of them precedes the bier, bearing the table, or label, on which are written the names of the deceaſed, and thoſe of his progenitors. The corpſe, which is dreſſed in the beſt cloaths, is carried in a ſtately coffin (O), covered over with white damaſk, or ſome other rich

Proceſſion.

(N) The *Chineſe* annals record many inſtances of this filial duty, and particularly, in the ſingular piety of *Ven-kong*, king of *Tſing*, who, being forced to travel out of his father's dominions, to avoid the ſnares of an ambitious mother-in-law, and being there informed of his father's death, and of the loſs of his kingdom, gave this extraordinary anſwer to a prince, who offered him his aſſiſtance and ſoldiers to recover it: "That, "being become, as it were, a "dead man ſince his retreat, and "exile, he no longer eſteemed "any thing but virtue, and "piety towards his parents; "that this was his treaſure; "and that he choſe rather to "loſe his kingdom, of which "he was already diſpoſſeſſed, "than to be wanting in thoſe "laſt duties, which did not "permit him to take arms, at a "time deſtined for grief, and "the funeral honours which "were due to his father (54)."

(O) Theſe coffins, about which the *Chineſe* are ſo ſollicitous, that they will have them made in their life-time, and ſome ſons will mortgage themſelves, to procure one of them for a parent, are commonly made of planks about half a foot thick, and of a laſting ſort, and ſome of them of precious wood, and are ſo well pitched within, and japanned without, that no bad ſmell can perſpire through them. Thoſe of the richer ſort are finely carved and gilt, and coſt from 300 to 1000 crowns.

Before the corpſe is laid in them, they commonly throw a little lime at the bottom; and, after it is laid, clap on a pillow, or a good deal of cotton, to keep the head ſteady, and ſtuff every vacuity with cotton and lime, to ſoak up any moiſture that comes from the body.

We took notice above, that ſome, out of a more than common regard for their parents,

(54) *See Du Halde*, *p.* 306.

rich ſilk, which is the colour that is uſed by all the *Chineſe* in their mournings; over it are the inſignia of the family; the whole carried by twenty or more luſty men clad in mourning, and covered with a vaſt ſtately canopy, which is likewiſe borne by a number of men in the ſame mourning dreſs. The relations of the deceaſed, both men and women, follow next, according to their nearneſs to him, all clad in white ſackcloth, girt about with a coarſe rope, with ſtraw wrapped about their feet, and rags about their heads; only the women relations, ſuch as the wife, concubines, daughters, and other female kindred of the deceaſed, are carried in cloſe ſedans, or chairs, covered over with white curtains.

Burying-places. In this manner they proceed from the deceaſed's houſe to the burying-place; which muſt be without the walls of the city, and at a diſtance from any towns, or inhabited places (unleſs they chuſe to keep the bodies in their own houſes, incloſed in ſuch coffins as we deſcribed in the laſt note); but, generally ſpeaking, theſe ſepulchral places are on ſome mountain, or eminence, about two or three miles from any city, and are incloſed with pine, cypreſs, and other trees, and ſome with a wall. *Tombs.* The tombs are raiſed like little houſes, but are differently ſhaped in different provinces. Thoſe of the mandarins, and princes of the blood, are of a magnificent ſtructure, about twelve feet high, and eight or ten in diameter; and near them ſtands a table of white poliſhed marble, of a conſiderable length and breadth, on which are ſet a perfuming pot, two vaſes, and two candleſticks, all of the ſame ſtone, and curiouſly wrought. On each ſide are placed, in ſeveral rows, a great many figures of officers, eunuchs, ſoldiers, lions, ſaddle-horſes, camels, tortoiſes, and other animals, in different attitudes of grief and veneration. As for the meaner ſort, they content themſelves with raiſing a ſmall kind of pyramid of mould or earth over the coffin.

---

chuſe to keep their dead bodies at home; and this they will do at leaſt during the whole three years of mourning, during which their ſeat in the day-time is a ſtool covered with white ſerge, and at night they lie down near the coffin, on a bare matt made of reeds. They deprive themſelves, during the whole time, of all dainty meats, wines, converſation, and other comforts; and if they are obliged, on ſome urgent occaſion, to ſtir out of their houſes, or to go out of town, which few will do till a certain time of the mourning be over, they are commonly carried in a cloſe chair covered with white ſerge or cloth (55).

(55) *See Du Halde, p.* 166, *& ſeq. Vid. & Le Comte, & al. ſupra citat.*

THEY ſeldom bury many perſons in one grave, and are exceedingly curious and careful about the bodies of their deceaſed friends. They would deem it an unheard-of cruelty to have them opened, and the heart and entrails taken out, as is done among us; and they would look with horror on our charnel-houſes, and ſee the bones of different perſons promiſcuouſly laid one upon another. And this makes them ſo fond of thoſe coffins lately deſcribed, which ſome will purchaſe not only at a great price, perhaps from 50 to 100 crowns, but even with their laſt peny, and keep them in their houſes 10 or 20 years beforehand, and eſteem them as the beſt piece of furniture they are maſters of.

Regard for the bodies.

WHEN the proceſſion is arrived at the burying-place, the ſervants of the deceaſed, while the funeral ceremony is performing, are buſied in preparing an entertainment for the company, which is ſet on tables, and in a kind of halls reared for that purpoſe. Some of the relations will partake of them, whilſt others will chuſe to keep cloſe to the ſons and daughters of the deceaſed, and join with them in their loud cries and wofnl complaints, than which nothing can be imagined more lugubrious and ſolemn; except that to an *European*, who is not uſed to them, they appear too formal and regular to inſpire him with the ſame ſentiments of grief. The burying-places of the grandees have commonly ſeveral. ſuch halls or apartments reared up, in which many of the near relations will ſtay a month or two, to repeat their mournful ceremonies every day with the ſons of the deceaſed. They are not contented to celebrate their annual obſequies at their tombs; but every family hath a hall, which is called the hall of the anceſtors, at which all the ſeveral branches of the family are obliged to repair on certain times in the year. Theſe branches, which in ſome families have ſometimes amounted to between 80 and 90, or to 7000 or 8000 perſons, meet at the ceremony promiſcuouſly, no diſtinction being then made between a great mandarin and a mean mechanic; and, if any preference is given, it is to the oldeſt, whether rich or poor. Only the richer ſort commonly prepare a ſumptuous entertainment, to which the whole family is invited as ſoon as the ceremony is ended.

Feaſt given at the burying-place.

Woful mourning.

Hall of the anceſtors.

ONE thing more we may obſerve under this head of filial duty to the deceaſed: that many of the *Chineſe* will not let the dead corpſe be carried out at the common doors, leſt their grief ſhould be renewed every time they paſſed through it, but cauſe a new one to be made for that purpoſe, which is immediately cloſed up after the funeral is over.

Mourning for an emperor.

When an emperor dies, the whole empire goes into mourning, and the ſame reſpect is paid to his mother or grandmother. When the mother of the late *Kang-hi* died, a deep and univerſal mourning was obſerved fifty whole days, during which all the tribunals were ſhut up, and no kind of ſtate-affairs mentioned to the emperor. The mandarins ſpent the whole time at the palace, and in all outward expreſſions of grief; and ſeveral of them paſſed whole nights in the open air, tho' then very cold; and even the emperor's ſons ſlept in the palace without pulling off their clothes. All the mandarins, clad in white, and ſtripped of their red ornaments, which colour is then forbidden, went on horſeback, with a very ſmall retinue, to pay their mournful reſpects before her image, three days ſucceſſively; after which, the corpſe was carried with ſuitable pomp to the place where it was to lie in ſtate (P). This was a ſtately palace out of the city, and all built of new mats, with courts, halls, and other apartments, for the corpſe to remain in, till it was thence conveyed to the imperial burying-place[i].

The funeral of Kang-hi*'s mother.*

Education of children.

Parents puniſhed for neglect of it.

This extraordinary regard for their deceaſed parents is not only owing to the laws which give the living ones ſo great an authority over their children, but likewiſe to their excellent way of educating them: for even here the laws have taken ſuch care to oblige them to it, under ſevere penalties, that if any of them happens to commit ſome crime, or great miſdemeanour, and abſconds himſelf from puniſhment, the father is commonly made to bear it for him, at leaſt for not having done his duty towards him. There are ſeveral excellent treatiſes likewiſe written on the ſubject of education, by ſome of their learned doctors, with proper directions to parents and ſchoolmaſters how to bring them up in the moſt effectual manner in the love of virtue, and averſion to vice, which, they ſay, ought to be the chief object of all their care; and, next to that, to train them up to learning, if capable of it, or to induſtry in ſome other calling; in doing which, thoſe doctors adviſe the uſe of mild and gentle means, preferably to ſharp and ſevere ones, conſidering that youth is averſe to conſtraint, and eaſily diſcouraged by roughneſs. Inſtructions and reprimands, they ſay, ſhould come like vernal winds and rains, which gently promote the growth of plants; and not like haſty ſhowers or ſtorms, which root them up, or waſh them away. They have likewiſe old ſtory-books, ſome in proſe, others in verſe, but in a ſingular ſtyle, fit for children, and written in commendation of virtue, obedience to parents, honeſty, induſtry, *&c.* The education of the boys, as well as of the girls, is intruſted to the wife, till the former are fit to be ſent to ſchool, and the latter come to be married: but all this, however, under the eye and direction of the father, who commonly reſerves to himſelf the power of uſing ſeverity, when other milder exhortations and encouragements prove ineffectual; and, after the father's death, the eldeſt ſon takes the authority over as many of the family as are ſtill unmarried. And as, among thoſe of the middle and lower rank, there will happen now-and-then ſome wranglings and quarrels, through the indulgence or indolence of the maſter of the family, the magiſtrates are obliged to look carefully to the good order and œconomy of it; and, in caſe of neglect, are themſelves liable to be puniſhed, as well as the offenders within-doors (Q).

---

[i] De hoc ritu, vid. Kercher China Illuſtrata, Martini Hiſt. Sinenſ. Le Compte, Careri, Du Halde, & al.

(P) We are told, however, that the emperor would not follow what he miſcalled the *Chineſe* ſuperſtition of cauſing new gates to be broke open, but ordered the corpſe to be carried through the public ones of the palace. He ſhewed the ſame contempt for ſome of the antient cuſtoms of his own nation, particularly with reſpect to four young ladies who had waited on his mother, and had taken their attire, and prepared themſelves, according to the uſage of the *Tartars*, to accompany her into the other world, by ſacrificeing their lives before her corpſe, which that monarch would not ſuffer them to do. He likewiſe aboliſhed another cuſtom, till then in uſe among them, of burning rich furniture, and even the domeſtics of great men, with their bodies on the funeral pile (56).

(56) *Vid. Du Halde, & al. ubi ſup.*

Wives have the care of them whilſt young.

Ceremonies uſed, and manner of ſaluting.

THE *Chineſe* are generally very grave, formal, and ceremonious, with each other, as well as towards ſtrangers. Their ſalutation to an equal is by laying one hand to the breaſt, and bowing the head; to a ſuperior, or more venerable perſon, they lay both hands to the breaſt, and bow the whole body as low as they can; and, to a mandarin, they fall down on their knees, and touch the ground with their forehead. In ſaluting a ſuperior either in his own houſe, or in any other

(Q) Thus we are told of a mandarin, who, going through a ſtreet, heard a mother-in-law crying out, and curſing her ſon and daughter-in-law; and, having inquired into the occaſion of the quarrel, made a report of it to the emperor, who ordered the ſon and daughter-in law to be chaſtiſed, his father to loſe his head, and the magiſtrate his place (57).

(57) *Careri, & al.*

place, the perſon bends one knee to him, and continues in that poſture till he takes him up by the hand, which is commonly done immediately. But it is unuſual and uncivil to ſalute a magiſtrate in public, unleſs one be ſummoned before, or have ſome particular application to make to, him. The reſt, it ſeems, muſt only ſtand with their arms acroſs, and their eyes fixed to the ground; for it is an affront to look them in the face. In their viſits they uſe a great deal of ceremony in their geſtures, though they are very laconic in their compliments. They are no leſs curious in ſeating their viſiters according to their ſeveral ranks; and in the ſtyle in which they receive the honour of the viſit, never ſpeaking in the firſt perſon, I or me, but Your ſervant; and, to a perſon of diſtinction, Your humble, poor, or unworthy ſlave; and, inſtead of *You* to the perſon they ſpeak to, they ſay *My lord*; as, *Let my lord permit his humble ſervant to*, &c.; *Let my lord accept of ſuch a thing from his ſervant, or poor ſlave.* If a preſent be the product of his own native place or province, and the country be ever ſo celebrated for it, as ſome of them are for their manufactures, others for their fruits, *&c.* the ſtyle muſt ſtill run in the ſame ſtrain with relation to that; as, *Let my lord permit his ſervant to offer him ſuch a thing, which his poor city or province affords*: but if the preſent come from the country of the perſon to whom it is preſented, then it muſt be, *for which your noble city, or province, is ſo juſtly famed.* The ſame humble ſtyle is obſerved between the ſcholars and their maſters, to whom they never uſe the words I or you, but Your ſervant, or Your Scholar, did ſo, or read ſo; and, Our maſter or doctor ſays or ordered, *&c.*[k]. Now, tho' this way of ſpeaking may appear to ſome of our readers extravagant, and mere grimace, yet, to thoſe who are ever ſo little verſed in that of the antient eaſtern languages, it will appear quite natural and uniform with them, and to be the very ſame as is ſtill in uſe amongſt moſt of the eaſtern nations at this time; ſo that it would be not only uncouth and abſurd, but to a great degree uncivil and affronting, to expreſs one's ſelf in any other. Nay, the ſame method of ſpeaking is ſtill in ſome degree preſerved by the politer part among ſeveral *European* nations, particularly the *Spaniards* and *Germans*. To which we may add, that it is the very ſtyle of the antient patriarchs, and of all the *Hebrews* before the captivity of *Babylon*, and even ſince, till they came to corrupt it by adopting the idioms of the *Greeks* and *Romans*; and how much and juſtly that ſtyle is admired by all the learned for its humility and ſimplicity,

In their viſits.

Humble ſtyle in ſpeaking to their ſuperiors.

Maſters.

Still in uſe among the eaſtern nations;

and ſome of the Europeans.

---

[k] Martini, Le Compte, Du Halde, & al. ſup. citat..

city, we have formerly ſhewn in the antient hiſtory of the *Jews*[1].

The *Chineſe* are no leſs formal in their viſits, whether between inferiors and ſuperiors, diſciples and maſters, which are indiſpenſable at particular ſeaſons, or between relations and friends (R); and as tea is the common liquor the *Chineſe* treat their

---

[1] See Univ. Hiſt. vol. iii. p. 207, & ſeq.

(R) It is among them a ſtated rule not to viſit any perſon without ſending a *Tye-tſe*, or viſiting bill, by the porter, to the perſon. This *Tye-tſe* is commonly a ſheet of red paper, ſlightly embelliſhed with flowers of gold, and folded up like a ſkreen; on one of whoſe folds is written the perſon's name, with ſome reſpectful addition, according to the perſon to be viſited. They write, for inſtance, *The tender and ſincere friend of your lordſhip, and the perpetual diſciple of your doctrine, preſents himſelf in that quality to pay his duty and his homage to you down to the ground.* If the viſited be a familiar acquaintance, the ſtyle abates ſomewhat of that humble ſtrain, and a white paper will ſerve; and the ſame ſort muſt be ſent in if the perſon is in mourning (58).

If the viſit be made from a perſon of diſtinction to another, and the latter have not time or inclination to receive it, he ſends him a civil meſſage by a ſervant, ſignifying, that he need not give himſelf the trouble to alight; and then it is eſteemed as a real viſit, and is accordingly repaid, either on the next, or in few days after. If the viſit be received, the viſiter is permitted to paſs through the two firſt courts, and as far as the hall, where the viſited comes to receive him. Here the formalities begin, which are to be ſuited to the rank of both perſons, and as they are ſet down in the *Chineſe* ceremonial, where one finds the number of bows that muſt be made, the titles to be given, the mutual genuflexions, the ſeveral turns to be made either to the right or left (for the place of honour is different in different places), the ſilent geſtures by which the maſter of the houſe invites his viſiter at the hall-door, and ſays only the words *Tſin, tſin*, Go in, go in; to which the other is to anſwer, *Pu-can*, I dare not; the ſalutation which the former makes to the chair on which the latter is to be ſeated, which he muſt alſo duſt with a blow or two of his long ſleeve, or with the ſkirt of his garment.

As ſoon as the parties are ſeated, the viſiter, in a moſt grave and ſuccinct manner, is to declare the occaſion of his coming; to which the other, after a certain number of bows, gives an anſwer. Care muſt be taken to ſit upright in the chair, and not loll on either ſide, or lean againſt the back. The feet muſt be placed exactly even, the legs upright, and the hands muſt be laid on each knee. The eye muſt not be permitted to ſtare about, but be fixed towards the

(58) *Du Halde, ubi ſup. p.* 296.

Reception of the viſiters.

Treating with tea.

Books of civility,

their viſiters with, they are no leſs ceremonious and nice in the manner of preſenting, receiving, and returning, the cup; every diſh that is thus drank being attended with the ſame bowing and cringing, compliments and thanks, even though the cup is commonly tendered by a ſervant. The ſame are obſerved when the viſited treats his viſiter with a pipe of tobacco; thoſe that are uſed in the reception and diſmiſſion would appear ſtill more troubleſome and irkſome to our *Europeans*, there being ſo much formality uſed on both ſides at every door they go in or out at, at their ſitting and riſing, as if the ceremonial paſſed with us between ſome great ambaſſador and the firſt miniſter of ſtate: and yet the *Chineſe* will by no means diſpenſe with them, unleſs it be on ordinary viſits between familiar friends or near relations, and even in theſe we ſhould think them rather too punctilious; but in formal viſits, eſpecially among the great, the leaſt omiſſion on either ſide would be looked upon and reſented as an affront to the other; and on this account they make it a part of their education and ſtudy; and there are books printed among them, which ſettle all thoſe points of civility in ſo clear and eaſy an order, according to every rank, that none can well be ignorant of them. As for ſtrangers, though the ſame exactneſs be not abſolutely required from them, yet the nearer they

---

ground. After a very ſhort converſation, a ſervant comes, and brings as many diſhes of tea as there are perſons; which muſt be taken, drank out, and returned, with the ſtated formality of bowing and cringing. The converſation being over, the viſiter or viſiters, and viſited, have again a number of bows and ceremonies to interchange, till the former come to their chairs, where they are renewed, till each perſon is got into his; and then a few more mutual bows paſs, till the porters have got the chair on their ſhoulders, and then a general adieu concludes the ceremony.

Thoſe that paſs between the ſuperiors and inferiors of quality, as between a mandarin, a kolaw, or a prince of the blood, are ſtill more clogged with punctilios and formalities, and much more ſtill thoſe which are obſerved between a foreign ambaſſador and the imperial miniſters: but we have dwelt long enough on that ſubject (58). Only one thing we muſt not forget to obſerve, that the *Chineſe*, like other eaſtern nations, are ſo far from uncovering their heads in token of reſpect, that it is looked upon as an affront for any to ſtand bareheaded before their betters; and it was on this account that the miſſionaries were diſpenſed by the pope from uncovering the head in their churches (59).

(58) *Du Halde, ubi ſup. p.* 296.

(59) *Idem ibid. & al. ſupra citat.*

come up to it, the better they will be received. Even the foreign ambaſſadors are allowed forty days before they appear in public; during which they procure maſters of ceremonies to inſtruct them in all the formalities belonging to their character; and if they ſhould chance to miſs in any of them, for want of having been rightly inſtructed, the maſter is liable to be ſeverely puniſhed for his neglect [m], by the tribunal of rites, before whom they are obliged to perform and go thro' every part of that tedious exerciſe, not once nor twice, but till the members of that court pronounce them perfect in every one of them.

Ambaſſadors taught by maſters of ceremonies.

Reception of ſtrangers by thoſe of the lower rank;

EVEN thoſe of the middle, or even lower rank, tie themſelves to ſuch formalities as we ſhould think not only uſeleſs, but ridiculous and troubleſome. Thus, for inſtance, when a perſon hath been viſiting, or entertained at a houſe, and is ready to mount his horſe, in order to go home, the very ceremony of parting will take up near half an hour. The maſter of the houſe comes out to ſee him on horſeback; whilſt he, on his ſide, proteſts that he will rather ſee the world turned upſide down, than mount before him; at length, with much intreating and proteſtations on both ſides, the maſter retires out of ſight till his gueſt is mounted, and then appears again, and wiſhes him well home. This produces a freſh volley of compliments on both ſides; the one will not go into his doors till he is got quite out of ſight; and the other vows he will not move one ſtep till he hath ſeen him in his houſe. He complies again to his gueſt, and ſteps in; and, as ſoon as the other hath moved a few paces, comes out, and halloos a freſh adieu after him, which he muſt in civility tack about to return with freſh bows and cringes; and, if the perſon live at a good diſtance from him, he will not let him go very far before he ſends a ſervant after him, to wiſh him a good journey, with new compliments, and wiſhes of ſeeing him again ſoon. This latter kind of civilities are moſt in vogue among the mercantile part, who are always moſt obſequious and obliging to thoſe they get moſt by, or can beſt cheat or over-reach [n].

among the mercantile part.

Their various ſhapes, complexions, &c.

THE *Chineſe* vary very much in their ſhape, air, and complexion; and it is hardly poſſible to be otherwiſe in a country of ſuch vaſt extent, and different climates; ſo that it is not difficult to diſtinguiſh a ſouthern from a northern one, who live thirty or more degrees aſunder; the latter being as fair and ſmooth as any *Europeans*, and the former brown and ſwarthy like the *Tangierines* and *Moroccos* of *Africa*; and, with reſpect to theſe, it muſt be farther obſerved, that though they generally are inclined to the brown and ſun-burnt complexions, yet there are degrees of it; not only as they draw nearer to the ſouthern verge of the empire, but as they are, by their rank or occupation, more or leſs expoſed to the ſcorching beams of a vertical ſun: for, even in thoſe hot and ſultry climates, one ſhall ſee among the gentry, eſpecially among the female ſex, who ſeldom ſtir out, perſons of a good complexion, and not much inferior in clearneſs of ſkin to thoſe who live in the more northern ones; though the generality of the reſt be pretty deeply tanned, eſpecially thoſe who travel much by land or water, or work at the kilns, and other labours that expoſe them to the ſun; and who, during the hot months, have hardly any covering on their bodies, but a thin pair of breeches, like the waiters at our bagnios, or the guides at the bath [o].

---

[m] MARTINI, NIEUHOFF, CARERI, LE COMPTE, DU HALDE, & al.

[n] Id. ibid.

Corpulent ſhapes. THE men are no admirers of a fine ſlender ſhape, but affect rather a fat kind of corpulency, rather ſquat than tall. Their faces are moſtly broad, their eyes and hair black, beards thin and long, their noſes ſhort and flat. If a man be of a middle ſize, or ſomewhat above it, have a large forehead, little eyes and mouth, flat noſe and long ears, a long beard, fat brawny limbs, prominent belly, and a big voice, he is looked upon as a complete handſome man, and ſo far fit to be made a mandarin or magiſtrate. *Women ſlender.* The women are commonly of a middle ſize, genteelly ſhaped, ſlender and ſtrait, but have no taſte for a ſmall waiſt, and a protuberance of the breaſts and hips, but rather ſtudy to carry an uniformity of bulk from the neck downwards. They have generally handſome faces; their *Pale complexions.* noſes are ſhort, their eyes black, ſmall, well-cut, and in all likelihood would have a vivid complexion, did they not deem it a ſign of boldneſs, and ſtrive to conceal it by rubbing their faces with a white kind of powder or paint, to make them look of a pale and languid, or, as they eſteem it, a modeſt, baſhful hue, though at the expence of their ſkin, which is in time much impaired and wrinkled by it [p].

Small feet. BUT their greateſt beauty conſiſts in the ſmallneſs of their feet, though this is likewiſe to the great disfigurement of their legs, which become thereby ſwollen and large, and all of a *Very inconvenient to them.* bigneſs from top to bottom. Neither is that the only damage they receive from this artful piece of beauty, which is impoſed upon them in their infancy, by binding them ſo cloſe from the time they are born, as to ſtint their further growth; for they plainly appear to feel no ſmall conſtraint from it, by the ſlowneſs and uneaſineſs of their gait, and their liableneſs to trip; ſo that they may be ſaid rather to waddle than walk, and that only upon their heel; for their ſhoes are made ſo, that the ſole never touches the ground; which is in ſome meaſure the ſame as walking on ſtilts, and muſt be as painful to them as it is diſagreeable to ſtrangers. Yet ſuch is the power of education and cuſtom, that they not only readily ſubmit to thoſe inconveniencies, but contribute to them by the conſtant care they take of ſwathing and pinching, and ſtriving to make them ſtill leſs, merely for the pride they take in ſhewing them, as they walk, to thoſe few domeſtics and acquaintance who are admitted into their apartment: for we have already obſerved, that they are ſeldom permitted to ſtir out of it, or to be ſeen in it by any but female ſervants; and the apartments wherein they are immured are generally in the moſt retired part of the houſe; but yet, ſuch is the common vanity of their ſex, that they will ſpend ſeveral hours in the morning in dreſſing and adorning themſelves.

---

[o] Vid. MARTINI, LE COMPTE, CARERI, DU HALDE, & al. ſup. citat. [p] Iid. ibid.

Women cloſely kept.

Their ſmall feet, whence.

WHAT might be the riſe of this odd cuſtom can only be gueſſed at, the *Chineſe* themſelves pretending to be ignorant of it, unleſs it were to keep that ſex in ſubjection. But it is more likely to have been introduced to keep them more cloſely confined at home, that, if their modeſty could not allay their inclination of gadding abroad, the pain and uneaſineſs of going might the more eaſily reconcile them to their confinement.

Their dreſs modeſt.

THEIR dreſs is very decent, comely, and agreeable to the ſingular modeſty of their looks. Their head-dreſs uſually conſiſts in ſeveral curls of the hair interſperſed with here and there tufts of gold and ſilver flowers, or fine feathers, on each ſide, which fall down beautifully to their ſhoulders. The reſt is made up behind in a kind of roll, and faſtened by a bodkin. In the northern provinces they wear a gawſe, or thin ſilk, over their hair; and in cold weather they wrap up their heads in a kind of cornet, or hood. The young ladies of quality commonly wear a kind of crown made of paſteboard, and covered with ſome fine ſilk, the fore-part of which riſes in a point above the forehead, and is covered with diamonds, pearls, and other rich ornaments. The top of the head is adorned with natural or artificial flowers, intermixed with bodkins with jewels at the end: but thoſe who are advanced in years ſeldom wear any thing but a piece of ſuperfine ſilk wound ſeveral times about their heads (S).

Head ornament.

(S) Some of the ladies will adorn their heads, we are told, with the figure of a *Fong-whang*, a fabulous bird, formerly men-

Veſts. THEIR bodies are covered with a fine veſt, long enough to reach to the ground, and tied about the middle with a girdle. The elderly women chuſe theirs of black, or deep purple; but the young ones, of red, blue, or green, according to their fancy. *Long ſleeves.* Their hands are always concealed within their wide long ſleeves, which would trail on the ground, if they did not take care to hold them up; and whatever is offered to them, is taken with their hands wrapped up in them. They never ſhew their necks or breaſts, but conceal both, either by the cloſeneſs of their veſt, or by ſome very ſhort cloak, which is wrapped about the neck and ſhoulders. Over the veſt they wear a looſe gown with very wide ſleeves, which would likewiſe drag to the ground, if not held up: ſo that, upon the whole, their dreſs is not only very decent, but the beſt contrived to conceal their bodies in the modeſteſt manner.

Dreſs of the men. THAT of the men is no leſs ſuited to the gravity and modeſty they ſeem to affect (T). Their heads are covered with a kind

---

tioned (60), and made either of copper, or ſilver gilt, as they can afford it. Its wings are gently ſpread over the fore-part of their head-dreſs, and embrace the upper part of the temples. Its long ſpreading tail makes a ſort of plume on the top of the head; the body is placed over the forehead, the neck and beak hanging down upon the noſe. The neck being joined to the body by a ſecret hinge, the head eaſily plays up and down, and vibrates at every motion of the head, the bird being fixed on it by the feet, which are faſtened in the hair. Some of the firſt quality ladies will wear an ornament made of ſeveral of theſe birds, which, interwoven together, ſurround their heads in the form of a crown (61).

(T) They pretend to ſuch a high degree of modeſty, as to condemn our *European* dreſs, as expoſing too much the lineaments of the body; whereas they ſtrive to conceal even their arms, legs, and thighs, by their long gowns, wide breeches and ſleeves, and ill-ſhaped ſtockens, or boots. They likewiſe ſeemed much offended at many of our pictures, as immodeſt, and even thoſe which we ſhould rank amongſt the moſt modeſt; as where the drapery is ſo nicely diſpoſed by the ſkilful artiſt, as to diſcover the true ſhape of each limb or part.

But, for all their ſpecious pretences, all this modeſty is commonly ſet aſide at home, with reſpect to the mens dreſs, during the hot months; for then they ſeldom wear any thing about them but a thin pair of breeches, whether maſters or ſervants: and in moſt cities, eſpecially in the ſouthern parts, their carmen, and other labouring people, and more eſpecially their watermen, work naked all the hot weather,

(60) *See before, p.* 222.

(61) *Du Halde, ubi ſup. p.* 282. *Le Compte, & al.*

a kind of cap, which hardly reaches down to their ears; and their faces are ſcreened from the ſun by a fan, which they always carry with them. They ſhave their heads all over, except one lock behind, which they either leave to hang down, or make up into a roll, and tuck up under their caps or hats; theſe are commonly made in the form of a bell. Thoſe they wear in ſummer are of fine mat, lined with ſattin, and adorned on the outſide with a tuft of red ſilk, or hair, hanging down to the rim, which either covers it all over, or elſe waves in the wind by its exceſſive lightneſs, and appears very beautiful at a diſtance. The top of the hat hath a large button, faſtened to it, of amber, cryſtal, or ſome other ſhining material, neatly wrought and poliſhed. The emperor, princes of the blood, mandarins, literati, prieſts, bonzas, *&c.* have their hats differently ſhaped and ornamented, according to their reſpective ranks; all which, as well as their different ſorts of dreſſes, it were ſuperfluous to deſcribe. As for the poor people, they go with their heads quite bare, or at beſt have only a ſlight ſmall cap, not unlike the crown of one of our hats, but not half ſo deep. *Caps.*

THE men's veſts are long enough to reach to the ground, and ſo wide as to fold over the breaſt; and are faſtened on the left ſide by four or five buttons of gold, ſilver, or baſer metal, as they can beſt afford it. The ſleeves are wide, and long enough to come down to the fingers ends; and the ſaſh, or girdle, that ties the garment to the body, is commonly of ſilk, curiouſly wrought, and hangs down to the knees. They go with their necks bare in ſummer; but cover them in cold weather either with a ſattin cape ſewed to the veſt, or with a tippet of ſable, or other ſkin, four or five fingers broad. Over their veſt they wear a ſhort looſe coat or gown of blue, green, or ſome other colour, with ſleeves that come down no farther than the bending of the arm. When they receive viſits, they throw a third looſe raiment over the other two, and each of the three are of a different colour. Under them both men and women wear a kind of ſhirt, or rather waiſtcoat, of white taffety, which wraps over the breaſt, and is tied or laced on the right ſide, and with narrow ſleeves. Both ſexes likewiſe wear drawers of the ſame fine ſilk: but, *Veſts.* *Coats.* *Shirts and drawers of both ſexes.*

or at moſt have only a napkin tied round their middle. And, as to pictures and ſtatues, it is plain they have long ſince abated much of their boaſted modeſty, ſince we ſee many of them brought thence in as indecent and vile attitudes as any that are done in *Italy*; and ſome of theſe as exactly imitated as their imperfect ſkill in painting would permit them to do.

Shoes and ſtockens.

in winter, the ſhirt is of linen, and the breeches are wider, like trowſers, and reach down below the calf of the leg; and theſe laſt are made of coarſe ſattin quilted with cotton or raw ſilk. The legs are covered with a kind of boot of the ſame quilted ſilk, about half an inch thick; and the foot is made to go into a ſlipper. Theſe are commonly of coarſe blue or purple ſattin, flowered with white, with a very thick ſole ſtitched with packthread, and covered over with a white coarſe kind of a ſhagreen ſilk or cloth, without any heel, and with the foot turning up. They wear hanging at their girdles a pouch, in which they carry their pipe, which is of braſs, their tobacco, handkerchief, and the two ſticks they eat with. When they travel in bad weather, their caps, upper coats, and veſts, are cruſted over with a ſort of oil, which turns green when dry, and defends them from the rain. In winter the quality wear rich furs, and the inferior ſort lamb and other ſkins, or quilted cotton. Every mandarin hath upon his clothes ſome emblem of his dignity, embroidered before and behind. That of the civil magiſtrates is uſually a bird; and that of the military mandarins, and officers, either a dragon, lion, tyger, or ſome fierce creature. All theſe wear alſo broad ſwords hanging on their left ſide[q], with the point forwards.

Forced to change their old dreſs for this.

The womens ſhoes, the longeſt of which among the ladies are not much above half a ſpan long, are likewiſe of ſilk finely embroidered, commonly by themſelves, and with a round heel about an inch high, and of equal bigneſs from top to bottom[q]. Their ſtockens ſeem (as far we can gather from their pictures, and there is hardly any poſſibility of coming at a nearer examination of the premiſes) to be a kind of appendage to their drawers, if not of a piece with them, and to hang looſe about their legs, down below the ankles, where they are gathered up with ſome ribbon, below which hang about the feet ſome four or five inches in breadth of the ſame ſilk, like a kind of furbelow, or ruffle of a ſhirt-ſleeve, in order, as may be ſuppoſed, to hide the protuberant deformity of the leg; and thus much may ſerve for the preſent dreſs of both ſexes. It will not be amiſs, however, to obſerve under this head, that this which we have been deſcribing above is not the original dreſs of the *Chineſe*, which had been, according to their account, the only one that had been worn by them from the foundation of their monarchy to their conqueſt by the *Tartars*; but rather that which the conqueror forced them, not without great difficulty, to exchange for their antient one, in order to enure them the more effectually to the yoke, by aboliſhing all diſtinction of dreſs between his *Tartarian* ſubjects and them, [r], as will be further ſeen in the ſequel.

---

[q] Martini, Le Compte, Du Halde, & al. ſup. citat.

Their diet and dainties. We have already mentioned their luxury in their feſtivals, in which they indulge themſelves in all the variety they can afford. In their common diet they are leſs profuſe and nice; and not only eat of all manner of fleſh, fiſh, and fowl, as we do, but even cats, dogs, rats, ſerpents, graſhoppers, and other vermin. Horſe-fleſh, however, is one of the dainties the moſt eſteemed; and, next to it, that of dogs; but of all of them they eat very ſparingly, and commonly boiled with a good deal of rice, or ſome pot-herbs, and made into broths or ſoops, after the manner of the *French* and *Spaniards*; but, like them, they live moſtly upon rice, pulſe, millet, herbs, roots, and other garden-ſtuff, and variety of fruits in their ſeaſon. The fleſh, fowl, or fiſh, whether boiled, roaſted, or broiled, is commonly brought to the table ready-ſeaſoned, and carved into ſmall bits; ſo that neither ſalt, pepper, or other condiments, are ſeen upon it, any more than knives, forks, ſpoons, or napkins; they uſing only two ſmall ſticks to feed themſelves with, as hath been lately hinted, without touching the meat with their hands. *Tables.* They commonly uſe high chairs and tables at their meals, contrary to all other eaſtern nations, who ſit croſs-legged on the ground, and either uſe no table but the floor, or at moſt have them about a foot high from it. At their entertainments every gueſt hath a neat little japan table ſet before him, on which are ſerved the ſeveral diſhes deſigned for him, either in bowls of the ſame japanned ſtuff, or of china, or coarſer earth, according to the circumſtances of the perſon who gives it.

Stags pizzles and birds-neſts. The moſt delicious food of all, with which the rich entertain their gueſts, are, the ſtags pizzles, birds neſts, and bears claws, of which the reader may ſee an account in the margin (U). Upon the whole, their cooks are ſurpriſingly expert in

---

[r] See Palafox Conqueſt of China, & al. ſupra citat.

(U) The former of them they dry in the ſun in ſummer, and roll them in pepper and nutmeg; and, when they are to be dreſſed, they ſoak them in rice-water, to make them ſoft, and afterwards boil them in the gravy of a kid, well-ſeaſoned with ſpices; and this they eſteem as one of their fineſt diſhes.

The birds-neſts are ſuch as are commonly found on the ſides of the rocks along the coaſts of *Java*, *Cochinchina*, *Tong-king*, &c. where

Corn-mills.

in the variety of diſhes they make of one ſort of fleſh, fiſh, fowl, pulſe, grain, *&c.* and the variety of colours, taſte, and flavour, they give them; and the mandarins are no leſs fond of thoſe, not only which are the moſt nouriſhing to the body, but which are the moſt apt to create an appetite to venery, and a ſuitable vigour for procreation[a]; on which account they eat moſt of their diſhes very hot with ſpice. Their bread is commonly made of rice; and, though they have plenty of wheat in ſeveral provinces, yet they ſeldom make any but a ſort of flat cakes, of a tolerable taſte, and theſe are ſometimes mixed with particular herbs apt to create an appetite; but they uſe little art in grinding their corn or rice, that being commonly done over a flat ſtone placed horizontally, by rolling a ſtone cylinder over it, which, by its weight, forces the grain out of its ſeveral huſks. This muſt be done at ſeveral times, in order to bring it to its purity and whiteneſs. The firſt throws off its outward ſkin, which is as coarſe as that of our barley; the next is of a reddiſh hue, and is taken off in the ſame manner, and after a ſecond ſoaking; and ſo the third and fourth, which are of a finer and paler colour and texture; after which, you have the rice in its perfection: but the poor people content themſelves with ſtripping it of its firſt, or almoſt of its ſecond coat. The cakes or loaves they make of it are commonly baked either in a kind of *Balneo Ma-*

---

[a] MARTINI, LE COMPTE, NIEUHOFF, DU HALDE, &al.

where they are built by birds, which, in their plumage, reſemble our ſwallows, and are ſuppoſed to make them with little fiſhes they catch at ſea, and ſo faſten to the rock by ſome viſcous juice which diſtils from their backs. They have been alſo obſerved to take ſome of the ſcum that floats on the ſurface of the ſea, and to cement the parts of their neſts, as ſwallows do theirs with mud. This matter, though white and ſoft whilſt it is freſh, contracts a tranſparent ſolidity, and greeniſh kind of hue, when dried. As ſoon as the young ones have quitted their neſts, the neighbouring people are very eager to get them down; and ſometimes load whole barges with them, and ſell them at a good price. Theſe neſts reſemble the rind of a large candied citron, in ſhape as well as in ſize, and, mixed with other meats, give them an agreeable reliſh.

The bears paws, eſpecially the hindmoſt ones, which are eſteemed by far the fineſt, are ſtripped of their ſkin, and dried with ſpice, and ſo preſerved for uſe, much in the ſame way as the ſtag's pizzle (62).

(62) *De his, vide Martini, Le Compte, Nieuhoff, Du Halde, & al. ſup. citat.*

ria,

riæ, or elſe in a veſſel which contains the fire in the centre, and caſts ſo great a heat, as to bake them in leſs than a quarter of an hour.

Common drink.

THEIR uſual liquor at their meals is tea, which they drink hot. The common rule is, contrary to ours, to eat cold, and to drink hot; let the weather be ever ſo ſultry, or themſelves ever ſo thirſty, they will patiently ſtay till they can get it made boiling hot, before they will drink it. Wine, we have formerly obſerved [t], they do not make of grapes, tho' they have plenty of them, eſpecially in the ſouthern provinces, and of an excellent kind. This circumſtance is commonly urged to prove, that *Noah*, the firſt planter of the vine, could not be the founder of the *Chineſe* nation; whereas a more probable one could hardly be brought for his being ſo, and for his forbidding the uſe of the juice of the vine, on account of the diſaſter which happened to him on his drinking too plentifully of it: but we ſhall have occaſion to diſcuſs that curious point in a more proper place. In the mean time, though the *Chineſe* have been all along very ſtrict in their forbearance from the juice of the grape, till their late conqueſt by the *Tartars*, they had, from time immemorial, ſubſtituted to it other liquors, equally ſtrong, intoxicating, and pernicious, both brewed and diſtilled, either from rice, wheat, and other grain, or expreſſed from ſeveral kinds of fruits, or made of the liquor which diſtils from the palm, and other ſuch trees, when tapped at a proper ſeaſon; all which they have always indulged themſelves in the free uſe of, eſpecially the two former; which encourages ſuch a vaſt conſumption of thoſe two kinds of grain, that it is juſtly looked upon as the chief cauſe of thoſe dreadful dearths and famines which ſo frequenty happen in the empire. There are indeed ſome ſevere laws againſt the brewing and diſtilling of corn and rice, beyond a ſtated quantity in every diſtrict, which, if duly executed, would effectually prevent their immoderate and deſtructive conſumption; but the mandarins, and thoſe under them, bribed partly by the diſtillers, and induced partly by their fondneſs for thoſe liquors, readily wink at it, and ſuffer that complicated abuſe to ſpread ſtill farther its pernicious effects (W).

Made wines; made of rice, corn, &c.

The vaſt conſumption of them winked at.

THOSE

---

[t] See Univ. Hiſt. vol. xx. p. 113, & (A).

(W) This enormous conſumption of corn and rice by brewers and diſtillers, which deprives the labouring ſort in ſome meaſure of their daily bread, even in time of plenty, and ſtarves ſo many myriads to death in time of ſcarcity, is attended with ſeveral

Diſtilled liquors.

Those liquors, which are made of rice in particular, are in the greateſt vogue, and are ſaid to grow ſtronger by age, and to keep good above 20 years. Theſe are in great eſteem among the grandees, eſpecially thoſe which come from ſome particular parts of the empire ; ſuch as that which is made at *Vu-ſi-*

veral other deſtructive effects, which chiefly affect the rich and wealthy, and in ſome ſort doubly retaliates upon them the misfortunes which they occaſion among the poor.

We are told by a conſiderable eye witneſs, that the *Chineſe* have contracted (how long is not eaſy to gueſs) ſuch a pernicious fondneſs for thoſe liquors which are diſtilled from rice, and other grain, that from the higheſt mandarins down to the wealthy merchants and tradeſmen, they ſeldom fail of indulging themſelves in a large doſe of it, juſt before they go to bed, by way of opiate ; and, what is ſtill worſe, that few of them drink it before they have previouſly ſet it on fire, and burnt it ſo long as to make it as warm as they can poſſibly get it down ; by which means their throat, or œſophagus, becomes in time ſo contracted, that they can ſwallow nothing either liquid or ſolid, but pine and die for want of nouriſhment ; a misfortune which our author aſſures us † frequently happens amongſt them. Another diſaſter which theſe private night doſes often occaſion, is, that the perſons who take them being generally fatigued with the buſineſs of the day, and the chambers in which they ſleep built very low, and the furniture very light, and eaſily inflammable, the blaze of the ſpirituous liquor is apt to get up to the cieling, or take hold of the curtains, and ſet the whole place on fire before they are aware of it ; the flame of which ſoon communicates itſelf to the reſt of the houſe, and thence frequently to a great part of the city ; ſo that ſome hundreds, and ſometimes thouſands, of houſes, are reduced to aſhes, before it can be quenched *.

As for the rice of which their wine is made, though it be different from that which is commonly eaten, and of a coarſer nature, it is nevertheleſs in great requeſt, on account of the liquor drawn from it.

This is done by ſeveral ways, every country or city having its own peculiar method ; but the moſt common is, by ſoaking the rice in good ſoft and freſh water (or, where that cannot be got, by correcting it with ſome other ingredients), about 20 or 30 days, and afterwards boiling it till it be diſſolved ; upon which it will appear covered with a light froth, like that of our new wines, occaſioned by the ferment of the liquor beneath it. This laſt they pour off clear into veſſels well glazed ; and of the lees that remain, they draw off a ſpirit not unlike our brandy, or rather ſtronger, and more eaſily ſet on fire (63).

---

† *De l. c. vid. Parenin. in Lettr. edif. ent. vol.* xxiv. *p.* 65—82, *& ſeq.*

* *Id. ibid. p.* 81, *& ſeq. vid. & al. ſup. citat.*

(63) *Du Halde, vol.* i. *p.* 325.

hyen, in the province of *Kyang-nan*, and owes its excellence to the goodneſs of the water; and that of the city of *Shau-king*, which is eſteemed ſtill much wholeſomer, and is moſtly uſed at court. Some other ſtrong liquors they likewiſe make by diſtillation, ſuch as we have hinted at in the laſt note; and ſome others, which the reader may find in the next (X).

Hock-ſhue *and* Sam-ſhue.

THE only two liquors, which we find mentioned by our ſeamen, as moſt to their taſte (for, as to tea, they uſually leave that ſort of beverage to the natives), are what they ſtyle the *Hock-ſhue* and *Sam-ſhue*. The former of theſe is of a deep-brown colour, but very clear and ſtrong, ſaid to be brewed from wheat, and taſtes more like mum than beer. The other is ſaid to be diſtilled from rice, and is either of a pale or reddiſh hue, and is by ſeveral travellers called wine. But neither of theſe, for aught appears, are uſed any-where but on the coaſts and ſea-port towns, no mention being made of any ſuch being drank in the inland parts.

Fine roads for travelling and commerce.

CHINA, as we have already hinted in the geography of it, is for the moſt part the fineſt country in the world for travelling; the roads being of a ſpacious breadth, that is, between 20 and 30 yards wide, and reaching from one end of the empire to the other; the mountainous parts being either levelled, lowered, or cut through, or having large galleries along their ſteep declivity, built of timber, dreadful indeed to ſtrangers to go over *; but ſo familiar to the natives, that they ride over them without any fear; and others, laſtly, having ſtrong and ſtately bridges, built from one mountain to another, ſome of which we have elſewhere deſcribed. To theſe if we add the ſurpriſing contiguity of their cities and towns, eſpecially along the high roads; ſo that one is no ſooner got out of one, but one comes within ſight, if not into the very ſuburbs, of another; the great number of their navigable rivers, and the infinite multitude of their canals for water-carriage, and continual bridges over them for thoſe who ride, or travel on foot; the wooden towers about 30 feet high, and at the diſtance of a mile and half from each other, upon which are written, in large characters, the names of the towns to which the roads lead, and their diſtances from each other, as exactly meaſured at the public charge; the forts, or redoubts of earth, caſt up at proper diſtances, and guarded either by the ſoldiery or militia, to keep as much as poſſible the roads clear from robbers, to forward the diſpatches ſent by the government, and to examine with utmoſt care every traveller that goes by (Y); and, laſtly, the vaſt crouds of people that frequent, or rather croud, thoſe roads; it muſt be granted, that no country on the whole globe hath made better and more effectual proviſion for the eaſe and ſecurity of travelling and commerce, as well as for the delight of all that are concerned in either.

---

* Vid. int. al. pag. 78.

(X) They diſtil, we are told, a ſtrong ſort of ſpirit from mutton-fleſh, which the late emperor *Kang-hi* drank ſometimes; but this is drank by few except the *Tartars*, on account of its ſtrong and diſagreeable taſte, and intoxicating quality.

Some other liquors are made in different provinces, both by brewing and diſtillation, which it were needleſs to particularize. We have mentioned one ſort of the latter, with which his Excellency Mr. *Izbrands Ides*, ambaſſador from *Muſcovy*, was treated (64); and we may conclude this head with obſerving, that intoxicating liquors are commonly uſed by the *Chineſe* and *Tartars*, though not in ſuch quantities, and deſtructive variety, as they are among us; and much leſs by thoſe of the female ſex, who ſeldom taſte any thing ſtronger than tea, unleſs in ſome particular diſeaſes, in which they are indulged with ſome ſort of cordials, made ſo rather by ſpices and warm drugs, than by any brewed or diſtilled liquors (65).

(64) *See before, p.* 162. *ſub not.* (D).

(65) *Vid. auct. ſup. citat.*

Way of travelling.

THEIR way of travelling is various, according to the different provinces, and the various buſineſſes of people. In general they uſe horſes, mules, camels, and, in ſome countries, buffaloes; and the poorer ſort aſſes, either for riding or

---

(Y) Theſe forts, which are ſituate on eminences, and ſeen at a great diſtance, by the imperial flag ſet up on the top, are garriſoned by a certain number either of the militia, or of regular troops, under ſome proper officers; and theſe are not only to prevent any robberies being committed on the highway, by patroling about the length of their limits, or any other diſorders happening from the vaſt multitudes of travellers and carriages, but to ſtop and examine every one that goes armed, except they produce a paſs and licence for it; ſo that the utmoſt care and caution is every-where taken to keep the roads ſafe and free, and the traffick from one part of the empire to the other eaſy and uninterrupted: and hence it is that there are ſo few robberies committed any-where, except in the woody and mountainous parts, where they go in large gangs, notwithſtanding the great multitudes of neceſſitous people that ſwarm every-where (66), and the rich booties that are always to be met with on the roads: but this laſt may be one main reaſon of it, they being ſo continually thronged with travellers, that it would be very difficult to meet with an opportunity of robbing them (67).

(66) *See before, p.* 12. & 131. & *alib. Nieuhoff,* & *al. ſup. citat.*

(67) *Magaillan, Martini, Careri,*

carriage: but in the inland parts they employ ticket-porters to carry their goods from city to city, which they do by ſlings, two to a burden; or, if too heavy for two, they will join two more; and theſe carry it with two poles on their ſhoulders, with ſuch ſurpriſing quickneſs, that moſt of them will travel with their load at the rate of five miles an hour. Theſe are numerous in every city; and have a maſter over them, who is anſwerable for them; and who, being applied to by the merchants, diſtributes their ſeveral loads among them: he gives them at the ſame time a ticket, which they muſt deliver up, with the goods, to the proper perſons, at their journey's end, and bring another from them to him. Theſe are chiefly employed for the carriage of goods which may be damaged by being conveyed in waggons or barges, or where theſe cannot be had; and ſometimes for expedition, they ridding double the ground that any waggons can do.

Goods carried by ticket-porters.

In travelling, the richer ſort have their coaches and chariots, tho' we are not told of what kind theſe laſt are; and may be only calaſhes, or chaiſes with two wheels, ſuch as are in uſe among the *Tartars*; and litters for the ſick, carried either by luſty fellows, or, which is more common, by mules or camels. The *Tartars* here uſually ride on horſeback, in towns, as well as on the roads, and are generally good horſemen: their ſaddles are much like thoſe in uſe among the *Turks*; and, like them, they ride very ſhort, and with their knees almoſt as high as the top of the ſaddle; ſo that, upon any rencounter either with an enemy or robber, they raiſe themſelves quite upright upon their ſtirrups, to give the greater force to the intended blow. The quality, both *Chineſe* and *Tartars*, chuſe to travel in the night all the ſummer, not only for the conveniency of the coolneſs, but in ſeveral parts to be free from the tygers, and other wild beaſts, which they keep off by lighted torches, and other artificial fires, they carry with them; and which are ſo contrived, that neither wind nor rain can put them out, but will rather make them burn the fiercer. But when they travel with a great retinue, and well armed, as the mandarins commonly do, that precaution becomes needleſs.

Coaches and chariots.

The rich travel by night.

These, as hath been formerly obſerved [y], have their inns at proper diſtances, for their reception and conveniency, and kept at the charge of the government. But it is far otherwiſe with other travellers; for though the common inns be in great plenty in all the high roads, yet they meet but with wretched accommodations in them, unleſs they bring them

Bad inns.

---

[y] See before, p. 12.

along

Roads very duſty.

along with them (YY); and this is one of the two main inconveniencies of travelling in *China*: the other is, the prodigious duſtineſs of the roads, which, though kept in the beſt order imaginable, yet in dry weather, eſpecially when the wind blows hard, ſuch clouds of duſt are raiſed, as quite darken the ſky, and ſtifle the travellers. Nor is this to be wondered at, conſidering the vaſt and conſtant crouds of people, horſes, waggons, *&c.* which are continually paſſing backwards and forwards; ſo that they are obliged, at thoſe dry ſeaſons, to go with their faces covered with a thin veil, and with glaſſes before their eyes, to prevent being ſtifled or blinded by the clouds of light duſt, through which they muſt make their way. In other reſpects, a man cannot wiſh for a better country to travel in, either for ſpeed, ſafety, convenience, or delight [z].

But what adds ſtill more to the pleaſure of it, is the vaſt and almoſt conſtant variety of curious objects, with which the eye is delightfully entertained almoſt all the way; and this naturally brings us to the two laſt things with which we were to conclude this ſection, *viz.* the natural and artificial rarities of the country. Of the firſt ſort we have already mentioned ſeveral, as they came in courſe, either in the geography, or natural hiſtory.

---

[z] Vid. NAVARETTA, MARTINI, KERCHER, & al. ſup citat.

(YY) The generality of thoſe public inns, except here and there one upon the great roads, are wretchedly built, and worſe furniſhed. They are commonly of mud, without pavement or boards; and thoſe who do not bring their bedding with them, muſt take up with a matt, and lie in their own clothes: but the poorer ſort of travellers are ſo uſed to this way of accommodation, that they will lie quite naked on them, wrapped about only with a ſingle coverlid lined with linen. The greateſt part of their inns are ſo ill covered, that one may ſee the light thro' the thatch and rafters, and perhaps feel the rain or ſnow thro' them.

Their proviſions are not much better; and it is a chance if a traveller can get a bit of meat or fiſh to eat, or any tolerable liquor to drink, excepting in ſome places, where one meets with wild fowl or fiſh very cheap; but even there you muſt take up perhaps with their way of dreſſing it, which may prove as diſagreeable. The inns in the great cities are ſomewhat better, being built with brick, and large and handſome, and commonly afford better proviſions and conveniencies In the northern provinces one meets with what they call *Kanſis*, which are large alcoves of brick, built the whole length of the room, with ſtoves underneath, and matts made of reeds on the top, whereon a man may lay his bed if he hath one (68).

(68) *Magaillan, Martini, Careri, Nieuhoff, & al. ſup. citat. vid. & Du Halde, ubi ſup. p. 263.*

Natural rarities. *Volcanos.*

Those of the moſt remarkable kind, not yet taken notice of, are, 1. Their volcanos, many of which are not inferior, either in the height of the mountains out of which they iſſue, the dreadfulneſs of their flames and ſmoak, and the torrents of ſulphur, and other minerals, which they vomit up, to thoſe famous ones of *Italy* we have formerly ſpoken of [a], or thoſe in *America*, of which an account will be given in its proper place. 2. The great number of cataracts and caſcades, of an extraordinary height and breadth, and no leſs dreadful and loud, particularly that near the city of *Hoai-gan*, or *Hoay-min-gham*, in the province of *Kyang-nan*, which falls into the canal of that city, near the river *Hoay*, with ſuch violence, that it is with great labour and coſt that they prevent its dreadful effects [b].

Cataracts.

Remarkable rivers,

There are many ſuch cataracts in other rivers, particularly in the *Whang-ho*, or *Yellow River*, formerly mentioned, and ſo called from its extraordinary rapidity, and the vaſt quantity of mud it ſweeps along with it. *Le Compte* tells us of another, which is always red like blood, probably from much the ſame reaſon; and of a third, in the province of *Se-chwen*, which hath a ſurpriſing luſtre in the night ſeaſon, occaſioned by the vaſt number of precious ſtones that glitter through its waves, and for which the natives give it the name of the *Pearl River*. We read of a fourth near *Fo-ming*, which turns blue in harveſt, at which time the inhabitants on each ſide are uſed to dye that colour; and of a fifth, near *Pan-gau*, whoſe waters are too light to bear up any timber; of a ſixth, near *Ching-tyen*, affirmed to be ſweet-ſcented; of a ſeventh in the province of *Fo-kyen*, whoſe waters are of a greeniſh hue, and are ſaid to turn iron into copper. We omit mentioning ſeveral others, remarkable for ſome medicinal or other virtues, which we have no room to dwell upon; but the moſt ſurpriſing of all is, that which riſes yearly on the 18th day of the eighth month, with ſuch a prodigious high tide, before the city of *Hang-chew*, that multitudes of people flock thither from all parts to behold that ſurpriſing phænomenon, which neither theirs, nor any of our philoſophers, could ever yet account for. We might add ſome others, which are no leſs famed for their gold ſand, particularly one which on that account is ſtyled the *Golden River* †.

---

[a] See before, Univ. Hiſt. vol. vi. p. 452. vii. 656. & al. paſ.

[b] Martini Atlas Sinen.

† Id. ibid. Kercher, Le Compte, & al.

THEY have likewiſe extraordinary ſprings and fountains, ſome of which ebb and flow; others riſe, ſome hot and ſome cold, at a ſmall diſtance from each other. *Nieuhoff* mentions a ſtrange one near the city of *Jung-chan*, which iſſues into two branches out of a ſtone cut into the reſemblance of a man's noſe, one of the noſtrils of which throws out hot, and the other cold water. Some others, ſtill more ſurpriſing, the reader may ſee in the margin (Z), for which we have not quite ſo good an authority. They likewiſe abound with mineral and medicinal ſprings, either for drinking or bathing; and ſome of them ſo intenſely hot, that the people can boil their victuals in a kind of *Balneo Mariæ* in them, in a very little time. Some other ſorts of water are noted for petrifying every thing that is thrown into them, particularly thoſe of a lake, or river, in the iſland of *Hay-nan*, which will petrify fiſhes, lobſters, *&c.* and ſpoken of in a former ſection [c]. Other lakes are ſaid to turn copper into, or at leaſt give it the reſemblance of, iron. Some others which will bring on ſtorms of rain and thunder, upon the flinging a ſtone, or any heavy thing, into them; particularly a famed one ſaid to be in the bowels of a prodigious high mountain, full of deep and dreadful caverns, and into which if a ſtone be caſt, it will give a loud roaring report, like a great clap of thunder, and raiſe a thick miſt, which in a little time will diſſolve itſelf into water again. Theſe, and many more of the like nature, which ſome of our miſſionaries have in all probability taken from the *Chineſe* books, not altogether to be relied on,

mineral ſprings, *and other waters, ſtrange lakes,* &c.

---

[c] KERCHER, MARTINI. Vid. & DU HALDE, vol. i. p. 118.

(Z) Of this nature is that which the *Chineſe* tell you is to be ſeen at *Kan-ton*, and is looked upon by them as miraculous; and, if what they ſay of it be true, is little leſs than ſuch, it being affirmed to caſt out of the ſame opening hot and cold water, which afterwards ſeparate from each other. Much of the ſame wonderful nature is that in the province of *Quang-ſi*, one half of whoſe waters run clear, and the other muddy; and, if mixed together, will ſeparate again immediately. The laſt we ſhall mention is that in the city of *Kyng-cheng*, in the province of *Shen-ſi*, which is no leſs ſurpriſing, it being about five feet in depth, and the water on the top cold; but at the bottom ſo hot, that it ſcalds any thing that reaches it (69). Theſe, and many other ſuch, being rather taken from the *Chineſe* books, than atteſted by any *European* eye-witneſſes, ſhall ſuffice for a ſample of the natives fondneſs for ſuch kind ef preternatural rarities.

(69) *Kercher China Illuſtr. Martini Atlas Sinenſ. & al.*

becauſe not confirmed by more modern experienced authors, we leave to the choice of our readers either to believe, or not, but which, if true, would afford no ſmall delight to a curious traveller to take a view of in his way.

Metals, minerals, and quarries.

We omit here their many rich mines of gold, ſilver, quickſilver, copper, iron, and other metals and minerals, and of a great variety of precious and other curious ſtones (among which ſome mention the aſbeſtos, or incombuſtible ſtone, ſo famed among the antients, and as abſurdly exploded by ſome of the moderns, as the product of ſome of their mines); their various quarries of porphyry and marble, ſome of them ſo beautifully veined with figures of men, horſes, trees, cities, mountains, *&c.* as if done with a pencil; and many others of the mineral and vegetable kind, beſides ſome among the quadruped and volatile ſort[d]. But there is one ſort of fiſh among them, which, for its ſurpriſing beauty and nature, may be reckoned one of the greateſt rarities belonging to the watry element, which deſerves a particular notice, and with which we ſhall cloſe this head.

The golden and ſilver fiſh. Their beauty and agility.

This beautiful creature, which, from its colour, the *Chineſe* ſtyle *Kin-yu*, or *Golden fiſh*, is commonly about the length of one's finger, and proportionably thick. The male is of a beautiful red from the head to above half way of his body; and the remaining part, together with the tail, is ſpangled with golden ſpots exceeding our fineſt gilding. The female is white; the tail, and ſome parts of the body, having the perfect reſemblance of ſilver. The tail of neither kind is ſmooth or flat, like that of other fiſh; but forms a ſort of tuft, thick and long, which adds much to the beauty and fine ſhape of that little creature. They commonly ſwim on the ſurface of the water; and ſhew ſuch a ſurpriſing agility in their motion, that it gives an exquiſite brightneſs and variety to it: and it is on that account that they are ſo admired by the richer ſort, that they keep them, in all their pleaſure-houſes, in little ponds made for the purpoſe, or elſe in baſons more deep than wide, and adorn the courts, and other parts of their houſes, with them, where they afford a ſingular diverſion by their play, they being exceeding tame and active, and, as one would imagine, knew their maſters, and thoſe that feed them, by the readineſs with which they come up at their approach. The misfortune is, that they are of ſo tender a nature, that the leaſt inclemency of weather is apt to injure them; and the extremity of heat or cold, ſtrong ſmells, loud noiſes, eſpecially of thunder, or the report of cannon, will

Tameneſs.

Tender nature.

---

[d] Of theſe, ſee before, p. 80. 219. & alib. paſſ.

Shelter. go near to deſtroy them (A). Thoſe, therefore, who have the care of them, always provide them with a ſhelter at the bottom of their little pond, which is commonly made with an earthen pan full of holes, and turned upſide down, into which they retreat when the ſun, weather, or any thing elſe, diſcommodes them. Care is alſo taken to ſhift their water three or four times a week; and in ſuch a manner, as that the veſſel may be always kept full; and to throw ſome ſort of weeds on the ſurface of it, to ſhade them from the ſun.

Food. THEIR common food is the little imperceptible worms that are bred in the water, or the little earthy particles which are mixed with it; but the owners will now-and then throw ſome little bits of paſte, or, what is ſtill more agreeable to them, ſome wafers, which, being ſoaked in the water, are greedily ſwallowed down by, and is the propereſt food for, thoſe little creatures. *Fertility.* They breed exceedingly faſt in hot countries, *Spawn how preſerved.* provided their ſpawn be carefully ſkimmed off the ſurface of the water, where it ſwims (which they would otherwiſe devour), and be put into particular veſſels, to be hatched by the ſun. The veſſel muſt likewiſe be ſheltered from wind,

(A) This is the account which Father *Le Compte* gives of them; to which *Du Halde* adds, that the beſt way of preſerving them in the winter is, to give them no food all that time; and that they will live three or four months, that is, while the cold weather laſts, under the ice, without any other ſuſtenance than what the water underneath affords them, even in the large open ponds. As for thoſe that are taken into the houſes, and kept in china veſſels cloſely covered, it is certain they live without any other food; and yet when the ſpring comes on, at which time they are again removed into their uſual baſons, they will move and ſwim with as much agility and briſkneſs as they did the year before. The nobility and richer ſort are ſo fond of them all over the kingdom, that they make it one of their chief pleaſures to feed them; and will give three or four crowns apiece for thoſe that are the moſt beautifully coloured and ſhaped; there being perſons every-where who make it their chief buſineſs to breed, and ſell them to them. As for thoſe which are bred up in large ponds, they become ſomewhat larger and hardier; and are only preſerved there for their ſpawn, which, when hatched in the manner above-mentioned, raiſes them to that beauty, and variety of colours, which make them fit for thoſe of the better rank. The way they have to call thoſe which breed in ponds to the top of the water, is by the noiſe of a clapper, which the perſons who feed them commonly uſe for that end (70).

(70) *Du Halde, vol.* i. *p.* 19. & 316, & *ſeq. Vid.* & *Le Compte, letter* 4. [illegible]

rain, and cold, till they are hatched: at which time the young fry appear firſt of a black colour, which ſome of them ſtill retain; but the greateſt part change by degrees to red or white, to gold or ſilver, according to their kind, which diſplays itſelf firſt at the tail, and thence ſpreads itſelf more or leſs towards the middle of their body; and, when grown to an inch in length, may be ſafely removed into their native reſervoirs, there to be admired as a wonder of nature[e]. *Colour.*

Artificial rarities.

THEIR artificial rarities are various and numerous, and much more frequent, and entertaining to travellers. We ſhall ſingle out ſome of the moſt curious and remarkable amongſt them; ſuch as, 1. Their famed long wall, which is the firſt and nobleſt ſtructure of all, and offers itſelf to a ſtranger at the very firſt entrance into that empire by land; 2. Variety of artificial mountains, bridges, and cauſeways; 3. Some of their ſtately temples; 4. Coloſſian ſtatues; 5. Their high and ſumptuous towers in ſeveral of their great cities; 6. Their ſtately triumphal arches; 7. Some of their large bells, eſpecially thoſe of *Pe-king* and *Kang-ton*, which excel all the reſt.

The great wall. Length.

WE begin with their celebrated wall, which is juſtly eſteemed the moſt ſtupendous work of that, or any other kind, that the world can boaſt of; it being in length, according to *Magaillan*'s computation, 405 leagues, excluſive of its windings; and, by *Le Compte*, 500 *French* leagues, or near 1500 miles, with the windings; and fortified all the way, at proper diſtances, with ſtrong high towers, to the number of 3000 (B), which, before the conqueſt of *China*, uſed to be guarded by

---

[e] LE COMPTE, DU HALDE, & al.

(B) That is, according to ſome, at every two bow-ſhot; but more abſurdly, according to others, every mile or two miles; for in neither caſe could they amount to 3000; ſo that, if the wall was 1500 miles, and theſe towers equidiſtant from each other, there could be but half a mile ſpace between each of them.

The truth is, ſome have magnified that work at a ſtrange rate; and, from their nearneſs to each other in ſome parts, have perhaps inferred the number of theſe towers according to the extent of the wall; whereas they might ſtand at much greater diſtance in other parts that were more difficult of acceſs; for they have committed much the ſame error, with reſpect to the ſtrength, materials, height, and thickneſs, of the wall itſelf, judging it to be everywhere the ſame as they ſaw it in the neighbouring parts of *Peking*, where it is built of ſtone and brick ſtrongly cemented, and very high, ſtout, and ſolid; whereas thoſe who have ſince taken

Antient garriſons. *Extent.* *Vaſt windings.*

by a million of ſoldiers: but, ſince then, they only keep garriſons in thoſe places which are moſt eaſy of acceſs, *viz.* at *Fwen-fu*, *Tay-tong-fu*, *Ning-kia*, *Ya-lin*, *Siang-chew*, *Sian-ning*, and *So-chew*; beſides which, the mountains within the wall are reckoned ſufficient to defend *China* againſt the *Tartars* [f]: however, as it was originally intended to cover the three northern provinces of *Pe-che-li*, *Shan-ſi*, and *Shen-ſi*, from any attack from that quarter, it begins at the latter of them, which lies on the north-weſt of *China*, in about 38 degrees of latitude, and is carried on, over mountains and vallies, rivers and deep marſhes, firſt to the north-eaſt, as far as the 42d degree of latitude, then ſouth-eaſterly to the 39th, and terminates at the *Whang-hay*, or *Yellow Sea*, at the 40th degree, where ſtands the famous gate called *Shang-hay-quan*, and from which it divides the province of *Pe-che-li* within from that of *Lyau-tong* without; and thence, weſtward, the other two provinces from *Tartary*. But though the diſtance from one end of this wall to the other be hardly above 700 or 800 miles, in a direct line from weſt to eaſt, yet, if we take in alſo the various windings north and ſouth, and the many aſcents and deſcents over the high hills and dales which are between, we can hardly allow leſs than twice that number to the whole length of the wall [g].

By whom built.

THIS ſtupendous fabric was built, according to ſome, by the emperor *Chi-ho-ham-ti*; and, according to others, by *Shi-whang-ti*, or, as others call him, *Shing-ſhi-whang*, 215 years before Chriſt [h]; and is built here and there on ſuch high rocks and mountains, as ſeem altogether inacceſſible; and in other parts over wide and rapid rivers, and ſuch marſhes and ſandy hollows, as one would judge incapable of admitting a ſufficient foundation to ſupport ſuch a prodigious weight. *Height:* The height of it varies according to the ground; but is no-where leſs than 20, nor higher than 30 feet; and the breadth about 15 feet, or wide enough for five or ſix people to ride abreaſt (C), and extraordinarily well paved all the way. *Rivers run under it.* It is continued from one end to the other without any interruption, except at the entrance of the *Whang-ho* into the *Chineſe* empire, and near the city of *Se-chwen,* in the province of *Pe-che-li,* where, inſtead of it, the country is guarded by high and inacceſſible mountains; but is continuous every-where elſe: and though other rivers flow likewiſe from *Tartary* into the *Chineſe* territories, and ſome of them run in and out of them more than once, they all run under ſtately high arches made in the walls; and ſo ſtrongly built, that their current, though rapid, hath not hitherto cauſed the leaſt breach or detriment in them. *Strength.* The ſame may be ſaid of the wall itſelf, and its ſtout high towers, ſo far as both are built with brick and ſtone, though both have lain expoſed to all winds and weathers almoſt 2000 years: but as to the weſtern part of it, which, as we ſhewed in a former note (B), is built of earth, it is gone to decay in many places, and hath been ſeveral times repaired by the government. The former, however, is only caſed on the outſide with brick or ſtone, and the ſpace between them filled with ſome ſtrong morter, ſand,

---

[f] See Hiſtoric, Obſervations on Tartary, ap. Du Halde, vol. ii. p. 263.

[g] Iid. ibid. vid. & MARTINI, KIRCHER, NIEUHOFF, & al. ſæp. citat.

[h] DU HALDE, vol. i. p. 20. 172. 262. & alib. LE COMPTE, letter 3. & al.

taken a more accurate view of it (71), aſſure us, that it runs at moſt but about 600 miles in that manner, that is, from the *Whang-ho*, or *Yellow Sea*, to the province of *Shan-ſi*, where it hath ſeveral other faces beſides, which form double, and ſometimes treble, incloſures for the ſecurity of the moſt conſiderable paſſes; but, from the entrance into that province, to its very end in the weſt, it is all built of earth, or is rather a kind of mud rampart, not only very defective in many places, inſomuch that they were obliged to build, at every four leagues diſtance, ſtrong forts on the inſide, to defend them, but the far greater part of the towers belonging to it were of earth; thoſe that were of brick or ſtone being but few in compariſon of them.

(71) *Vid. Obſervat. Hiſtoric on Tartary, ap. Du Halde, vol.* ii. *p.* 263.

(C) So ſays Father *Regis,* who was employed by the emperor to make the maps of the empire, and had been often on the top of it; though *Iſbrands Ides,* and others, make it wide enough for eight horſemen to ride abreaſt upon it; ſo that when *Le Compte* tells us it is but four, or at moſt five, feet in thickneſs (72), it is plain it muſt be ſome error of the printer, or of his tranſlator, and that he muſt have meant at leaſt yards, if not toiſes, which are equivalent to two of our yards.

Some tell us, that its height is every-where alike, whether on the top of the higheſt mountains, or at the bottom of them, and in the plains, that is, four fathoms, or twenty-four feet, according to ſome; and thirty feet, according to others; which diſagreement itſelf would be ſufficient to convince us of the contrary, did not the reaſon of the thing, and the known œconomy of the *Chineſe* nation, perſuade us that they would hardly have beſtowed equal coſt and labour every-where alike, merely for the ſake of obſerving an uniformity in the work; for that would rather expoſe their folly than wiſdom, for which they ſo highly value themſelves.

(72) *Le Compte, letter* 3.

and other rubbiſh; but ſo ſtrongly cemented, as to be of equal hardneſs with the reſt.

The firſt bulwark founded in the ſea.

THE bulwark, at which this noble wall begins, at the eaſt end is a large pile of ſtone raiſed in the ſea, upon a foundation laid on a number of ſhips ſunk into it by a ſtupendous weight of iron, and huge ſtones with which they were laden, in order to ſecure the ſuperſtructure from ſinking. The work is well terraſſed and caſed with brick and ſtone; and the architect was obliged, under pain of death, to cement them ſo ſtrongly together, that a nail ſhould not be driven between them; which cement runs through the whole work. This bulwark ſtands in near the ſame latitude with *Pe-king*, and at a ſmall diſtance weſtward from it is to be ſeen the firſt gate called *Shang-hay-quang*, of an extraordinary height and ſtrength. The other gates are built much in the ſame manner; and every one of them is defended by a ſtout fort built on the *Chineſe* ſide. Upon the whole, it is a ſtupendous work; and, conſidering the height of ſome of the mountains on which it runs, and the marſhy, dry, ſandy, and barren grounds, on which other parts are built, one cannot but admire how it could be carried on to that height and thickneſs, and ſuch a vaſt length, conſidering that in many places the bricks, ſtones, morter, and all other neceſſaries for the work, muſt have been brought thither from a great diſtance, and with incredible coſt and labour: and what adds ſtill more to the wonder, if we may believe their records, is, that the whole was finiſhed in five years time[1]. They add, that the emperor obliged every third man out of each province of his empire, who was of an age fit for the work, to help to complete it; ſo that he lived to ſee his dominions fenced on every ſide, and ſevered in ſome meaſure from the reſt of the world by the ſtrongeſt barriers; *viz.* on the north by this new and extraordinary rampart; on the weſt by high and inacceſſible mountains, and vaſt ſandy deſerts; and by the wide ocean on the ſouth and eaſt.

Eaſtern gate.

All finiſhed in five years.

Artificial mountains, whether really ſuch.

THE next ſort of artificial curioſities of *China*, that we read of, is their mountains fabricated into various ſhapes of men, horſes, birds, *&c*, which, if really ſuch, muſt be works of immenſe labour as well as time; and being, to all appearance, deſigned merely to pleaſe the ſight, and to ſet the ſpectators a gazing, can ſerve no other end than expoſing the ill taſte of the *Chineſe*, for beſtowing ſo much of either upon ſuch fantaſtic and unnatural oddities. But this ſeems to us too oppoſite to their natural prudence and oeconomy, to be eaſily credited; and though we are told, that their notion of them, eſpecially among the ſuperſtitious vulgar, is, that they are the work of demons, and the reſult of a deep inſight into magic; which ſeems to intimate, as if they bore ſo near a reſemblance to thoſe creatures, as could hardly be given to them by human art; yet, till we have better authority than we have of their doing ſo, we ſhall look upon them rather as the effect of chance, aſſiſted by a ſtrong fancy, to ſupply what is wanting to complete the pretended reſemblance. However that be, we think ourſelves obliged to give our readers one inſtance at leaſt of them, that we may not be blamed for omitting what other authors have ſpoken of with ſo much admiration, and that ſhall be one of the moſt remarkable of all the reſt; *viz.* the famed mountain of the five horſes heads; and ſo called from its five ſummits, which are ſaid, at a diſtance, to bear a near reſemblance to them. It muſt be owned, that none of them pretend to have gone near enough to know whether that ſeeming likeneſs was wrought by dint of labour of the chiſſel and mallet, nor whether it appeared the ſame at any point of ſight, or only at that which they viewed them from: ſo that the only wonder ſeems to be in the number of heads; for, as to other mountains that are ſaid to bear a reſemblance of a bird, horſe, dog, or any other ſingle animal, thoſe who have but travelled over the *Alps* or *Pyrenees*, will find enough of ſuch cragged rocks on the tops of thoſe mountains, which a warm imagination will eaſily conceive to bear a near reſemblance to thoſe, or a variety of other creatures; and where, did ſuperſtition and prieſtcraft reign ſo much as they do in *China*, the people might be made to believe them to have been the work of demons, or of ſome famous conjurers.

---

[1] DU HALDE, vol. i. p. 20. 172. 262. & alib. LE COMPTE, letter 3. & al ſup. citat.

Others of a different fabricature.

NOT but there are other mountains in *China*, fabricated in ſuch a manner as muſt appear the work of art, and to have required immenſe labour; at leaſt we read of ſome that are perforated quite through in many places, and ſeem rather a parcel of irregular rocks, or ſmall mountains, caſt up at random one upon another, and have on the top either a temple, monaſtery, or ſome other curious building; of others that are filled with large ſpacious caverns; a third ſort that have roads cut through them of a conſiderable length; ſome cloſe on the top, and others cut open quite up to it. There is one, in particular, in the province of *Fo-kyen*, and near the city of *Hing-wha-fu*, or, as others call it, *Hingoa*, which is cut between two mountains, of a conſiderable height, and nicely paved the length of twelve miles, and ſhaded on each

Noble cauſeways cut thro them.

ſide by trees planted at proper diſtances all the way[k]; but indeed moſt of the roads round that city are paved in the ſame manner with ſquare ſtones, and planted with ſhady trees, the towns and villages about it ſtanding ſo thick, that they ſeem to be but one continued town[l]; and it muſt be owned, that the *Chineſe* are not wanting in any coſt or labour to make their cauſeways and roads as eaſy and pleaſant for travellers as they poſſibly can[m]; and this makes them build ſo many fine ſtately bridges, not only over their rivers and canals, but even from one mountain to another, which is a third ſort of their artificial rarities.

Bridges.

We have already deſcribed ſeveral of them in the geographic part; but, as it would be endleſs to ſpeak even of the moſt curious of them throughout the country (for the other ſort are without number), we ſhall content ourſelves with deſcribing two or three of the moſt celebrated, to give our readers an idea of the excellent taſte of the nation in theſe kinds of work alſo. That called *Lu-ko-kyau,* ſeven or eight miles weſtward of *Pe-king,* was one of the fineſt that ever was ſeen, before part of it was broken down by a land-flood. It was built all of white marble, curiouſly wrought and poliſhed. It had ſeventy pillars on each ſide, divided by cartridges of fine marble beautifully carved with flowers, foliages, birds, beaſts, and variety of other ornaments. On each ſide of the entrance on the bridge, at the eaſt end, ſtood two lions, of an extraordinary ſize, on two curious pedeſtals likewiſe of marble, with ſeveral other ſmaller lions in different attitudes; ſome climbing on the backs of the great ones, others leaping off, others crawling between their legs.

A ſtately one near Pe-king.

Two others, like each other, of a great length and beauty.

At the other end of the bridge ſtood likewiſe two other curious pedeſtals, on which were carved two children with the ſame ſkill, and all the reſt of the work was anſwerable to it[n]. Father *Gerbillon* mentions two more of the ſame kind, of fine marble, and exactly like each other in their fabricature, ornaments, *&c.*; one on one ſide of the city of *Cha-ho,* 50 *li's* from *Pe-king,* and the other on the other ſide of that place; their length was 60 geometric paces, and their breadth between ſix and ſeven, and the pavement and parapets were of huge blocks of the ſame ſtone[o]. This ſort of bridges is the moſt common in the empire, and of which we may ſay that the *Chineſe* ſpare neither for length, breadth, beauty, nor ſtrength, in the building of them; ſome of them conſiſting of upwards of 100 lofty arches, and are above 160 fathom in length, as is that of the city of *Fu-chew*, or, as others call it, *Ox-u*, capital of the province of *Fo-kyen*, which is built acroſs the bay, all of fine white ſtone[p] (D).

---

[k] Kercher, Martini, La Martiniere, & al. ſup. citat.
[l] Iid. ibid.
[m] See before, p. 78.
[n] Du Halde, vol. i. p. 288.
[o] Travels into weſtern Tartary, ap. eund. vol. ii. p. 274.

A ſecond ſort built on boats.

THEY have a ſecond ſort, which are built upon barges, ſome of which are of a very great length. One of theſe, in particular, built over the river *Kyang*, at the place where the *Kan* falls into it, conſiſts of 130 barges ſtrongly chained to one another, yet ſo as to be parted, and to open a way in any part of it, to let the veſſels paſs which continually ſail up and down the river. There are great numbers of this ſort likewiſe all over the flat countries, they being much more convenient in thoſe parts where the traffick is chiefly carried on by water.

---

[p] DU HALDE, & al. ſup. citat.

(D) There is one ſtill more ſtupendous at the city of *Swen-chew-fu*, which is built over the point of an arm of the ſea, which otherwiſe muſt be croſſed in a bark, and very often not without danger. It is 2520 *Chineſe* feet in length, and 20 in breadth, and is ſupported by 252 huge piers, 126 on each ſide. All the ſtones of it are of a greyiſh colour, and of the ſame length and thickneſs, as well thoſe which croſs from pier to pier, as thoſe which are laid acroſs, and join them to each other (73). The greateſt wonder is, how they could cut or place ſtones, of ſuch enormous weight as theſe are, high enough for large veſſels to paſs underneath.

As for the more common ſort of bridges, their way of building them is more eaſily underſtood, and appears to be this: As ſoon as they had finiſhed the ſides of the arch next to the land, or, if of more arches than one, the piers that ſtand between them, they proceeded to lay on the ſtones, which are commonly not above four or five feet long, and half a foot broad, alternately upright and croſs-wiſe, ſo that the key ſtones lay always horizontally. The top of the arch is uſually no thicker than that of theſe ſtones; and becauſe the bridges, eſpecially thoſe which have but one arch, are ſometimes 40 or 50 feet between the piers, and conſequently much higher than the cauſeway; the aſcent on both ſides is by eaſy flat ſteps, not above three inches thick, which makes it ſomewhat inconvenient for horſes and carriages to go up and down them (74); and might be eaſily obviated, by making the aſcent and deſcent more even; but, in other reſpects, they are generally well contrived.

(73) *Du Halde, ubi ſup. p.* 17.

(74) *Ibid. p.* 287.

A third ſort, from mountain to mountain.

THERE is ſtill a third ſort, more ſurpriſing than the two former, which are built ſome over rivers, and others over a valley, and join two mountains together. Of this ſort, we read of one which conſiſts of but one intire arch, which is reckoned 400 cubits long, and 500 in height, and is, by travellers, ſtyled *Pons volans*, or the flying bridge [q]. That which was formerly built over ſeveral high hills, on the road to *Hang-chong-fû*, in the province of *Shenſi*, is ſtill more ſtupendous. We are told, that 100,000 men were employed in it, to level ſome of the hills, and to build arches from mountain to mountain, ſupporting them with pillars, of a monſtrous height and thickneſs, where the intervening valley proved too wide. There are ſeveral of theſe bridges that form part of the road above-mentioned; and ſome of them of ſuch height, that one cannot look downwards without terror; for which reaſon, they are all well railed on each ſide, for the ſecurity of paſſengers [r]. And thus much may ſuffice for this third ſort of artificial rarities [s].

Triumphal arches.

THE next kind of curioſity that entertains the travellers, is their beautiful triumphal arches, which are to be ſeen, in great numbers, not only in all their cities, but on the mountains and eminences along the roads. Theſe were originally erected in memory of their heroes, whether princes, generals, philoſophers, or miniſters of ſtate, who had ſignalized themſelves for ſome great actions, or ſome eminent ſervices, done to the public. The number of thoſe that have been erected to ſuch heroes is computed to amount to above 1100, amongſt which, there are near 200 of exquiſite beauty and grandeur.

Some erected to women.

There is beſides, a ſmall number of others, no leſs noble and beautiful, erected to ſeveral of their illuſtrious women, whoſe wiſdom and virtue have intitled them to the ſame glorious monuments, as well as to a place in the *Chineſe* hiſtory, and in the works of their moſt famous poets (E).

THESE monumental ſtructures conſiſt moſtly of one, or, at moſt, three arches, the middle of which is lofty and ſpacious, and the other two on each ſide of it are of a ſmaller ſize and beauty. Some of them are of wood, except the marble pedeſtal; others are of ſtone, and others partly ſtone, and partly wood. Some of them are wrought with exquiſite ſkill, eſpecially thoſe of the oldeſt ſtanding; while moſt of thoſe of a more modern date are ſo clumſy, and ill-deſigned, as to deſerve ſcarcely any attention (F). Their height is commonly between twenty and twenty-five feet, few above; the whole variegated with figures of men, antics, birds, beaſts, *&c.* in various attitudes, feſtoons, and other ornaments, indifferently carved; the relievo's of ſome of which are ſo bold, that they ſeem to be ſeparated from the work. Upon the whole, though they are but ſlightly built, yet, when placed to advantage, as in a narrow ſtreet, where two ſtreets croſs each other, or in the center of a ſquare, and if in the country, at a due diſtance from the road, and a right point of ſight, afford no diſagreeable delight to the beholders [t]. *Their make, height,* &c.

---

[q] KERCHER, MARTINI, & al. [r] DU HALDE, & al. ſup. citat. [s] Iid. ibid.

(E) The male worthies recorded in their hiſtory, including thoſe who have been famed for their virtue and piety, as well as for valour, learning, *&c.* amount to about 3636; and the number of the females, whether virgins, wives, or widows, who are recorded for their chaſtity, piety, or any other eminent virtues, either on thoſe monumental arches, or in the *Chineſe* annals, to about 208 (75).

(75) *Le Compte, Du Halde, Martini, & al.*

To theſe, we might add their burying-places, and the noble buildings reared on thoſe of great men, which, at a *Sepulchral monuments.*

---

[t] Le Compte, Martini, Kercher, & al. ſup. citat. Vide & Du Halde, vol. i. p. 17. & 288.

(F) The ornamental part of thoſe antient arches is ſo curiouſly wrought, the feſtoons and flowers ſo neatly cut, and the birds and other animals carved in ſuch lively attitudes, that Father *Le Compte* looked upon them as *Chineſe* maſter-pieces of that kind; and indeed they appear ſo wonderfully detached from each other, as if they were only joined to, or run into, each other, by ſmall cordons, and without the leaſt confuſion; which ſufficiently ſhews the ſuperior ſkill of their antient workmen; whereas in thoſe of later date, the ſculpture is ſparing, looks coarſe, heavy, and without any piercing. or variety, to enliven it. Which is a plain indication of their genius having been, in a great meaſure, cramped and debaſed, ſince their late conqueſt, ſeeing that few of thoſe antient monuments are of much more than 300 years ſtanding (76).

However, it muſt be owned, that, excepting the beautiful neatneſs of the carving abovementioned, their beſt architecture, of any kind, comes vaſtly ſhort of ours, both as to the proportion and diſpoſition of the parts. They have neither cornices nor chapiters; and that which bears ſome kind of likeneſs to our frizes, is of ſuch a height, that it rather ſhocks the eye of thoſe who are unaccuſtomed to it; though it is ſo much the more agreeable to the *Chineſe* taſte, as it affords more ſpace for the ornaments which adorn the inſcriptions engraven on them (77).

(76) *Le Compte, Du Halde, Martini, & al. p.* 17. *&* 287.

(77) *Du Halde, ubi ſup.*

diſtance, appear like towns, being moſtly built on ſome conſpicuous eminences along the road, and yield a very pleaſant proſpect; but of theſe we have already ſpoken, on another occaſion [u].

Stately towers.

BUT, of all their artificial curioſities, their fine ſtately towers are the moſt delightful to ſtrangers, though built in a ſtile peculiar to this country, and unlike any thing of that kind among us. Theſe are moſtly to be met with in their great cities, and are every-where built much in the ſame form; ſo that the deſcribing one or two of the moſt beautiful, will ſuffice to give our readers an idea of the reſt (G). There are two of theſe without the walls of *Nan-king*, the moſt beautiful of which, ſtyled *the porcelain tower*, becauſe it is lined all over the inſide with china tiles, delightfully painted, is the moſt admired by all travellers, for its height, ſymmetry, and variety of carving, gilding, and other ornaments. It is of an octagonal form, nine ſtories, or 200 feet, high, and forty feet in diameter; ſo that every ſide is fifteen feet in length. The whole is built on a large baſis of brick, ſtrongly cemented, which forms a ſtately perron, or flight of nine or ten ſteps, likewiſe of an octagonal figure, by which you aſcend to the firſt ſtory; and this perron is ſurrounded with a baluſtrade of unpoliſhed marble on the outſide. The firſt ſtory, or, as it is called, the hall, is the higheſt of all, but hath no windows, nor any light but what comes in at three ſpacious gates, which open into it. The wall is ſaid to be

The famed one at Nan-king.

Its height, aſcent, &c.

---

[u] See before, p. 264. & ſeq.

(G) Theſe ſtately ſtructures, which, we are told, are to be met with at every metropolis of a province, and in ſome other of their cities, ſome within, and others without, the walls, are chiefly deſigned as ornaments, they being ſeen at a great diſtance by travellers, and, from their top galleries, affording a beautiful proſpect of all the country round. Their height is commonly from ſeven to nine, though, *Du Halde* aſſures us, there are ſome twelve and thirteen, ſtories high, every ſtory being commonly between eight and nine feet high, and the lowermoſt about twelve. But, as they are alſo built for ſtrength, as well as ſhew, ſome of them having ſtood conſiderably above three centuries, there is a prodigious deal of timber, as well as work, in them; which yet, as *Le Compte* rightly obſerves, rather betrays the ignorance of the *Chineſe* architects, who have not yet diſcovered that lovely ſimplicity, wherein the ſtrength and beauty of our *European* buildings conſiſt (78).

(73) *Du Halde, ubi ſup. p.* 289. *Le Compte, letter* 3. *Martini, & al.*

about twelve feet thick, and eight and a half high, and caſed with porcelain, but of the coarſer ſort, and not a little damaged by duſt and rain. From this, you aſcend to the ſecond, and thence to all the other ſtories, which are all of equal height, by a narrow, and very inconvenient, ſtaircaſe, the ſteps of which are ten inches high, and very narrow. Every ſtory hath eight large windows, one at every front. They all leſſen, as they mount one over the other, ſo as to form, in the whole, a kind of cone, or ſugar-loaf; and between each of them is a penthouſe, or ſhed, which projects ſome yards from the wall all around, and leſſens in the ſame proportion the higher they go. Theſe divide the ſtories from each other without, as the timber and the floorings do within: and each room is adorned with paintings, and other ornaments, after the *Chineſe* ſtile, both on the ſides, and on the cieling, whilſt the outſide is embelliſhed with variety of work in baſs-relievo, niches, and imagery, in the ſame taſte (H); all which make an agreeable kind of inlaid work, very beautiful at a diſtance, though both that and the painting and gildings, are ſomewhat impaired by the wind and rain. But the moſt beautiful part of the whole fabric is a kind of cupola, which ariſes thirty feet higher than the uppermoſt ſtory, and is ſupported by a thick maſt, fixed at the bottom of the floor of the eighth ſtory. This piece ſeems to be incloſed in a large iron-hoop, all the way, and which winds round it like a ſpiral line, or ſcrew, at the diſtance of ſeveral feet; ſo that the whole looks like a hollow kind of cone, pierced through, and riſing in the air, and ſupporting on the top a golden ball, of an extraordinary bigneſs. Such is the ſtructure of that famed tower, which, whether of brick, marble, or whatever other material, is looked upon, by *Le Compte*, and other authors, as the beſt contrived, moſt ſolid, and magnificent work in all the eaſt [w].

Cupola and ball.

NIEUHOFF adds two circumſtances concerning it; *viz.* that the ball, or pine-apple, on the top, is reported by the

When, and by whom, built.

---

[w] LE COMPTE, letter 3. MARTINI, NIEUHOFF, KERCHER. & al. mult.

(H) This outſide appears to be of ſome ſort of wrought marble, or poliſhed ſtone, gilt over; but *Le Compte* rather imagines it to be of brick, ſo caſt in proper moulds, in the manner of our plaiſter-work; the *Chineſe* being, it ſeems, ſurpriſingly ſkilful in ſtamping all ſorts of figures on their bricks; the earth of which being much finer, and better tempered, than ours, is much fitter to take any impreſſion from the mould (79).

(79) *Le Compte, ubi ſupra.*

Chineſe to be of maſſy gold; and the other, that the tower hath ſtood 700 years; and was erected by the *Tartars*, as a monument of their having made themſelves maſters of the *Chineſe* empire; whereas *Le Compte* affirms it to have been, in his time, of no more than 300 years ſtanding, and to have been built, together with the temple of gratitude, by the Emperor *Yong-lo*; to which *Du Halde* ſeems to ſubſcribe [x].

Bells hanging on the angles without. MOST of theſe ſorts of towers have, either in the uppermoſt penthouſe, or gallery, and others in every one of them, and at every angle, ſmall bells, hanging at ſome diſtance, by chains, or wires, which are eaſily moved by every blaſt of wind, and make an uncommon ſort of tinkling; which is, nevertheleſs, agreeable enough to the *Chineſe* taſte. Of this nature is that we have elſewhere deſcribed, which ſtands near a ſtately temple built on a very high mountain [y]. But the greateſt delight which theſe kinds of ſtructures afford, is from the vaſt charming proſpect one hath from their upper ſtories, or galleries, of all the country round about, which is commonly beſpangled with great variety of houſes of pleaſure, orchards, gardens, ſepulchral monuments, and ſuch agreeable objects, far and near.

Stately temples, THEIR temples are no leſs ſtately and curious. They have a prodigious number of them, both in their cities and towns, and in the country at a great diſtance from them. The moſt celebrated of which are moſtly built in barren mountains; *built in ſolitary places.* to which, however, the induſtry of the natives hath given beauties which were denied them by nature; ſuch as, canals, cut at a great expence, to convey the water from the adjacent heights, into proper reſervoirs, for the uſe of the bonzas, and their votaries; gardens and groves for their uſe and diverſion, and deep grottos cut into the rock, to ſhelter them from the exceſſive heat; all which do not a little contribute to render thoſe ſolitudes delightful. Theſe ſtructures, which, whether large or ſmall, are built much after the ſame manner, conſiſt partly of fine porticos, paved with large ſquare poliſhed ſtones, and partly of halls and pavilions, which are reared on the corners of the courts, and have a communication with each other, by galleries, adorned with ſtatues either of ſtone or braſs. *Their painted roofs, &c.* The roofs of theſe buildings ſhine with beautiful japanned tiles, of green or yellow, and are embelliſhed at the corners with dragons of the ſame colour, which project a great way forward. The reſt of thoſe buildings are built of timber, and moſt of them have ſome ſuch high tower as thoſe we have been ſpeaking of in the laſt paragraph. We read of ſome of theſe temples that are of a prodigious length and breadth, and have ſtatues in them of a Coloſſian magnitude (I), to which the bonzas, who have their apartments round about, offer their wine, rice, and other proviſions, which are brought thither by their ſtupid votaries, whenever they come to conſult them about their temporal affairs. The reader may ſee what hath been ſaid, in a former ſection, of the various impoſitions of thoſe religious charlatans on the ſuperſtitious and infatuated vulgar [z].

---

[x] LE COMPTE, ubi ſupra. DU HALDE, vol. i. p. 288.

[y] See before, p. 25. & ſeq. and note (H).

Their large bells; their uſe,

Most of their cities have ſome large bells ſet up in their high towers, by which they give notice of the different watches of the night; and thoſe which have no bells do it by large drums. The firſt watch is notified by a ſingle ſtroke, which is repeated at certain ſhort diſtances of time, *Le Compte* ſays, every moment, till the ſecond watch begins, which they notify by two ſtrokes; the third by three, and ſo on. Some of their bells are of a monſtrous bigneſs and weight; but the largeſt of all are thoſe of *Nan-king* and *Pe-king*. *Le Compte* tells us of ſeven they have in the latter of thoſe cities, that weigh 120,000 pounds, which is near five times the weight of that of *Erford* in *Saxony*, which, *Kercher* ſays, weighs but 25,400 pounds, and is, by him, ſuppoſed to be the largeſt in *Europe*; though he ought, at leaſt, to have excepted

weight,

---

[z] See before, p. 112. & ſeq. and notes.

(I) *Nieuhoff* mentions one of thoſe temples, in the province of *Pe-che-li*, which is 165 feet high, and large in proportion, in which ſtands the ſtatue of a virgin 106½ feet high. The *Chineſe* ſuperſtition makes them generally more profuſe in theſe kinds of ſtructures than in any thing elſe: they build them, for the moſt part, very lofty and ſpacious, and embelliſh them with great variety of idols, before which hang an infinite number of lamps burning with coſtly perfumes. The reſt are alſo emembelliſhed with all the other ornaments of painting, carving, gilding, &c. They reckon no leſs than 480 of thoſe ſtructures of the firſt rank; and thoſe of the inferior ſort are almoſt without number, eſpecially if we join to them thoſe that are built not to their gods, but to their great men, of which they reckon above 700, which are very grand, and ſome even magnificent, beſides the triumphal arches and ſepulchral monuments, already ſpoken of. But, as this latter ſort of temples were chiefly built by the antient nobility, in honour of their families and anceſtors, and thoſe illuſtrious families have ſince dwindled away, great numbers of thoſe fine ſtructures have likewiſe gone into decay and ruin (80).

(80) *Martini, Kercher, Le Compte, & al.*

cepted that monſtrous one of the city of *Moſcow*, whoſe height is ſaid to be nineteen feet, diameter twenty-three, compaſs ſixty-nine, thickneſs two, and weight 366,000 pounds, and of which we ſhall have occaſion to ſpeak, in a more proper place. Thoſe ſeven of *Pe-king* we are now ſpeaking of, are twelve feet high, beſides the ear by which they hang, which is three feet more, thirteen in diameter, and forty in circumference. But, if we may believe Father *Le Compte*, all the *Chineſe* bells are vaſtly inferior to ours in ſound, their clappers being made of a hard wood, which they call iron-wood, of which we have elſewhere ſpoken [a]; their metal is moreover very coarſe, and full of knots, and their ſhape ill-contrived, they being almoſt as wide at the top as they are at the bottom, and their thickneſs gradually leſſening from the bottom upwards. So that, upon the whole, they are mere unwieldy maſſes of metal, without muſical tone, or any thing worth notice, but their huge, dull, heavy ſound, and monſtrous weight [b] (K).

and ill ſhape and ſound.

THE

---

[a] See before, p. 190. & p. 226. [b] MAGAILLAN, MARTINI, LE COMPTE, & al.

(K) Thoſe who have read Father *Magaillan*'s account of that which is in the imperial palace of *Pe-king*, who affirms, that its ſound is ſo clear, delightful, and harmonious, that it ſeems rather to proceed from ſome muſical inſtrument, will, doubtleſs, be ſurpriſed at what we have ſaid above of all their bells in general, on the authothority of other miſſionaries, who pretend to have had as good an ear as he: and, it is not improbable, that what *Le Compte* objects as one of their defects, *viz.* their wooden clappers, might be the main cauſe of that ſweetneſs and harmony which his brother Jeſuit admired; becauſe, the more theſe abate of the loudneſs of the ſound, the more they are found to add, in proportion, to the harmonious ſweetneſs; it having pretty near the ſame effect upon the bell, or rather the ear, as its being rung at a diſtance.

Le Compte adds, that thoſe he ſaw were almoſt in the form of a cylinder, except that they ſwelled about the middle, where the circumference was equal to the bottom; and that the lower brim was ſix inches and a half thick, but the top only two, which he could as eaſily meaſure; becauſe they had ſome holes bored through that part to increaſe, as he ſuppoſed, their ſound (81). So that, upon the whole, nothing can be more different than the *Chineſe* and *European* way of bell-founding, whether theirs or ours be allowed to exceed the others in ſweetneſs and harmony.

(81) *Le Compte, ubi ſup. letter 3. ad fin.*

But,

THE laſt artificial curioſity we ſhall mention, and cloſe this ſection with, is their ſurpriſing fire-works, in which they may be juſtly ſaid to exceed all other nations. We have already taken notice, that this was the chief uſe they made of gunpowder, which they had among them many centuries before it was found out in *Europe*; and that they were wont to exhibit theſe fire-works at their ſolemn feſtivals, and other grand occaſions, and in a great variety of figures and repreſentations. What increaſes the wonder, is, that they give all that imagery not only its true form and ſhape, but natural colour. Thus *Magaillan* relates, that he ſaw one of them, with no ſmall delight and ſurprize, which repreſented a vine-arbour, that burned without conſuming, the root, branches, leaves, and grapes, of which, burned, but by ſlow degrees, and all in their true ſhape and colour [c]; the grapes were red, the leaves green, and the ſtem and branches ſo curiouſly imitated nature, as to have deceived any ſpectator. And, ſince the late peace hath occaſioned ſo great a variety of them in ſeveral parts of *Europe*, our readers will not, perhaps, be diſpleaſed, if we give them a ſhort deſcription of one, which the late Emperor *Kang-hi* cauſed to be played off, for the diverſion of his court, from the account of thoſe miſſionaries who belonged to his train, and were preſent at it.

Fire-works.

[c] MAGAILLAN, MARTINI, LE COMPTE, & al.

But, after all, we much queſtion whether their boring holes on the top of theirs be not done with the ſame deſign that they prefer wooden to iron clappers, *viz.* to ſweeten and ennoble the ſound, rather than increaſe its loudneſs; and whether their caſting them ſo much thicker at the bottom than at the top do not very much contribute to that ſolemn melodiouſneſs of their tone, which Father *Magaillan* ſo much admired, but which his brother Jeſuit injudiciouſly miſcalled a dull heavy noiſe, becauſe it did not anſwer to the loudneſs of thoſe of the ſame ſize, which he had heard in *Europe*. That a metal hammer, or clapper, will be heard at a much greater diſtance than one made of ever ſo hard wood, is what every one will readily grant; but which of the two will give the moſt melodious and agreeable ſound, at a nearer approach, we ſhall readily leave to the reader to conjecture. All that needs be added on this head, is, that the *Chineſe* have a cuſtom of giving particular names to thoſe large bells, not, indeed, that of he or ſhe ſaints, as thoſe of the church of *Rome* do, but of a more trivial import: thus, of the ſeven abovementioned at *Pe-king*, one is called the *Hanger*, another the *Flyer*, a third the *Eater*, a fourth the *Sleeper*, and ſo on (82).

(82) *Le Compte, ubi ſupra.*

A noble one played off at court. It began by ſetting fire to half a dozen cylinders, which were planted in the earth, and ſpouted flames into the air, and, at the height of twelve feet, fell down again, in a kind of golden or firey rain. This was followed by a ſort of bomb-cart, ſupported by two ſtakes, or pillars, from whence proceeded a ſhower of fire, intermixed with many lanthorns, which had ſentences written on them, in large characters, of the colour of burning ſulphur, and half a dozen of branched candleſticks, in form of pillars, conſiſting of ſeveral rings of light, one above another, which caſt a whitiſh or ſilver-coloured flame, and, in a moment, turned night into day. At length the emperor, with his own hand, ſet fire to the whole machine, which, in an inſtant, appeared all in a blaze, and, being eighty feet long, and forty in breadth, diſplayed a very great variety of objects, and other curious ſcenes. The flame having ſoon after caught hold of ſeveral poles and paper figures, placed on all ſides, a prodigious quantity of ſquibs flew up into the air, and a multitude of branches and lanthorns, ſuch as we have elſewhere deſcribed, were lighted all over the place. The ſhew laſted about half an hour longer; and, from time to time, there appeared, in one part or other, flames of a bluiſh or violet colour, in the form of bunches of grapes hanging on a vine-arbour; which, joined to the brightneſs of the lights, that ſhone like ſo many blazing ſtars, yielded a moſt delightful proſpect to the ſpectators [d].

SECT. VII.

Of ſome remarkable Diſeaſes which reign among the Chineſe, *and their Manner of curing them; their boaſted Skill in Pulſes, Phlebotomy, Cupping, Cauteriſing, Inoculating, and treating the Small-pox; and Method of Extracting of the Camphire from the Tree of that Name.*

Diſeaſes, and their method of curing, IT were an endleſs taſk to go through the bare mention of the various diſeaſes, which muſt be ſuppoſed to reign in ſo vaſt and extenſive an empire, and through ſuch a great difference of climates and countries, or of their methods of curing them, which differ more or leſs in every province, and almoſt in every precinct, notwithſtanding the vaſt multitudes of books which have been publiſhed among them upon that ample ſubject. We have already had occaſion to hint what wretched phyſicians and ſurgeons the generality of their practititioners of

---

[d] Du Halde, vol. ii. p. 292. & ſeq.

founded chiefly upon obſervation.

of either of thoſe uſeful branches are, for want of better ſkill in anatomy and natural hiſtory [a]. They might, indeed, have made a much greater progreſs in both, ſince the coming of the *Europeans* among them, if they could have overcome their natural reluctance to every kind of foreign learning, as well as their extreme averſion to the diſſecting of human bodies, for the ſake, as they ſtyle them, of a few paultry diſcoveries in the animal oeconomy, which may be more ſurely and copiouſly attained by experience and obſervation, by a thorough knowlege and underſtanding of, and due attention to, the pulſe, and other ſymptoms and prognoſtics leading to them; in all which branches, they pretend a knowlege far exceeding that of all nations of the world.

Prefer gentle medicines and vegetables.

Why free from chronic diſorders.

Their phyſical compoſitions clogged and difficult.

In this perſuaſion, they are contented to go on in their old beaten tract; and how much ſoever our theory may exceed theirs, it will be well if their practice, upon examination, doth not prove more ſafe and agreeable than ours, whilſt they draw the main part of their medicinal aſſiſtance from the long experienced virtues of the vegetable kind, from gentle purgatives, emollients, alteratives, and other ſalubrious remedies, calculated to ſtrengthen, rather than fatigue and weaken, the ſtomach, to aſſiſt and invigorate nature, rather than to ſtorm and endanger it: and, it muſt be owned, that they have ſome very expert practitioners in this excellent way, as well as the greateſt plenty and variety of medicinal plants and roots, exactly ſuited for that purpoſe, of any nation in the world. They are, indeed, ſeldom, if ever, troubled with rheumatiſms, gout, ſtone and gravel, and other chronic diſeaſes, which ſeem to require a ſtronger regimen; and this is partly owing to their conſtant uſe of thoſe noble diluters and purifiers of the blood, their green and bohea tea, and partly to their frequent chewing of ghin-ſeng, rhubarb, and other phyſical roots [b]. But, were they ſo, we much queſtion whether they would not ſtill prefer their gentle, though ſlow, method of curing them, to thoſe of a quicker, but more violent nature. The misfortune is, that their very beſt and moſt approved phyſical books do commonly clog every receipt and remedy with ſuch mixtures of roots, leaves, ſeeds, gums, *&c.* preſcribe ſo many rules and punctilio's, in the choice, weight, quantity, and preparation, of them, as make the proceſs difficult and tedious; ſo that the far greater part of their very practitioners are quite diſcouraged from following of them, though the whole ſtreſs of their ſucceſs, according to their authors, ſeems to depend upon a ſcrupulous obſervation of every rule, and minute circumſtance, and chuſe rather at all hazards to follow their own experience; which they may the more ſafely do, as their medicines are all of the gentle kind.

---

[a] See before, p. 194, & ſeq.

[b] Vide Le Compte, Du Halde, & al. ſup. citat.

Pretended ſkill in pulſes.

NEXT to the knowlege, and due mixture and preparation, of their *materia medica*, they likewiſe challenge a ſuperior ſkill in the pulſe above all other nations; and pretend to judge exactly of the kind and degree of every diſeaſe, what part of the body, either inward or outward, is affected, whether it be curable, or no; and, if the latter, how many days, weeks, or years, the patient may linger under it. They make a particular difference between the pulſe of a man, and of a woman; between that of perſons of tall or ſhort ſtature, corpulent or lean; between that of youth, middle, and old age; between that of one ſeaſon of the year and another, eſpecially ſpring and autumn, ſummer and winter. This variety of pulſes they diſtinguiſh by ſundry odd names, as well as thoſe which are cauſed by the nature of the diſtemper; that is, not by the obvious ones of quick and ſlow, weak and ſtrong, and the like, but by ſuch canting ones, if our authors have rightly tranſlated, as are only underſtood by themſelves. Thus they ſtile one ſort the *ſuperficial*, another the *ſliding*, the *ſour*, the *tremulous*, the *rolling*, the *ſcattered*, the *leaping*, *ſwimming*, *ebullient*, and many others of the like ſenſe and import. They do not content themſelves with applying their fingers to the wriſt, without diſtinction of right and left, between which they ſuppoſe another material difference, but move them from one part of the body to another, according as they find them more or leſs affected with the diſeaſe: if it be the heart or liver, they feel the wriſt of the left; if the ſtomach or reins, that of the right. They dwell a conſiderable time upon it, and at different times, in order to diſcover, as near as poſſible, every irregularity in the pulſations, before they venture to give their judgment, or adminiſter any medicine to the patient[c].

Various ſorts of them,

and manner of feeling them.

Rules for judging rightly of them.

THEY likewiſe pretend to fix the right number of times the pulſe ought to beat, between every reſpiration, in a perſon that is in full health, *viz.* four, or, at moſt, five times; if above that, they infer ſome diſorder to be in the body, greater or leſs, according to the number of beats; if ſix, it denotes only ſome ſlight indiſpoſition; if ſeven or eight, they judge the diſtemper proportionably dangerous; and, if above that number, mortal.

---

[c] DU HALDE, vol. ii. p. 183, & ſeq. LE COMPTE, NAVARETTA, & al. ſup. citat.

They obſerve a multitude of other formal ceremonies, and punctilious niceties, both in the diſcovering the root, ſeat, and degree, of a diſtemper, as well as exact a great number of others from their patients, which it would be tedious to mention; eſpecially as there is ſo much reaſon to queſtion their ſo much boaſted ſkill in botany and pulſe, and whether the tenth part of their theory or practice be really founded, as they pretend, upon reaſon and experience[d]; eſpecially when we conſider, that the baſis of both is laid chiefly on a thorough knowlege in aſtrology; and that, according to them, there is no part of the body, no ſpecies of the vegetable, mineral, or animal kind, but what are under the influence of ſome planet, ſign, or conſtellation, whoſe nature, virtues, places, periodical times, and other ſuch whimſical circumſtances, muſt be diligently conſulted, before any vegetable can be gathered, or any medicine applied with any ſucceſs: inſomuch that their almanac-makers were obliged to mark out the proper days and times for bleeding, purging, ſweating, *&c.* as well as for planting, ſowing, reaping, journeying, and other ſuch ſuperſtitious fooleries, till that care was turned over by the emperor *Kang-hi* to ſome of the learned Jeſuits, who, on that very account, declined the taſk (A), till that

Aſtrology the baſis of their phyſic.

Times for bleeding, purging, &c. *marked in their almanac.*

---

[d] Du Halde, vol. ii. p. 184. Le Compte, Navaretta, & al. ſup. citat.

(A) They excuſed themſelves, we are told, to the emperor, from having any hand in theſe almanacs, though much better qualified for it than the *Chineſe*, not only on account of the ridiculouſneſs of the aſtrological rules and obſervations of good and bad, lucky and unlucky days, which were always carefully inſerted in them, but likewiſe becauſe ſuch kind of ſuperſtitions, which were inconſiſtent with their religion, might be imputed to them. To this the emperor replied, That is not what I deſire of you, and you ſhall be excuſed from that part; neither do I give any more credit to thoſe ridiculous whimſies, than you: I require nothing of you but what regards the kalendar, and hath relation to aſtronomy.

After ſuch a declaration, they had nothing more to object, and were obliged to comply; but as they foreſaw, that the *Chineſe* would not be contented with ſuch maimed productions from the obſervatory, and that the pretended defect would be ſupplied from other hands, they took particular care to proteſt againſt, and condemn, ſuch ſuperſtitious fooleries; becauſe human actions could in no reſpect depend on the influence of the ſtars, but only on the wiſdom by which they were conducted.

that monarch had conſented to their leaving all the aſtrologica trash out of them [e]; which yet doth not hinder others from ſtill ſupplying that ſuppoſed defect.

Circulation of the blood known.

We have formerly obſerved, that the circulation of the blood was known to them long before the coming of the *Europeans* among them [f]. Their old phyſical books make frequent mention of it, though without pretending to account how it is performed; nevertheleſs they are very ſparing of the uſe of phlebotomy, unleſs in caſes of abſolute neceſſity; and even then they take care to make but a very little orifice, and let but a very ſmall quantity of blood at a time, ſeldom above the value of half a porringer. Thoſe who have no lancets, will make their inciſion with any other ſharp tool, or even with a broken piece of china. They apply no bandage or linen over it, but only ſprinkle the orifice with a few grains of ſalt. They uſe, in ſome particular caſes, another way of bleeding, which may be called acupuncture, or pricking ſeveral holes on the part affected with a large needle: but, as this curious invention was brought to them from *Japan*, we ſhall defer the farther deſcription of it till we come to ſpeak of that empire, where that operation is performed in much greater perfection.

Way of bleeding.

Cupping.

The *Chineſe* in general attribute the greater parts of their colics, aches, and other diſtempers, to the malignity of ſome ſtagnated and corrupted winds which breed in the body, and which they endeavour to draw away by topical application, ſuch as the acupunction laſt mentioned, cupping, or, if thoſe fail, by cauteriſing the part affected. There is one diſtemper very common and dangerous among the lower claſs of people, occaſioned, as is ſuppoſed, by the badneſs of their diet; which at firſt ſeizes the ſtomach and bowels, and cauſes intolerable gripings and vomitings, and other inward pains and convulſions; and, if not timely removed, throws the patient into a profound lethargy, or atrophy. In this caſe, their common method is, to apply a red-hot iron bullet near enough to the ſoles of the feet to raiſe a bliſter. If the patient becomes ſenſible of the pain, they withdraw the bullet, and he commonly recovers ſoon after; but if he continues ſenſeleſs, they apply it cloſer and cloſer, till the fleſh is burnt up to the very bone.

Cauteriſeing in the ſtubborn lethargy.

---

[e] Du Halde, vol. ii. p. 133, & al.

[f] See before, p. 194, & ſeq.

ed. Which precaution the emperor highly commended, as well as the manner in which they expreſſed themſelves (1).

(1) *Du Halde, vol.* ii. *p.* 133. *Engl. edit.*

THE uſe of clyſters might prove of excellent uſe to them in ſeveral of their colicky ailments, but that was wholly unknown to them. The *Portugueſe* of *Macao* tried to introduce it among them, but without ſucceſs; the *Chineſe* being, on the one hand, too averſe to all *European* novelties to admit of it, and, on the other, affecting too great a degree of modeſty to give it any better name than that of the *barbarian remedy*, which is that which it goes by all over their country.

Averſion to clyſters.

THERE is hardly any nation in the world, among which one may ſee a greater number of purblind and quite blind folks, or a greater variety of diſtempers of the eyes. This is commonly attributed to the quantity of rice conſumed among them at their daily meals. Whether that grain, which in other reſpects is ſo friendly and nouriſhing to the body, have any ſuch pernicious effect upon that curious and moſt valuable part of it, or whether it be not rather owing to ſome other cauſe hitherto unknown, and particularly to their drinking ſo much of it diſtilled and burnt, which may probably affect the eyes, as much as it is found to do the throat and ſwallow [g], we will not pretend to determine.

Diſtempers of the eyes frequent.

AMONG the great variety of diſorders in the eyes, we ſhall ſingle out a very extraordinary one, which is very little, if at all, known in *Europe*, but is very common all over *China*; the natives give it the name of *Ki-mung-yen*, which, in their language, implies, according to our author [h], a darkneſs in the eyes, like that which is natural to fowl and poultry, by which they pretend to explain the cauſe, but doth by no means come up to it, this laſt being only a heavineſs of the eyelids, occaſioned by the abſence of the ſun's rays; whereas the diſtemper we are ſpeaking of, and which *Etmullerus* calls *Nyctalopia* [i], doth not conſiſt in a bare dimneſs of ſight morning and evening, but in an almoſt total darkneſs during the whole night, not to be removed by any artificial light, whilſt the patient enjoys a perfect ſight all the reſt of the day. In the night, the flame of a wax-candle, brought near him, appears like a large and dim globe of fire, without enabling him to diſcover any other object either near or diſtant: in the daytime he ſees every thing as diſtinctly as thoſe who enjoy a perfect ſight. We ſhall not trouble our readers with the various conjectures of the learned concerning this periodical ſucceſſion of light and darkneſs, but only ſubjoin the method of cure which the *Chineſe* doctors make uſe of, and which,

A ſingular inſtance of that kind, called Nyctolopia.

---

[g] See before, p. 280, ſub not. [h] DENTRECOLLES in Let. edif. vol. xxiv. p. 130, & ſeq. [i] Vid. & Dict. Art. & Scient. in voc.

from the inſtances which our author gives us, appears to us to be effectual; the receipt of which is as follows:

How cured.

TAKE the gall of a black-headed ewe or wether, cut it from the liver, not with an iron, but a ſharp bamboe knife; ſtrip it of its nerves, pellicles, and filaments, and ſprinkle it over with ſalt-petre; wrap up the whole cloſe in a leaf of *Nenubar*, and ſtew it over a ſlow fire in a proportionable quantity of water: let the patient keep ſtirring it all the time, holding a ſheet ſpread over his head, to keep in the ſteam from evaporating, but that it may be all received by him at the noſe and eyes; which will cauſe the latter to run, and by that means diſcharge the morbific matter, and complete the cure. Some adviſe the drinking of the liquor in which the gall is ſtewed; and others pretend that the patient will be cured without it, and even though the ewe or wether's head were of any other colour than black, but all agree that the fumigation is the chief cauſe of the cure [k].

Inoculation of the ſmall pox.

THE reader may ſee in the author laſt quoted, and in *Du Halde*, ſeveral curious extracts out of the *Chineſe* phyſical and botanic books [l], for which we have not room in a work of this extenſive nature, and which, at the beſt, would prove agreeable but to few of our readers; we ſhall therefore content ourſelves with ſelecting two of the moſt curious and remarkable ones out of them; *viz. their method of inoculating*, or, according to their own more ſignificant term, *Tchung-teou* (B), of *ſowing the ſmall-pox*; and the deſcription of the famous

---

[k] DENTRECOLLES, ubi ſup.

[l] Hiſt. of China, vol. ii. p. 183, & ſeq. 212, & ſeq. & alib. paſſ.

(B) The verb *Tchung*, we are told, properly ſignifies to ſow, and *teou*, or *teoo*, is the name they give to the ſmall-pox, and to a ſmall eating pea they have among them; ſo that it is probable this name might at firſt be given to that diſtemper on account of the likeneſs of the puſtules it raiſes on the ſkin to the colour and figure of that ſmall pulſe, there being no difference either in the writing or pronouncing of that word.

The term ſowing, which they uſe inſtead of grafting and inoculating, may likewiſe be in all probability taken from their method of communicating it, which is not by injection of the pus, as ours is, but by blowing ſome ſmall quantity of the powder of a dried puſtule into the noſtrils of the patients. The firſt hint of it, it is ſuppoſed, was taken from the violent itching in that part, which was obſerved to be the forerunner of that diſtemper in children; from which they rightly inferred, that the place where the firſt ſeeds or ſymptoms of it appeared might be the mous camphire-tree, the method of extracting and purifying its gum, together with the various virtues they attribute both to that, and to the wood itſelf.

Known in China, *and probably diſcovered there.*

THAT the *Chineſe* had the art of inoculating the ſmall-pox, in order to prevent the dreadful havock which that diſtemper made among them, long enough before we knew any thing of it in *Europe*, or in all probability the *Armenians* at *Conſtantinople*, from whom we firſt received it, is evident from their phyſical books which treat of that diſtemper, and of the propereſt methods of communicating and curing it, and vindicate and recommend it as a moſt ſafe and beneficial diſcovery.

THIS laſt circumſtance, joined to the great vogue which it hath gained throughout the empire, may be looked upon as a ſtrong preſumption that the *Chineſe* were the firſt authors of it (C), it being quite contrary to the maxims and practice

the propereſt place for ſowing them in other perſons, and the moſt likely to convey it with eaſe and ſpeed into the reſt of the body (3).

(C) Some of our *Engliſh* writers, who received the firſt news of this new method from *Conſtantinople*, and other parts of the *Othman* empire, where it was practiſed only by a few *Armenians* about the 17th century, have imagined that they had brought it from ſome of the countries adjacent to the *Caſpian* ſea; which conjecture, if true, might incline one to believe, that the *Chineſe* might likewiſe receive it from thoſe parts by the means of the ſame *Armenian* caravans which have trafficked into that empire a conſiderable number of years: but if we take in the account which the *Chineſe* themſelves give of it, it will be much more probable that both the *Armenians*, and thoſe countries thro' which they travelled, had it originally from them.

But it is hardly credible that thoſe *Tartaric* nations about the *Caſpian* ſhould have the leaſt notion of ſo valuable a ſecret, who knew not ſo much as how to fence againſt that diſtemper, and were wont, upon the firſt appearance of it, to flee from it as from the moſt dreadful peſtilence, abandoning their neareſt relations, when once infected with it. Add to this, that if the diſcovery of it had been brought by the caravans of thoſe parts into the *Chineſe* empire, the province of *Shen-ſi*, which is contiguous to it, muſt have had it before that of *Kyang-nan*, which is ſituate on the ſouth-weſt of it, and is that where the *Chineſe* aſſure us the author of the diſcovery then lived; ſo that, every thing duly weighed, we may venture to agree with that author (4) in giving the credit of that uſeful diſcovery to the *Chineſe* nation.

---

(3) *Dentrecolles in Lettres edifiant. vol.* xx. *p.* 306, *& ſeq.* (4) *Id. ibid. p.* 312, *& ſeq.*

of that politic nation to admit, at leaſt with ſuch zeal and readineſs, any new arts or inventions, how promiſing and uſeful ſoever, much leſs ſo uncertain and dangerous a one as this muſt appear at firſt, which comes to them by the hands of ſtrangers. Accordingly their books tell us, that the firſt diſcoverer of this new method flouriſhed in the province of *Kyang-nan*, near the frontiers of *Kyang-ſi*; and that it began to grow in vogue about the latter end of the dynaſty of *Ming*, or about 120 or 130 years ago.

By whom, and where.

Its great ſucceſs in Tartary.

BUT that which gave it the greateſt reputation and authority, was the great ſervices it did afterwards in *Tartary*, about the year 1724, whither the emperor ſent ſome of the moſt expert proficients to exerciſe it upon the children of his *Tartarian* ſubjects, among whom the ſmall-pox was looked upon as the worſt of all peſtilential diſeaſes; inſomuch that whenever any of them, whether old or young, were attacked with it, every-body, even his neareſt relations, fled from him, and left him to take his chance, either to die of it, or, which ſeldom happened, to overcome it by the help of a ſtrong conſtitution.

Encouraged by the emperor.

ANOTHER motive which induced that excellent monarch to take this precaution, was the dreadful havock which it made among not only his grandees, and other officers, who brought from thence the uſual tributes and preſents to him, but likewiſe among the merchants who came thither to traffick, as ſoon as they arrived at *Pe-king*, which is ſeldom free from that diſtemper; ſo that few of them eſcaped being ſeized with, and moſt of them of being killed by, it.

THOSE phyſicians, according to his orders, ſoon went and diſperſed themſelves into ſeveral parts of *Tartary*; where they, by their prudent care and management, had ſuch ſurpriſing ſucceſs, that they returned ſome years after laden with the moſt valuable commodities of that country, and became immenſely rich, and in high eſteem at that prince's court, who, we may be confident, did not fail of encouraging ſo uſeful and beneficial a diſcovery. But it is time now to give our readers an account of their method of proceeding in it, as it was, not without great difficulty and ſecreſy, communicated to our author by ſome of thoſe phyſicians then attending the court[m] (D).

PRO-

---

[m] DENTRECOLLES, ubi ſup. vol. xx. p. 315, & ſeq.

(D) There were three of thoſe phyſicians who were prevailed upon to give him each an account of his method; the firſt of whom, though the moſt conciſe, hath given as explicit and ſatisfactory

Provide yourſelf with a good quantity of the dried ſcales which fall off the breaſt or back of a young healthy child, between one and ſeven years old, eſpecially if he be gone thro' the ſmall-pox in thirteen days, and the puſtules appear to have been full and clear; preſerve thoſe ſcales in a china veſſel cloſely ſtopped with wax, by which means they will keep good a whole year; whereas leaving them expoſed to the leaſt air would ſpoil them in a few days: let the child, on whom you deſign to inoculate the ſmall-pox, be at leaſt a year old, and in full health, and his body be rightly and duly prepared by proper medicines. If the ſcales you have for uſe be ſmall, take four of them; if large, only two; and put between them about a grain of muſk, and wrap up the whole in ſome fine cotton, in the form of a tent, which you ſhall thruſt into the left noſtril, if it be a boy; and in the right, if a girl; taking previous care that the future of the child's cranium be well cloſed, and that the body be not inclined to a looſeneſs, or any ailment which is contrary to the operation. If after all theſe cautions, the puſtules do not appear in three days after the fever hath begun to ſhew itſelf, then one may ſafely promiſe one's ſelf that eight or nine in ten will go through it with ſafety, and do well after it; but if they put forth on the ſecond day after the fever, it is a queſtion whether one half of them, and, if on the firſt day, whether any of them, will outlive it.

Their method of proceeding in it.

Convey the diſeaſe by the noſtrils.

Thus far the firſt phyſicians; from whoſe account, though ſhort, one may ſtill ſee what wiſe precautions they take in every ſtep of their progreſs. As to the mixture of the muſk with the ſcales which are put into the noſe, it may perhaps appear to us a trifling nicety; and ſome authors tell us, that they uſe no other ceremony than that of blowing the powdered ſcales into the child's noſtril through a funnel or cornet: but this can be at beſt but a ſlovenly way, and uſed only

Muſk, why added to the ſcales.

ſatisfactory one as our readers would care to read. The other two differing in no eſſential part of the proceſs, but having only added ſome further minute directions and receipts towards preparing the patients, and promoting the proceſs of the operation; but which conſiſt only of ſome compoſitions of plants, and other drugs, moſt of them unknown, and of little or no uſe to us in the like caſes; for theſe reaſons, and to avoid needleſs repetitions, we ſhall only add ſuch material directions out of the two laſt, as the firſt had omitted in his; and refer thoſe of our readers, who are deſirous to be more fully acquainted with the *Chineſe* practice, to the author himſelf (5).

(5) *Dentrecolles, ubi ſup. p.* 320—361.

among the poor vulgar; for, beſides its carrying ſuch a great force with it, as may cauſe the noſe to run, and diſcharge the morbiferous powder, if we conſider that the uſe of thoſe high perfumes is in great vogue amongſt them, and enters into a great number of their phyſical compoſitions, it is not without mature deliberation that they apply the muſk in this preſent caſe, not only as it is a ſtrengthener of the brain, heart, and ſtomach, and conſequently a promoter of the intended ſecretions; but as it may, by its balſamic quality, correct the acrimony of the fermentative virus, as well as the nauſeouſneſs of the effluvia which ariſe from the morbific ſcales.

Some further improvements in their proceſs.

The other two doctors are ſomewhat diffuſe and intricate, eſpecially the laſt, which might be deſignedly done, either to diſplay his ſkill and accuracy, or more probably to perplex a proceſs which he reluctantly communicated to a ſtranger, and to prevent his reaping any advantage from it. However, as neither of them differs from the firſt in any of the material points above-mentioned, we ſhall readily ſubjoin whatever we meet with in the two latter, that may ſerve as a ſupplement or improvement of the former. And,

Proper time for it.

First, As to the proper time for performing the operation, they exclude extreme hot or cold weather, when the animal ſpirits are either diſperſed and exhauſted, or elſe too clogged and ſtagnated; and recommend the ſpring and autumn as the fitteſt ſeaſon, when they are free, and in full vigour. Upon the ſame account they commonly chuſe ſerene and clear before rainy and foul weather; for we muſt remember, that it is not ſubject to ſuch ſudden changes in thoſe countries as it is with us.

The ſcales, whence to be taken.

Secondly, With reſpect to the ſcales to be uſed in the ſowing of the diſtemper, they prefer thoſe that come off the back or ſtomach before thoſe of any other part of the body, eſpecially the forehead and feet: and as thoſe that are recently gathered are apt to convey too great an acrimony into the blood, they uſually correct that defect by holding them ſome time in a thin gawſe over the ſteam of hot water, in which have been infuſed ſome ſlices of liquorice and ſcorſonera root: but thoſe ſcales which have been kept above a month have no need of this corrective, and may be ſafely uſed without it.

The patient how to be treated.

Thirdly, With regard to the treating of the patient, they preſcribe the ſame regimen which is commonly uſed in the natural ſmall-pox; only the laſt of the above receipts adds the adminiſtering to the decumbent about two or three ſcales pulveriſed in half a pint of the broth called *Chinma*, to be drank on the ſecond day after the inſertion.

In

If the puſtules do not appear on the fourth or fifth day, the morbific tents muſt be taken out, and recourſe be had to the doſe preſcribed to be taken before the inſertion, by way of preparative, the compoſition of which the reader will find in the margin (E); and which, the third phyſician aſſures us, will as effectually preſerve the patient from ever having the diſtemper, as if the inoculation had had its due effect; eſpecially if the ſame be repeated on the fourth, fifth, eighth, and ninth, moons after his decumbiture.

This, by what our author could learn, is all the *purgative* they uſe by way of preparing their patients, if the gentleneſs of its operation may admit of that name. Emetics, bleeding, and other more forcing remedies, they carefully avoid, leſt they ſhould debilitate rather than aſſiſt nature, and obſtruct the ſecretion and excretion; inſtead of which, when they find the fever to continue, and no puſtules appear, ſome of them mix a ſmall quantity of opium with their other medicines, which helps to reunite the ſpirits, and aſſiſts them in throwing out the morbific virus. Thus far their method of ſowing or inoculating the ſmall-pox, which, whether more eaſy and ſafe than that of conveying the morbiferous pus by inciſion or puncture,

Opium given to help the ſecretion.

(E) Take of red, green, and black peas, and ſliced liquorice, of each one ounce; let them all be finely pounded and ſifted, and put into the hollow of a piece of pilled bamboe, leaveing the knot at the two ends; and let them be ſtopped very cloſe with two pieces of fir-wood, covered all over with wax. Suſpend the ſaid ſtick, in the winter, in the ſoil of a *Mao-cang*, or houſe-of-office, during the ſpace of a month or two. When taken out, cleanſe the outſide thoroughly, and dry the powder in the ſhade: and add to every ounce of it three *Maſs*, or three tenth parts of an ounce, of the flower *Moei-tſe*, a kind of wild apricot, which blows only in winter, and bears no fruit, well dried by a fire, and powdered. The doſe is from one half to a whole *Maſs*, or from half an ounce to an ounce, in proportion to the child's age; the whole diluted in a decoction of the ſtalks of a *Se-kooa*, or kind of oblong wild gourd, which are ſaid to have a diuretic, carminative, and refreſhing quality.

Some *Chineſe* books give us, however, a more cleanly, ſhort, and eaſy way, of preparing this medicine, by boiling all the above-mentioned ingredients in an earthen veſſel, till the whole becomes of a moderate thickneſs, and giving it in a double quantity; but whether or no it will have the ſame virtue, we will not warrant; only our miſſionary aſſures us, that the red peas expel all peccant matters from the heart, the black from the reins, and the green from the ſtomach (6).

---

(6) *Dentrecolles, ubi ſup. p.* 330, *& ſeq.*

punɑure, as is practiſed by the *Greeks* in *Turky*, and by our ſurgeons in *England*, we will not take upon us to determine; much leſs whether it ought to have the preference before the natural one. If our reader ſhould be deſirous to know what account the *Chineſe* books give of the latter, we can only tell them, that they ſeem unanimouſly to agree, that every child brings the morbific poiſon with him from the womb; but whether it receives it from the father or mother, they are not agreed; neither can they give any tolerable account why or how it diſplays itſelf in ſuch various ſhapes, produces ſuch different effects, and at ſuch different and diſtant periods of life [m].

Their notion of the natural pox.

The camphire-tree deſcribed.

THE laſt thing we propoſed to mention, under this head of phyſic, was the famed camphire-tree, their method of extracting and purifying its gum, and the virtues they aſcribe to it, as well as to the wood which bears it. This noble tree, ſo famed for its largeneſs and prodigious height, is called by the *Chineſe Tchang*, and the camphire which is extracted from it *Tchang-nao*. The account we have of it, and of the *Chineſe* way of extracting and ſublimating its excellent gum being taken from an old *Chineſe* book, which the emperor *Kang-hi* cauſed to be reprinted, with the obſervations of ſome of the moſt learned and curious virtuoſos and literati of the empire, carries its own authority with it, and confutes ſeveral erroneous notions we had of that proceſs here in *Europe* (F); for which reaſon we hope our readers will not be diſpleaſed to have a more clear and authentic account of it than they have hitherto met with, as it hath been communicated to theſe *European* parts by the ſame ingenious miſſionary, from whom we had the curious proceſs of the *Chineſe* inoculation, mentioned in the preceding article †.

Its vaſt height and thickneſs.

THE tree itſelf is of ſuch a monſtrous ſize, that ſome of them riſe to above 300 feet; its thickneſs is proportionable to it, inſomuch that 20 men can hardly embrace its trunk. The branches ſpread a conſiderable way; and the wood, which is very hard and durable, is of ſingular uſe for the conſtruction of large ſhips, as well as for other more curious pieces of joinery, by reaſon of the beauty and gloſſineſs of its ſurface, and the great variety of its veins. Their texture is ſo tenacious and cloſe, that it is very common to ſee many of them above 300 years old.

---

[m] DENTRECOLLES, ubi ſup. p. 406, & ſeq.

† Idem, ubi ſup. vol. xxiv.

(F) Amongſt theſe we may reckon that of the famous Mr. *Lemery*, who affirmed the camphire to diſtil from the trunk and the larger branches of the tree; and that of *Etmuller*, and others after him, who pretend that it is drawn from the tree by inciſion (7), and that it is brought crude from thence by the *Dutch*; all which is plainly confuted by the more curious account given us by the *Chineſe* book abovementioned, as the reader will ſee by what follows.

(7) *Diction. Art. & Scient. ſub voc.* Camphor.

THEY neither yield their fine gum by diſtillation nor by *The gum* incifion; an operation ſo eaſy, and well known among the *how ex-* *Chineſe*, that, if it could be got by that way, they would rea- *tracted,* dily adopt, as they do with regard to the fir and other reſinous trees, preferably to that tedious and difficult one which they are obliged to take to extract it from this; and which is as follows: They take ſome of the neweſt branches, and ſaw them acroſs in thin ſlips of about an inch in thickneſs; and theſe they chop again into ſmall ſquare bits, and ſoak them three days and three nights in well-water, by which time they are ſufficiently macerated to be ſet a boiling on a moderate fire. They ſtir them all the while with a fir ſtick, till they have yielded their gummy juice, which is eaſily known by its ſticking like a white jelly to the fir-ſtick: they then ſtrain *percolated,* the whole, taking ſpecial care that none of the fæces, or other filth, be intermixed with it; and pour it gently into an earthen veſſel well varniſhed, in which they let it ſtand and cool a whole night, and on the morrow is found the camphire coagulated into a maſs or cake.

THIS maſs is afterward purified or ſublimated in the fol- *purified,* lowing manner: They take a baſon or flattiſh veſſel of red *and ſubli-* copper, and put into it a layer of the pulveriſed earth of *mated.* ſome old mud wall, and over that one of the maſs; they add a ſecond, third, and fourth, layer of each, and cover the whole, firſt with a freſh layer of the leaves of the plant *Po*, or penny-royal, and this with another copper baſon of the ſame bigneſs, turned upſide-down upon the firſt; and ſo ſtrongly cemented together, that none of the effluvia can evaporate through the joining, which would otherwiſe mar not the proceſs. The firſt baſon being thus filled, and cloſely covered, is ſet on a moderate fire, which muſt be neither too fierce nor too ſlack, and care be taken that the cement be the cracked by the heat, or any accident; and, after having been a ſufficient time on the coals, which is moſtly gained by experience, it is taken off, and left to cool; and, upon parting the two baſons, the camphire will be found incruſtated and ſublimated, ſticking on the top and ſides of the uppermoſt one. If the ſame experiment be repeated in the ſame manner

The operation repeated.

twice or three times, each operation will yield a freſh quantity of the ſame odoriferous gum. Theſe muſt likewiſe be put between two earthen veſſels, well cloſed together with cement, or with wet paper, to ſtop all evaporations; and be ſet upon a moderate fire, in order to make it fit for uſe; and, when taken off and cooled, the camphire will be found in its utmoſt perfection, and ready for all uſes.

Whether it may not be done in a quicker way.

It is not unlikely, continues our Jeſuit, that ſome expert *European* chemiſt, who could procure a quantity of thoſe recent branches, might find out a more eaſy and expeditious way of extracting this valuable gum from it[n], and ſublimateing it to the ſame degree of perfection; and yet it is no leſs plain, that the *Chineſe* are neither ignorant of, nor averſe to, a ſhorter way, ſeeing they can ſublimate even mercury between two well luted common crucibles; ſo that they muſt be ſuppoſed to have ſome grounds for keeping up to this more laborious proceſs, in order to have it in its true purity and perfection; though, from the notion of *Lemery*, and others, of its being brought crude and foul from thence into *Holland*, one may eaſily conclude, that they do by it as they do by their tea, and other commodities; and either extract it in a more ſlovenly way, or adulterate it with ſome heterogeneous mixture; the cakes of it, which are brought from thence by the *Dutch*, or perhaps rather by the *Batavian* natives, who commonly trade thither, appearing as if they were caſt in the lid of a porridge-pot. However, it is plain they make ſufficient quantities of the purer ſort for their own uſe, ſince it bears no higher a price at *Pe-king* than about 2 *d. per* ounce, and is ſtill cheaper in the diſtant provinces, from whence they fetch it. There is moreover a double advantage in extracting it in the tedious manner above-mentioned; the one is, that it may be done at all ſeaſons of the year, whereas there could be but one ſeaſon for doing it by inciſion; the other, that the lopping off the branches doth not hurt the tree like the wounding of it[o].

The double advantages of this long one.

Virtues of the camphire.

The virtues the *Chineſe* book above-mentioned attributes to the camphire are various. It is of an acid and warm nature, and in no caſe prejudicial or hurtful; it helps to carry off the phlegm and ſlime from the ſtomach and bowels; it purifies the blood from filth, and rectifies the diſorders which are cauſed by cold and dampneſs; it eaſes the moſt violent colics, and *colera morbus*, loathings and flatulencies in the ſtomach; it cures the itch, ſcabs, and other cuticular ailments; fixes looſe teeth, and cleanſes rotten ones; and is an excellent preſervative, as well as an effectual remedy, againſt bodily vermin. The wood of it is likewiſe affirmed to have all the virtues of the gum, though in a much inferior degree, the decoction of it being ſucceſsfully uſed againſt all the above-mentioned diſorders; and, if taken in a large quantity, works as a gentle emetic, and cleanſes the ſtomach and bowels from peccant humours. Laſtly, and to name no more, ſhoes, the ſoles of which are made of this wood, cure the feet from exceſſive ſweating, and are a great ſtrengthener of them. And thus much may ſuffice for the virtues of this tree, and its excellent gum; though the *Chineſe*, it muſt be owned, is univerſally allowed to be greatly inferior to that which comes from the iſland of *Borneo* [p].

---

[n] Dentrecolles, ubi ſup. p. 422, & ſeq.

[o] Id. ibid. p. 424.

Of the wood.

To conclude this article, one may ſafely ſay, that the whole ſkill of the *Chineſe* practititioners in phyſic, among whom the *Lamas* are reckoned ſome of the beſt, conſiſts chiefly in the knowlege of a certain number of plants and drugs, and the poſſeſſion of ſome approved receipts, tranſmitted as an inheritance from father to ſon, and preſerved with the utmoſt ſecrecy in their families; and which, if miſapplied through inadvertency or ignorance, which is often the caſe, and fail of the promiſed ſucceſs, thoſe pretenders are never at a loſs for ſome ſpecious excuſe, by throwing the blame either on the weather, the irregularity of the patients, or the careleſſneſs of thoſe who attend them: whereas the emperor *Kang-hi* had been ſo well convinced, that moſt of their miſcarriages were owing to their want of ſkill in anatomy, that he ordered one of the beſt *European* treatiſes on that ſubject to be tranſlated into the *Tartarian* language, and adorned with all the variety of cuts that were neceſſary for ſuch a work, which were thoſe of the famed *Bartolinus*; all which was executed with the utmoſt care, under the direction of Father *Parrenin*, and highly admired at court. When the work was completed, that prince, recollecting that he had ſeen, among other of his rarities, a ſtatue about three feet high, caſt in copper, on which were, as he imagined, all the veins and arteries delineated in their proper places, he ordered it to be brought out, and compared with thoſe of the treatiſe. To their great ſurprize, they found thoſe lines all parallel to each other, and almoſt all of the ſame length, without any the leaſt reſemblance either to veins or arteries, or anſwering to their true ſituation and number. The ſtatue having at length been examined by two of the experteſt phyſicians be-

Complete treatiſe of anatomy tranſlated into the Tartarian *tongue.*

---

[p] Dentrecolles, ubi ſup. p. 428, & ſeq.

longing to the palace, they ſoon found that thoſe lines were traced on the figure with no other view than to point out the places that were proper to let blood at, by the operation lately mentioned, called acupuncture, or by the help of coarſe needles, in caſes of rheumatiſm, gout, ſciatica, *&c.* Upon which the emperor told them, that he remembered that there had been a diſſection of a human body under the foregoing dynaſty of *Ming*, which was the firſt, if not the only one, that had ever been made in *China*: *Though*, added he, *I ſhould not be againſt their being often repeated on the bodies of criminals, for the ſake of the advantages that may be reaped from it, provided it were done privately, and only in the preſence of phyſicians and ſurgeons; it being but juſt that thoſe wretches, who have done ſo much miſchief to the public in their life-time, ſhould be doomed to make ſome uſeful amends for it after their death* [q]. But the difficulty is, how to induce the *Chineſe* to think in the ſame juſt manner.

The emperor's judgment on the diſſection of criminals.

SECT. VIII.

Of the Origin, Antiquity, and Chronology, of the Chineſe *Nation.*

Origin and antiquity of the Chineſe.

WE have already, in ſome of the foregoing ſections *, had occaſion to inform our readers, that, with regard to the account we gave of the origin, antiquity, and firſt peopling, of the *Chineſe* nation, we contented ourſelves with following the moſt received opinion, which ſuppoſes them, as well as the *Tartars*, to be deſcended from *Magog*, *Meſhech*, and *Tubal* [a]; and accordingly laid before our readers a ſeries of the moſt material arguments which have hitherto been urged againſt the hypotheſis of the late learned *Shuckford*, of *Noah* being the ſame with the *Chineſe Fo-hi*, the founder of that monarchy [b]. Theſe we endeavoured to ſet in the ſtrongeſt light, not ſo much as our real opinion, as with a view of exciting thereby ſome of our ingenious correſpondents, whom we know to be on the contrary ſide of the queſtion, to communicate their thoughts to us on that curious and ſo much controverted ſubject, in hopes of receiving ſome farther light from their diſcoveries, which might either corroborate or explode the general opinion of the learned. Our hopes have not been fruſtrated; and we dare flatter ourſelves, that the many judicious hints we have ſince received from a certain

Mr. Shukford's *argument reſumed.*

---

[q] Parrenin. ubi ſup. vol. xvii. p. 386, & ſeq. * See before, p. 100. & Antient Hiſt. vol. xx. p. 109, & ſeq. [a] Ibid. 200, & ſeq. [b] Connection, part 1. p. 99, & ſeq.

quarter have now enabled us to reſume the argument in favour of Dr. *Shuckford*'s ſyſtem, not only in a manner almoſt intirely new, but backed with ſuch freſh and authentic proofs as will, we doubt not, appear to every unbiaſſed reader more than equivalent to any thing that hath hitherto been objected againſt it, and on that account juſtly to deſerve a place in a work like this; that, by a fair compariſon between them, every one may be enabled to embrace that ſide of the queſtion which appears to him to carry the greater weight. And this we judge the more incumbent upon us, as the greater part of the authorities we ſhall produce are ſuch as have not hitherto appeared in public, at leaſt in the clear light in which they will be found in the following pages, and which we are not without hopes may afford matter for greater improvement among ſuch as are beſt verſed in thoſe remote antiquities: for though we readily own, that the ingenious Dr. *Shuckford*'s hypotheſis, on the foot he hath propoſed it, and from the method he hath undertaken to prove it, appears ſtill clogged with ſuch ſeeming inſurmountable difficulties, as might eaſily determine a haſty reader to reject it in the lump (for which reaſon we ſhall follow it no farther than we can plain the way before it); yet if thoſe ſeeming difficulties can be clearly removed, and ſuch new proofs be brought, as will make it appear not only extremely probable and rational, but (which is the moſt important, though difficult, point to carry) eaſily reconciled with, and by ſome authentic fact ſhewn to be quite conſiſtent with, our *Hebrew*, as well as with the antient *Chineſe* chronology; it is to be hoped that the mutual evidence which theſe two will be found to reflect on each other will eaſily outweigh all that can be urged againſt it, either on account of the newneſs or ſingularity of it: and much more ſo, if, by their mutual help and agreement, we ſhall be enabled to fix the *Chineſe* chronology, from the very foundation of its monarchy, upon a ſurer baſis than hath been hitherto attempted, or thought upon. But as this laſt is the moſt important point of all, and fitteſt to precede immediately the hiſtory of the *Chineſe* monarchs, we ſhall defer it till then; whilſt we now go on with the other topics, by which we intend to ſhew the great probability of *Noah* being the ſame with *Fo-hi*, and the founder of the *Chineſe* monarchy.

His ſyſtem clogged with great difficulties;

but which are yet eaſy to be removed.

THIS hypotheſis (for we will not yet venture to call it by a ſtronger name) hath been in a great meaſure already confirmed by various learned pens, by a much greater number of arguments than our deſigned brevity will permit us to inſiſt on; for which reaſon we ſhall confine ourſelves to ſuch only as either carry the greateſt weight, or as have not yet been urged in

Arguments for the probability of Noah *and* Fo hi*'s being the ſame.*

in favour of it by any author. We begin with the former; which are as follow:

Affinity of their names.

1. THE affinity and analogy of the names of *Noah* and *Fo-hi*; together with other particulars of their hiſtory, too trite and well known to need a longer detail here, as ſome of the moſt material will come in more properly in the ſequel.

Were coeval.

2. *NOAH* and *Fo-hi* being contemporary; a point which hath been partly proved by Dr. *Shuckford*[c], but will be more fully ſo under our laſt head.

Other remarkable co-incidents.

3. SEVERAL remarkable particulars which *Chineſe* hiſtory records of *Fo-hi*, and do in a great meaſure agree with thoſe which *Moſes* hath related of *Noah*, are another ſtrong preſumption of their being the ſame perſon (A).

Oppoſition between the Chineſe *and all other nations.*

4. A FOURTH argument is the vaſt and almoſt univerſal oppoſition which is found between the *Chineſe*, and all other the deſcendants of *Noah*; particularly with regard to their religion, laws, government, learning, arts, cuſtoms, &c. and more eſpecially ſtill with reſpect to their language[d]; from all which it is juſtly concluded, that they muſt have been a different people from thoſe who were diſperſed ſoon after the building of the tower of *Babel*, among whom there ſtill remained a ſufficient conformity in all the above-mentioned re-

---

[c] Connection, part I. p. 102.

[d] BAYER Gramm. Sinic. & Muſic. Sinic. KERCHER Chin. Illuſtr. LE COMPTE, MARTINI, & al. plur. WEB Primitive Language, SHUCKFORD, &c.

(A) Thus *Fo-hi* is affirmed by the *Chineſe* to have had no father; and *Noah*, all whoſe anceſtors periſhed by the flood, being the firſt patriarch of the poſtdiluvian world, ſtands there as if he had no father, no mention being made of any in the *Chineſe* annals. 2. *Fo hi*'s mother is ſaid to have been impregnated by the rainbow; a conceit moſt probably ariſing from its being given by God as a pledge to *Noah* and his poſterity (1); and agreeable enough to the imperfect notion which the *Chineſe* retained of that phænomenon. 3. *Fo-hi* is ſaid to have carefully bred up ſeven ſorts of creatures, which he uſed to ſacrifice to the ſupreme Spirit of heaven and earth. *Noah* is affirmed by *Moſes* to have taken into the ark of every clean beaſt, and fowl of the air, by ſevens, and to have offered them up a burnt-offering unto the Lord (2). Laſtly, The *Chineſe* derive the name of *Fo hi* from his oblations (3); and *Moſes* gives *Noah* his name on account of the grant which God made to him in conſequence of his offering (4).

(1) *Geneſ.* ix. 13. (2) *Ibid.* vii. 2. (3) *See Martini, Le Compte, Du Halde, & al.* (4) *Geneſ.* viii. 20, *& ſeq.* *See alſo Antient Hiſt. vol.* [illegible] *p.* 261 *& ſeq.*

ſpects to help one to trace them to their common original: for if all the difficulties that are raiſed againſt the poſſibility of *Noah*'s leading a colony into *China*, and founding a monarchy there[e], long before his death, can be effectually removed, as we hope they will in the ſequel, what can be more rationally inferred from this ſurpriſing difference between the *Chineſe* and all other nations, than that the good old patriarch, finding his authority too ſmall to deter the greateſt part of his deſcendants, grown by that time too numerous and untractable to be deterred from their deteſtable deſign of fortifying themſelves againſt the power of Heaven (B), wiſely ſeparated himſelf from them; and, taking as many with him as abhorred that impious conſpiracy, led them far enough eaſtwards to be out of the danger of being involved in the puniſhment which he had cauſe to fear would quickly fall on thoſe rebellious miſcreants; till, by ſlow and gradual migrations, he at length reached ſome of the northern provinces of *China*. This ſuppoſition, which we ſhall endeavour to back in the ſequel with much ſtronger proofs, will then eaſily account not only for the vaſt difference between the *Chineſe* and the reſt of the world, but likewiſe for the ſingular contempt they have ever had for all other nations; their interdicting all commerce and intercourſe with them; their ſhutting up the entrance into their dominions againſt all ſtrangers, unleſs by way of ambaſſy; and their forbidding their natives to go into foreign countries, without the emperor's permiſſion, leſt their religion, laws, and cuſtoms, ſhould become corrupted by ſuch intermixtures. Now, if the impious conſpiracy abovementioned be allowed a ſufficient cauſe for *Noah*'s ſeparating himſelf and ſmall colony from the reſt of his rebellious off-

Noah *ſeparates himſelf from his offſpring at* Babel.

Reaſons why the Chineſe *differ from other people.*

---

[e] See Antient Hiſtory, vol. xx. p. 111, & ſeq.

(B) It muſt be obſerved, that ſome commentators and bold critics have given themſelves ſome pains, not only to palliate, but even to commend that action as a very laudable one, and as intending no more than the building a kind of metropolis, which might be as the centre of their future empire, and a citadel which might be ſtrong enough for its defence (5). It plainly appears, however, from the whole tenor of the *Moſaic* account, particularly from his introducing the Divine Providence as expreſly deſcending from heaven to view and blaſt their enterpriſe, that it muſt have been of a more malignant nature, and calculated to defend themſelves againſt a ſecond deluge. But of this we ſhall find a proper occaſion to ſpeak more fully in the ſequel.

(5) *Vide Toſtat. Pereir. Le Clerc, & al. in Geneſ.* xi.

ſpring (and a more rational and laudable one cannot well be imagined); then it will be no longer a wonder that the religion, laws, government, *&c.* which he eſtabliſhed in his new monarchy, which were, without all doubt, the ſame which he received from the antediluvian patriarchs, ſhould be in all reſpects ſo oppoſite to thoſe of a mutinous crew, whom the Divine Providence had thrown into a ſtate of confuſion and anarchy; and, being diſperſed over different parts of the world, and ſplit into various governments, rather ſought how to enlarge their dominions by fraud and force, than how to ſettle the old patriarchal religion and government among them; for this plainly appears to have been the caſe of all the monarchies which were formed after the general diſperſion at *Babel*, whilſt the empire of *China* alone, by their cloſe adherence to, and improvements on, the old patriarchal maxims of religion and government, lived in plenty and ſecurity, promoted all the uſeful arts and ſciences, and rather ſtrove to cultivate their own territories to the beſt advantage, than to enlarge them at the expence of their own peace and happineſs. As to the difference of their language, it muſt of courſe be expected to have been ſtill greater, if we ſuppoſe *Noah* and his colony to have ſeparated themſelves from the reſt before the confuſion at *Babel*. Accordingly we find ſo little affinity between the *Chineſe* and thoſe tongues that were formed juſt before the diſperſion, that it is juſtly, and on all accounts, allowed to carry the marks of an undoubted priority to them; ſo that nothing can be more extravagant than to ſearch out for any of the roots of the latter out of the former, ſeeing the more it differs from all the reſt, eſpecially as it bears ſuch viſible marks of a primitive one, the fairer it bids for being that of *Noah*, and of the antediluvian world.

And moſtly in their language.

5. For, if this prodigious difference between the *Chineſe* and all other nations be ſuch a ſtrong argument of their being originally a diſtinct people from them, as hath been fully proved by the generality of *Chineſe* writers, and other learned pens; and if no properer time or occaſion can be probably aſſigned for this ſeparation, than the conſpiracy above-mentioned at the tower of *Babel* [f], what other part can we reaſonably ſuppoſe the good old patriarch to have acted on ſuch a juncture, than firſt to uſe all his rhetoric and authority to diſſuade and deter them from it; and, when he found it to prove ineffectual, to abandon thoſe wretches to their deſtiny, and ſave himſelf, and his ſmall number of adherents, from it, by leading them into ſome of the remoteſt climates from thoſe

Reaſons for Noah's *ſeparating himſelf from his dependants.*

---

[f] See Gen. xi. 3, & ſeq.

curſed plains, and ſettling them in ſome more peaceful abode, where they might quietly enjoy the fruits of their piety, and the benefit of his farther inſtructions? This will at once ſufficiently account for the vaſt difference above-mentioned between his own colony and the reſt of his offspring, that is, for the primitive ſimplicity and purity preſerved in the former, and the exceſſive depravity of the latter; and likewiſe for *Moſes*'s ſurpriſing ſilence concerning the remainder of the good old patriarch's life, whoſe name is not ſo much as mentioned by *Moſes*, in the ſequel of his hiſtory, except where he acquaints us with the year in which he died; which ſeems plainly to imply, that he wholly withdrew himſelf from the reſt of his deſcendants: for, had he continued ſtill among any of them after the general diſperſion, is it credible that the inſpired hiſtorian would have let him ſink ſo ſoon into utter oblivion, whilſt he is ſo particular in his account of the migrations and ſettlements of his three ſons, and their numerous deſcendants? But there may be ſtill aſſigned a more powerful reaſon why *Moſes* concealed this remarkable particular from the *Jewiſh* nation, if not rather for God's concealing it from him; *viz.* to prevent any intercourſe between thoſe two nations, which might in time not only degenerate into a ſuperſtitious veneration for the ſepulchre of that patriarch (for this ſeems to be the very motive why the Divine Providence took ſuch care to have that of the *Jewiſh* lawgiver altogether unknown) †; but much more ſtill to prevent their contracting ſuch a fondneſs and admiration for the purity and ſimplicity of the *Chineſe* worſhip, as might inſpire them with ſome ſtrong and invincible diſlike againſt the great number of rites and ceremonies which he, for very wiſe ends, was going to impoſe upon them.

China *peopled very early.*

VI. Another proof that *China* muſt have been peopled by ſome ſuch early colony as we are ſpeaking of, is, that it plainly appears to have been not only inhabited, but very populous, much ſooner than it can be ſuppoſed to have been by any other of *Noah*'s deſcendants after the general diſperſion: had any of theſe, whether *Tubal*, *Meſhech*, or any other, been the firſt peoplers of the *Chineſe* empire, as they are allowed to have been of the north-eaſtern parts of *Tartary*, conſidering the length and difficulty of the way, and the ſlowneſs of their migrations, which were chiefly occaſioned through want of room in proportion to their gradual multiplying, not only the kingdoms moſt contiguous to *Shinaar*,

---

† See Deuter. xxxiv. 6. See alſo Ant. Hiſt. vol. iii. p. 444, & (I).

naar, as *Babylon*, *Perſia*, &c. but a great number of countries to the eaſtward of it, muſt be ſuppoſed to have ſwarmed with inhabitants before they could have reached, or at leaſt before they could have tolerably peopled, any of the *Chineſe* provinces; for this plainly appears to have been the caſe of the north-eaſtern *Tartary*, which we have formerly ſhewn was thinly peopled even ſo late as the time of *Madyes*'s expedition into *Aſia* *. But that this was not by any means that of *China*, and other eaſtern tracts, may be eaſily inferred from that noble reſiſtance which they made againſt the prodigious armies of *Ninus* and *Semiramis*: for though we ſhould, as we juſtly may, ſuppoſe the accounts of it to have been greatly exaggerated by antient hiſtorians [g]; yet, as we have no reaſon to think them more ſo on one ſide than on the other, we may ſtill ſafely conclude both the invaders and invaded to have been upon a par; and that the latter were ſtrong and numerous enough to repel the forces of the former, whether or no they were really ſo many as they have been repreſented. Nothing, therefore, can ſo fully account for thoſe remote eaſtern parts being ſo well inhabited and populous at ſuch early times, as the ſuppoſition of ſome ſuch colony, whether under *Noah*, or any other chief, ſeparating themſelves from the reſt, either before or about the time of the diſperſion, and marching ſtill directly eaſtward, till they ſettled themſelves there in about a century or two after.

Their early armies agains Ninus.

How much more than probable ſuch a ſuppoſition is, will be made to appear more fully ſtill under ſeveral of the ſubſequent heads: at preſent we ſhall content ourſelves with obſerving what double advantage ſuch a colony, how ſmall ſoever in its firſt beginning (C), muſt have had over all the other people of

Double advantages over all the reſt.

---

* See before, Ant. Hiſt. lib. xx. p. 5, & ſeq. 110, & ſeq.

[g] D. Sicul. l. ii. Justin, l. i.

(C) By that expreſſion the reader may obſerve, that we purpoſely avoid entering into a too nice diſquiſition, whether *Noah* had any ſons after the flood; and, if he had, whether they only, or any number of his other deſcendants, accompanied him eaſtward.

As to the firſt, though *Moſes* makes no mention of any, probably for the reaſon already given, yet the *Chineſe* records give him a numerous iſſue; in which they agree with the *Pſeudo-Beroſus*, who makes them to amount to thirty, whom he ſtyles *Titanes*, a word which implies no more than eaſterlings, or people ſettled in the eaſtern parts of the world; it being derived, as we have formerly ſhewn, from the old *Celtic Ti*, and *tan*, which, in that language of the diſperſion, with regard to its growth, in number, ſtrength, and opulence; for, as they were united into one body, and under one head, their ſtrength, and capacity of promoting the welfare of the whole, was greater in proportion than that of the reſt of mankind, who were ſoon ſplit into ſo many governments, as muſt of courſe greatly diminiſh their power. 2. They lived in peace and plenty, in a rich and fruitful country, and under an excellent climate and government; and ſo could propagate and multiply much faſter than thoſe, who, beſides their being leſs happily ſituated, were ever warring againſt and depopulating one another.

The diſpute about the two Ararats *of no conſequence in this caſe.*

VII. From what hath been hitherto ſaid of *Noah*'s ſeparating himſelf from the reſt of his deſcendants, either a little before, or ſoon after, the confuſion of *Babel*, the reader may eaſily conclude of how little import the much diſputed point, whether the *Ararat* of *Armenia*, or that of *India*, be that on which the ark reſted, is to our preſent argument. The latter, which is that of Dr. *Shuckford*, makes indeed that patriarch's migration into *China* much eaſier and ſhorter; but the former, which is the moſt commonly received, is far enough from making it appear ſo impracticable and abſurd as is pretended by thoſe on the oppoſite ſide: for, if he and his deſcendants could travel from the *Armenian Ararat* to the plain of *Shinaar* in about 70 years (D), by which time they were grown numerous

guage, ſignifies the houſe of fire †; a very proper and ſignificant expreſſion for the ſun, from whence that of *Titanoi*, or *Titanes*, was commonly given to thoſe people who were ſeated neareſt to the ſun-riſing.

As to the ſecond point, we think it highly probable, that not only *Noah*'s poſtdiluvian ſons, but a much greater number of his other deſcendants, choſe to follow him into the eaſt, rather than join in the impious deſign of their brethren: but let the number of his followers have been ever ſo ſmall, yet the 200 years, which, we ſhall ſhew in the ſequel, he and they took up in travelling from *Shinaar* to *China*, were more than ſufficient to enable him to bring thither a numerous and powerful colony enough to found his new empire upon; conſidering the then great increaſe of mankind, their longevity, health, vigour, and other advantages they enjoyed above the reſt of the diſperſed tribes, from whom they ſeparated themſelves.

(D) The diſperſion is ſaid by *Moſes* to have happened about the 100th year of the flood, out of which number leſs than thirty cannot be ſuppoſed to have been taken up in hatching, ripening, and executing, the impious deſign that occaſioned it,

† *See before, Ant. Hiſt. vol.* vi. *p.* 6.

Armenian Ararat *not a ſafe place for* Sennacherib's *murderers to flee to.*

The argument drawn from their coming from the eaſt not ſufficiently anſwered.

numerous and ſtubborn enough to form that conſpiracy, where can be the impoſſibility, or even unlikelihood, of their reaching to the frontiers of *China* in a much leſs time than the 250 years which he lived after the diſperſion? Add to this, that as, in his firſt migration from *Ararat* to *Shinaar*, it doth not appear that he had any other inducement for it but the change of paſture and climate, ſo his journies might be made as leiſurely as he pleaſed; whereas in his ſecond, from *Shinaar* to *China*, he haſted away from a crew of determinate rebels, bent on their own ruin, from whom he could not part too ſoon, nor go too far, to avoid ſharing in their puniſhment. However, though we ſeem thus far to give up the point in favour of the *Armenian Ararat*, we are ſo far from looking upon the main argument inſiſted upon in proof of it, *viz.* the ſons of *Sennacherib* fleeing thither for refuge, to be at all concluſive on that ſide, that we think it might with much more reaſon be urged on the other; and that the vicinity of *Armenia* to *Aſſyria*, if it was not then ſubject, or at leaſt tributary to it, would never have permitted two ſuch ſacrilegious parricides to flee thither for ſanctuary, or to raiſe forces for their own ſafety; eſpecially if we conſider that, in their flight from *Nineveh* thither, they muſt be forced to croſs over too conſiderable a part of the *Aſſyrian* empire, and be in continual danger of being ſeized: whereas by ſteering their courſe towards the north-eaſt, or towards the other *Ararat*, they could be much ſooner out of thoſe dominions, and be in greater ſafety when got to their journey's end. We beg leave here likewiſe to add, that the argument urged by Dr. *Shuckford* in favour of the *Indian Ararat*, from *Moſes*'s expreſſion of the builders of *Babel*'s tower coming מקדם from the eaſt[h], is far enough from being ſatisfactorily anſwered by the oppoſite ſide[i]; and that the induction of one or two doubtful parallels, allowed to be irregular, ungrammatical, and ungeographical, and which is the only one in the whole Old Teſtament in which the particle מ appears to bear a different ſenſe, is not a ſufficient authority to determine in any other caſe that is free from thoſe defects.

[h] Geneſ. xi. 2. [i] See Antient Hiſt. vol. xx. p. 116.

the procuring the proper materials, and the rearing of their ſtupendous edifice to ſome conſiderable height; ſo that the lateſt they can be ſuppoſed to have come to the plain of *Shinaar* muſt be about the 70th year after the flood (6).

(6) *Geneſ.* xi. 1, *&c ſeq.* *See alſo Uſher's Annals on that year.*

In the parallel inſiſted upon, the geography of the place plainly ſhews, that, in the words *Mikeddem*, the particle *mem* cannot ſignify, as it every-where properly doth, *from*, but rather *to*, or *towards* (E); but, in the other caſe, the point from which thoſe builders ſet out, whether from the eaſtern or weſtern *Ararat*, being the matter in diſpute, muſt be determined by ſome better proof than that; and the learned Mr. *Baſnage* was ſo far from being ſatisfied, that, in this laſt caſe, the words *Mikeddem* might be taken to ſignify *towards the eaſt*, notwithſtanding the parallel above-mentioned, that, to avoid giving them ſuch an unnatural and ungrammatical ſenſe, he has made thoſe builders to fetch a wide compaſs about, from *Armenia* to *Meſopotamia*, in order to bring them from the eaſt into the plain of *Shinaar*. The truth is, that thoſe learned pens, who have declared in favour of the *Armenian Ararat*, have endeavoured to overwhelm their antagoniſts with a confuſed heap of teſtimonies from antient authors, geographers, lexicographers, hiſtorians, *&c. Hebrew*, *Chaldee*, *Arab*, *Greek*, and *Latin*, which have lived a vaſt number of centuries one after the other, and all of them at ſome thouſand years after the flood; to ſay nothing of the pretended antient arts, relics, common tradition, medals, and other ſuch precarious arguments, as if their number could be of any deciſive authority in a point of that remote antiquity, and make up in bulk what is wanting in evidence; altho' the greateſt part of them have been ſince ſo effectually confuted,

(E) This we ſay upon the ſuppoſition that the *Hebrew* word was originally ſo written; whereas, from the well known ſituation of the places, one would be apter to ſuppoſe it to be an error of the tranſcriber, who miſtook a ב for a מ, and wrote *Mikeddem*, from the eaſt, inſtead of *Bikeddem*, into or towards the eaſt; ſuch overſights not being unfrequent in the books of the Old Teſtament. This plainly appears from the inſtances mentioned by *Baſnage* (1) out of the book of *Kings* (2), compared with the parallel text in the *Chronicles* (3); and that in the former, where *David* is ſaid to have gone to *Baal-Jehuda*, to fetch the ark from thence, the grammar requires it to have been originally written בבעלי, *Bebaale*, inſtead of מבעלי, *Mibehale*, that is, the particle ב inſtead of מ, or *to* inſtead of *from*.

If we ſhould be aſked why the ſame error may not have crept in both, as well as in one of the texts? we can only ſay, that we ſhall be ready to acknowlege the poſſibility of it, when the one can be proved as ungrammatical and ungeographical as the other; neither of which can be ſaid of that which we are now upon.

(1) *Antiq. Judaiq. tom.* ii. *c.* 1. § 19. (2) *Kings* vi. 2. (3) 1 *Chron.* xiii. 6.

that there is juſt reaſon to wonder they ſhould appear afreſh in print †.

So that, for any thing that hath hitherto been urged on either ſide, though we readily own that the *Armenian Ararat* is commonly meant by the ſacred hiſtorians in moſt places where that word occurs, yet the *Indian* may ſtill be that on which the ark reſted, if they are not indeed only parts of one and the ſame continued ridge, reaching quite from *Armenia* to *India*.

The difficulties laid in their way ill grounded.

No foreſts,

inacceſſible mountains,

VIII. Neither need we here be much deterred at the inſurmountable difficulties which are thrown in *Noah*'s way to *China*, whether he ſet out from *Shinaar*, *Armenia*, or *India*. Thoſe pretended impenetrable foreſts, long and inſurmountable ridges of mountains, and vaſt ſandy deſarts, which lie now between them, are mere illuſions, which could have no being ſo ſoon after the deluge, to whatever cauſe they might owe it afterwards: for, 1. With regard to thoſe monſtrous foreſts, the whole globe muſt be ſuppoſed to have been too well peopled at the time of the flood to have any room for ſuch wild plantations; or, if any ſuch there had been, they muſt have been all pulled up by the roots by the violence of the waves which covered the whole ſurface of the earth. 2. As to the long and high ridges of mountains which lay in the way, what inſurmountable difficulties can we imagine there could be in going over them, if we rightly conſider the condition they muſt have been in immediately after the flood, and during ſome centuries beyond, that is, with their vallies filled and choaked up with a thick incruſtated mud, which everywhere ſubſided after the waters were dried up? Can we call a gradual declivity on both ſides, covered with a pleaſant continued verdure, an inſurmountable difficulty? for this is all that can be ſuppoſed thoſe mountains could then preſent, to obſtruct thoſe travellers journey, till the rains and the rivers, which ſprang from the tops, had gradually waſhed away all that mud and earth; which could hardly be done till ſome centuries after.

nor ſandy deſarts, ſo ſoon after the flood.

The ſame may be ſaid, 3dly, of thoſe now unpaſſable deſarts, whoſe ſands muſt, by their own weight, have ſubſided under ſuch a thick cruſt of the ſame mud and earth, as nothing but a vaſt length of time could waſh away, or ſink through them. If ſuch, then, was the ſurface of the earth for a much longer number of years than were ſufficient for *Noah* and his colony to have reached the *Chineſe* territories, though they had ſet out even from *Armenia*; or for his deſcendants to have marched from the *Bactrian* hills to the plains of *Shinaar*, as Dr. *Shuckford* ſuppoſes; is it not a mere illuſion to lay ſuch pretended inſurmountable obſtructions in their way, as were not in being till ſome centuries after, and then repreſent ſuch journies as abſurd, monſtrous, and againſt the nature of things? But,

---

† See Ant. Hiſt. vol. xx. p. 113, & ſeq. Basnac. Antiquit. Judaic. vol. ii. c. 2. § 20, & ſeq.

Noah *might get to* China *by water.*

IX. There was ſtill an eaſier and ſpeedier way for *Noah* and his colony to have reached *China*, namely, by water. He could not ſo ſoon have forgot the ſtructure of the ark, which had preſerved him in a more perilous navigation; ſo that, upon his meeting, in his way from either place, either with the *Indus*, *Ganges*, or any other large river, which he could not but conclude muſt diſembogue itſelf into ſome ſea, or large reſervoir, he had nothing to do but to fit out a ſufficient number of veſſels for himſelf and company, and ſail down it, and thence ſteer his courſe as nearly as he could eaſtward, till ſome milder climate than thoſe ſultry ones he had left behind, or the proſpect of ſome pleaſant and fertile coaſts, invited him to the ſhore. He might alſo proceed farther into the country, either by land, or by the help of ſome of thoſe noble rivers with which *China* abounds, till he met with a ſettlement to his liking; the farther from his other deſcendants the better, and more out of danger of their diſturbing his new colony. What would almoſt determine us to conclude that this was the way which that patriarch took to come into that country, is, that the *Chineſe*, and their deſcendants, are the only people in all the known world, who, in the fabricature of their trading veſſels, have kept ſtrictly up to the original model of the ark, as will be ſhewn more fully under a ſubſequent article. But if the *Chineſe* tradition be rather followed, which tells us, that *Fo-hi* firſt ſettled in ſome of the northern provinces, which are at a great diſtance from the ſea-coaſts, it will be more probable that he came thither all the way by land, unleſs we will ſuppoſe that he firſt landed on ſome of the ſouthern coaſts; and, either for conveniency or ſafety, removed farther northward, till the vaſt high mountains which divide that part of *China* from *Tartary*, appeared to him a ſufficient barrier to ſecure him, on that, from any invaſion or diſturbance from the other ſide.

How he came to ſteer ſo right.

As none of the ſuppoſitions above-mentioned can appear otherwiſe than rational and feaſible (eſpecially if we can, as we doubt not to do, remove all the other objections urged againſt *Noah*'s being really cotemporary with *Fo-hi*, and conſequently more probably the ſame with him), the only difficulty remaining with reſpect to the point in hand will be, how that patriarch, who muſt of courſe be ſuppoſed to have been but very little acquainted with the nature, form, and ſuperficies, of the poſtdiluvian world, particularly with reſpect to its different zones, climates, ſoil, air, *&c.* came to ſteer his courſe ſo happily and judiciouſly, as to hit upon one of the pleaſanteſt and moſt fertile ſpots in the whole world. To this it may be anſwered, that he might acquire a great part of of that knowlege, by obſerving, as he travelled eaſtward, how parched and barren every ſoil, and how ſultry the climate, the nearer he approached to the ſun, and *vice verſa*; ſo that he could not be long at a loſs how to make the beſt choice. And as to the extraordinary fertility of the country, we have already ſhewn, in the geography of it, that it is more owing to the ingenuity and indefatigable induſtry of the inhabitants, than to the mere natural fecundity of its ſoil or climate. As to the other part of the difficulty, it being raiſed on a wrong ſuppoſition, that the antediluvians had but a very imperfect knowlege of what we call the ſphere, or globe, we ſhall now, in the

The antediluvians maſters of aſtronomy.

TENTH place, make it evidently appear, that whatever not only the antient *Egyptians*, *Chaldeans*, *Babylonians*, &c. but even the *Chineſe*, knew of aſtronomy, was, for the moſt part, if not wholly, derived from them. This being a curious point, which hath not hitherto been ſufficiently cleared up, we ſhall beg our reader's patience, if we dwell a little longer upon it, than we have on the former; eſpecially, as the ſurpriſing harmony and uniformity which reign through the fundamentals of their ſeveral ſyſtems, will afford us a farther, and, as we think, a very convincing proof of the *Chineſe* having received their own from no other, but the immediate hand of the patriarch *Noah*, after his ſettling himſelf with them in that country.

Convey it alike to all the poſtdiluvians.

To make this clear, we beg leave to obſerve, that the whole baſis of what the antient nations above-named comprehended, under the notion of aſtronomy, was every-where the ſame, not only with regard to ſuch points as were demonſtrable from obſervation and deductions, but likewiſe to many more, which were altogether arbitrary, and, which is ſtill more ſurpriſing, with reſpect to a much greater number of ſuch as were imaginary, doubtful, and groundleſs, or abſolutely ridiculous and falſe. We ſhall, for the ſake of ſuch of our readers as are not ſo well acquainted with theſe abſtruſe matters, ſubjoin an inſtance or two of each ſort, in the ſubſequent note (E), by which they will eaſily perceive, how early

---

(E) Among thoſe of the firſt, or demonſtrable, ſort, we may reckon the diviſion of the heaven into zones, and other circles, the early the ſuperſtitious and ridiculous notions of aſtrology intermixed themſelves with the more uſeful and noble diſcoveries in aſtronomy, among all thoſe antient nations, how ſeparate and diſtant ſoever from each other.

NEITHER

the declenſion of the ecliptic, the diſtance of the poles from the equator, the courſe of the ſun, moon, and other planets, *&c.*; of the ſecond, or merely arbitrary, ſort, were the diviſion of the ecliptic into twelve ſigns (whence came the twelve months of the ſolar year, which we have formerly ſhewn, from *Moſes*'s account of the deluge, were in uſe as well before as ſince that time), that of the ſigns into degrees, and that of the reſt of the heavens into conſtellations, and others of the like nature. Among thoſe of the third, or imaginary, uncertain, or erroneous, kind (which are ſtill more numerous and various, as ſuperſtition and falſehood commonly propagate farther and faſter than truth), we may reckon the whole tribe of ſuperſtitious rules, which make up the aſtrological art; ſuch as dividing the ecliptic into four triplicities, anſwerable to the four elements, and allowing three ſigns to each of them; as, ♈, ♌, and ♐, to the fire; ♉, ♍, and ♑, to the earth; ♊, ♎, and ♒, to the air; and and the remaining three to the water. The aſſigning to each planet a different nature and influence, as hot, cold, moiſt, dry, malevolent, or benevolent, as alſo certain houſes, or ſigns, in which their influence is more more or leſs ſtrong and powerful; thus, ♄, which is allowed the moſt malignant of all, hath his night and day-houſes, and is reckoned ſtrongeſt, in ♑ and ♒, is exalted in ♎, detrimented in ♋ and ♌, which are oppoſite to, or half a circle of 360 degrees diſtant from, his two houſes above-mentioned, and hath his fall in ♈, oppoſite to the place of his exaltation; ♃, which is allowed the moſt benevolent of all the ſeven, hath his two houſes in ♐ and ♓, is exalted in ♋, detrimented in ♊ and ♍, and hath his fall in ♑; and ſo of the reſt; only with this difference, that the ſun and moon have but one ſign, or houſe, allotted to each of them, whereas the other five planets have each of them two. 3dly. Of the ſame uncertain or fabulous kinds are the different influences of theſe planets, according to their aſpects to, that is, their diſtances from, each other; thus, a ſextile, or diſtance of two ſigns, or ſixty degrees, is reckoned good; a ſquare, or three ſigns, bad; a trine, or four ſigns, beſt; and an oppoſition, or ſix ſigns, worſt of all. From theſe various configurations of the planets, and the nature of the ſigns they chance to be in, and from numberleſs other rules of their art, equally uncertain, not to ſay imaginary and fabulous, they pretend that all ſublunary affairs are ſo intirely governed, that not only the conception, birth, life, death, *&c.* of every living creature, the production, growth, perfection, and virtues, of all vegetables, minerals, *&c.*

but

How it came to be intermixed with aſtrological figures.

Neither were the former confined to a mere ſpeculative theory, or embraced only by a few crazy enthuſiaſts, but taught by the moſt learned, encouraged by the moſt powerful, men in every kingdom, and conſulted by great and ſmall, in the moſt important emergencies. Now there are but two ways to account for this general conformity, both in theory and practice, as well in points of an arbitrary, uncertain, and fallacious, as in thoſe of a more certain and demonſtrable, nature; *viz.* either by ſuppoſing, with ſeveral learned men, that *Adam* was created with a perfect knowlege of the nature, courſes, and influence, of the heavenly bodies, and tranſmitted it to his poſterity, by whom it was, in proceſs of time, corrupted with an intermixture of the aſtrological and ſuperſtitious notions mentioned in the laſt note; or elſe, that his deſcendants acquired it, by the help of thoſe frequent obſervations, which their longevity, ſerener atmoſphere, and other advantages, they then enjoyed, enabled them to make, till, in proceſs of time, their degeneracy, and natural propenſity of prying into futurity, ſunk them into all the aſtrological ſuperſtitions we have been ſpeaking of.

Both flowed from the old to the new world.

Let the reader then ſuppoſe which of the two caſes he will, he muſt be ſtill forced to conclude, that the aſtronomical ſciences, as well as the aſtrological ſuperſtitions built upon it, muſt have immediately flowed from the old into the new world: for, had thoſe two ſyſtems been the product of the poſtdiluvian world, they muſt have been both completed, either before the general diſperſion, or ſince. The former is altogether incompatible with their condition ſo ſoon after the deluge, that is with the ſmallneſs of their number, the ſhortneſs of the time, their frequent migrations, and the few opportunities they had of making ſo many exact obſervations on the heavenly bodies, under ſuch diſadvantages.

Neither can it poſſibly be ſuppoſed to have been done after the diſperſion; for then, inſtead of that ſurpriſing conformity, which we obſerve to have reigned among all their ſyſtems, as well of aſtrology as aſtronomy, we ſhould have met with nothing but the wideſt difference between them; at leaſt, this muſt have been the caſe among nations ſo vaſtly

but the riſe and fall, good or ill fate, of empires and countries, good and bad ſeaſons, wars, peſtilence, drought, famine, and, in a word, all the good and evil which happen in this world, is intirely owing to them, and may be foreſeen, and foretold by that pretended art, in which the aſtrologers of all nations followed almoſt the very ſame rules; and, from all which, we cannot but of courſe conclude, that they muſt all have received them from the ſelf-ſame hands.

diſtant from each other, with regard to the arbitrary points, and all the imaginary and groundleſs parts of their ſeveral aſtrological ſyſtems, whatever agreement there might be in thoſe more demonſtrable ones of their aſtronomy. And as for the *Chineſe*, as they were the moſt diſtant from, as well as leaſt converſant with, the reſt, they muſt, of courſe, have differed more widely from them all; whereas, by all that we can judge from their antient writings, either in the aſtronomical or aſtrological way, they plainly appear to agree with them in all the fundamental rules of both, whether of theory or practice. From all which, we may fairly conclude, that they, as well as the reſt of the eaſtern nations, muſt have received them from *Noah* and his three ſons, ſome time before either he ſeparated himſelf from them, to go eaſtward, or they were diſperſed from one another. But how inconſiſtent this is with the contrary ſuppoſition, of *China* not being peopled till ſome long ſeries of years, or rather ages, after the flood, let the reader judge.

The Chineſe *received theirs from* Noah.

The ſlow and ſmall progreſs of aſtronomy after the flood.

How the aſtrological came ſo ſoon to intermix itſelf with the aſtronomical part, we ſhall endeavour to account for in the ſequel; but, with relation to the latter, we beg leave to add, that nothing can more plainly evince their having received it from the antediluvians, than the little progreſs and improvements they made in it afterwards: for, can it be imagined, that the few men who were then in the world, by the mere ſtrength of their genius, and by the help of the few occaſional obſervations they made within the ſhort ſpace, which elapſed from the flood to the general diſperſion, could be able to compile ſo exact and excellent a ſyſtem of the heavenly bodies, and yet not be able, in a much greater number of ages, to raiſe it to any higher perfection? And yet nothing more clearly demonſtrates this, than the great ignorance we find all thoſe nations in, till we come to the time of the *Greeks* and *Romans*, concerning the cauſe, and method of calculating, of eclipſes, and the jejune hypotheſis of epicycles, by which they pretended to ſolve the ſwift and ſlow, the ſtationary and retrograde, courſes, which they obſerved the inferior planets to move in; which epicycles, however ſtrange and irregular, did yet paſs current among all the old aſtronomers, till within theſe two centuries, when the *Copernican* ſyſtem opened their eyes to a more ſatisfactory ſolution of that, and other puzzling phænomena, of the *Ptolemaic*.

The chief cauſe of it.

The reaſon of this univerſal neglect of aſtronomy, appears plainly to be their fondneſs for aſtrology; and that their learned only ſtudied the former, for the ſake of diving deeper, or, at leaſt, of being thought ſo to do, into the pretended myſteries

The boaſted ſkill of the Chineſe *uncertain.*

Conſiſted rather in obſerving than in calculateing.

of the latter; and, as this was the moſt encouraged, and ſought after by the great ones, and, of courſe, the moſt gainful to the profeſſors, it is no wonder they ſhould neglect the other, though the more noble and uſeful, for the ſake of that. The *Chineſe*, equally wrapped up with the ſame ſuperſtition, are the only antient nation that pretends to have made any conſiderable improvements in it, and to have found out the art of calculating eclipſes, from the earlieſt times; and yet we have ſufficiently ſhewn, in a former ſection, that all this boaſted ſkill conſiſted rather in a diligent and curious obſervation, and recording of theſe, and other heavenly phænomena, than in foretelling them. In the former, no nation was more careful and exact; but that their ſkill fell vaſtly ſhort with reſpect to the latter, plainly appears from their being wholly ignorant of the above-mentioned irregularity of the motion of the inferior planets; inſomuch, that they never took any notice of it, much leſs did they ever attempt to account for it, either by the ſuppoſition of epicycles, or by any other way, till the whole matter was unravelled to them by the *European* miſſionaries [m].

The ſum and ſubſtance of what hath been ſaid, under this tenth head, is briefly this:

1. That the exact harmony which we have obſerved to reign between the aſtronomy and aſtrology of the *Chineſe*, and that of the *Egyptians*, *Chaldeans*, and other antient and far diſtant nations, from them, not only in demonſtrable, but in arbitrary, uncertain, imaginary, and erroneous, points, is an evident proof of its being derived to them all from *Noah*, and his three ſons, as it was to theſe from the antediluvian world.

Antediluvians had ſome ſort of writing.

2. That all this great variety, both of true aſtronomical knowlege, and of aſtrological ſuperſtition, could neither be preſerved by mere ſtrength of memory, nor conveyed by bare oral tradition (F), but plainly ſuppoſes thoſe antediluvians to

---

[m] See Father Gaubil's Remarks in Du Halde, Engl. part ii. p. 129.

(F) It is, indeed, hardly to be ſuppoſed, that they could preſerve, much leſs convey, the ideas of ſuch a great number of circles, lines, &c. as compoſe the celeſtial ſphere, together with the ſigns of the zodiac, and all the other conſtellations, without ſome ſuch method as we are ſpeaking of; eſpecially, if we take in the names, nature, magnitude, ſituation, diſtance, &c. of thoſe fixed ſtars that compoſe each conſtellation. With reſpect have had ſome better helps, whether by painting, delineating, engraving, cutting in wood, ſtone, or metal, or by ſome other way, near equivalent to our writing or printing. The age of the world, and the longevity, vigour, and other advantages mankind then enjoyed, will not permit us to doubt of their being capable of making ſome ſuch inconſiderable diſcovery, for preſerving and communicating their knowlege; and the plainneſs and ſimplicity of the original *Chineſe* characters [n], which they boaſt to have received from their founder, makes it highly probable, that the art of writing was at leaſt brought to that low pitch about the time of the deluge. If ſo, then it will as probaby follow, that *Noah*, who had lived to ſee the greateſt improvements made either in that, or any other branch of learning, ſpent ſome time in that long 100 years warning, which God had given him of the approaching deluge, in collecting and ſecuring the beſt of theſe monuments, for his own and his poſterity's uſe and inſtruction, and eſteemed them as the moſt valuable relics of the old world.

The beſt records preſerved by Noah.

Accordingly, we are told, by *Joſephus* *, that *Seth* firſt began to reduce aſtronomy into a regular ſyſtem, which was gradually improved by his deſcendants, down to the time of the deluge; which they might the more eaſily do, conſidering their extraordinary longevity, paſtoral life, ſerene ſky, and other advantages, already named. *Noah*, who was heir to all their diſcoveries, and, without doubt, added many conſiderable ones of his own, all which he took care to communicate to his three ſons, is, on that account, rightly ſuppoſed to be the *Atlas* of the heathen writers. His deſcendants ſo far imitated his example, as to be able to make ſome very conſiderable obſervations on the planetary ſyſtem; particularly, that remarkable one which is recorded by thoſe two celebrated aſtronomers of antiquity, *Adraſtus Cyzicenus* and *Dio. Neapolites*, to have happened in the planet *Venus*, in the reign of *Ogyges*, when that luminous planet was obſerved to have received a very great change in its courſe, magnitude, colour, figure, *&c.* This ſingular phænomenon is likewiſe mentioned by *Caſtor*, and from him by *Varro*, and from them by St. *Auguſtin* †. It is true, none of the afore-mentioned authors tell us in which of the *Ogyges's* reigns it happened; but it is commonly ſuppoſed to have been that who is ſurnamed *Priſcus*, and is reckoned to be the ſame with the Patriarch *Noah*; and that this wonderful change was occaſioned by the vicinity of that planet to the earth, at the time of the general deluge ‡; which is highly probable, conſidering, that ſhe is neareſt of all the ſeven to the earth, except the moon; and that, during the ten months in which the waters prevailed on the globe's ſurface, ſhe came at leaſt three times to her apogee, or greateſt nearneſs to it; ſo that it can hardly be ſuppoſed, but that ſhe muſt have received ſome very conſiderable change, or impreſſion, from the vaſt atmoſphere of fluid that then ſurrounded it on all ſides, and much more ſo ſtill, as often as ſhe came in conjunction with the moon. Which being granted, doth plainly ſhew, not only how ſoon after the flood they began to make ſuch curious obſervations on the planetary ſyſtem, but likewiſe that they muſt have received the theory of them much earlier, *viz.* from the antediluvians, otherwiſe they could never have taken notice of this ſurpriſing change, in ſo many particulars as are above-mentioned. *Origen* accordingly tells us, that there had been found in *Arabia Felix* ſeveral manuſcript copies, moſtly treating of aſtronomy, which were univerſally allowed to have been tranſmitted to the new world by *Noah*; and *Tertullian*, who had ſeen, and read, ſome of them, aſſures us, that they were written on that ſubject; though, as we may probably ſuppoſe, not without ſome intermixture of the then reigning aſtrological ſtuff, foiſted in by the tranſcribers of them.

---

[n] See them deſcribed in Ant. Hiſt. vol. xx. p. 133.

* Joſephus Antiq. l. 1. c. 3. & ſeq.

to theſe laſt, we are told (6), that ſome antient *Chineſe* maps exhibit a number of them; which, though not viſible to the naked eye, are yet found in their proper places (allowing for their progreſſive motion), by the help of a good teleſcope, an inſtrument which doth not appear to have been known in *China* before the coming of the *European* miſſionaries thither. But whether theſe ſtars were diſcovered by the antediluvians, who, probably, enjoyed a better ſight, and, doubtleſs, a clearer atmoſphere, or whether, ſince the flood, by any other inſtruments unknown to us, is not in our power to divine. We are indeed told, by *Diod. Siculus*, on the authority of *Hecateus*, that the antient druids made uſe of ſome ſuch inſtruments, by which they could draw the moon ſo near, that they could perceive ſeas, mountains, *&c.* in it. But if the *Chineſe* had ever any of that kind, they have ſince quite loſt all remembrance of them (7).

(6) *Vide Father Kepler ap. Du Halde, Engl. vol.* ii. *p.* 130.

(7) *Father Gaubil ap. eund. ibid. p.* 129.

Hence thoſe who kept cloſe to, and were moſt converſant with, that patriarch, muſt, of courſe, have received a double advantage by it, above thoſe that diſperſed themſelves from him; for, in the firſt place, though it be reaſonable to ſuppoſe, that he imparted his knowlege to them all alike, yet the latter being forced, after the diſperſion, to ſuſpend that ſtudy whilſt they went in ſearch of new ſettlements, and ſoon after that in the purſuit of their frequent wars againſt each other, that ſcience muſt have ſuffered no ſmall decay; whereas the former, whom we ſtyle *Noah*'s eaſtern colony, had not only the conſtant uſe of his valuable records, but likewiſe the benefit of his expoſitions and lectures, both during their peregrination, and after their ſettlement in *China*; ſo that it is no wonder that they ſhould make ſo much earlier a progreſs in it than the reſt of the world: and accordingly the *Chineſe* annals tell us that *Fo-hi* laid the firſt foundation of that, and other arts and ſciences, and that his four or five immediate ſucceſſors (G) brought them gradually to the perfection they were raiſed to afterwards °, till the arrival of the *Europeans* among them.

---

† Augustin. Civit. Dei, l. 21. c. 8.

‡ See Burnet's Theory, Warren's Geologia, & al.

The great advantage his colony received from them and him.

But, 2dly, there was ſtill a much greater advantage which they reaped from the leſſons and example of the good old patriarch above all his other deſcendants, namely, that it preſerved them from falling into the horrid idolatries which the reſt gradually ſunk into; for though, like all other antient nations, the *Chineſe* aſcribed ſome particular influences to the heavenly bodies, to which all ſublunary things were in ſome meaſure ſubject (H); yet neither they, nor their deſcendants, ever degenerated ſo far as to worſhip them, till after ſeveral cen-

---

° See their ſeveral reigns in Martini, Du Halde, and others.

(G) Theſe five laſt we ſhall prove in the ſequel on the authority of our *Hebrew* chronology, to have been cotemporary with *Abraham*, *Iſaac*, *Jacob*, *Amram*, *Levi*, and *Moſes*.

(H) What is ſtill more ſurpriſing is, that they, as well as all the other antient nations, ſhould ſo unanimouſly agree in aſcribing ſuch particular influences to the very conſtellations, which, being no other than a colluvies of fixed ſtars of different natures, magnitudes, diſtances, &c. circumſcribed within certain limits or lines, ſo as to repreſent in ſome meaſure the creatures whoſe names they bear, can, at beſt, be ſuppoſed, when thus arbitrarily joined into one ſign or figure, to acquire a new virtue, in the ſame manner as a certain quantity of medicinal drugs of various natures do, when jumbled together in one compound: and yet we find this unaccountable influence not only acknowleged by all the antient aſtronomers, but even taken centuries, that is, till 64 years after Chriſt, when the accurſed hereſy of *Fo* was accidentally brought thither from *India*, and with it an inundation of the moſt abominable idolatries, but which are nevertheleſs held in the greateſt abhorrence to this very time by all their philoſophers, literati, and better ſort of people.

From what hath been obſerved under the laſt article, one may be enabled to make a probable conjecture at the nature of the epidemical ſin which occaſioned the deſtruction of the old, and the ſo ſpeedy diſperſion of the new, race of mankind. The former, we have ſhewn, were infected with the abſurd notion of the heavenly bodies having a conſiderable influence over all ſublunary events: from this they might gradually degenerate into that of their being the only directors

taken particular notice of in the book of *Job* (8), where the Almighty being introduced, by the inſpired writer, as making expreſs mention of their virtues, would incline a ſerious perſon to think that notion better founded, than the almoſt infinite diſtance of thoſe bodies ſeems to admit of.

The words of our verſion, though ſhort of the energy of the original, run thus: *Canſt thou bind* (prevent, or reſtrain) *the ſweet influence of the* Pleiades, *or let looſe the bands of* Orion? *Canſt thou bring forth* Mazzaroth *in his ſeaſon, or guide* Arcturus, *with his ſons? Knoweſt thou the ordinances of heaven, or how to appoint them their dominion over the earth?* How far our verſion hath hit the right names of theſe conſtellations, is out of our province to inquire; the reader may conſult the commentators about it, and more particularly the curious diſſertation publiſhed by the learned Mr. *Coſter*, of *Oxford*, on that ſubject. It is enough for us that the *Hebrew* words *Chezid*, *Mazzaroth*, *Hoy*, &c. are agreed to ſignify ſome certain conſtellations; and that the terms of binding, looſing, *&c.* imply ſome kind of peculiar virtue or influence belonging to them, by the appointment of their allwiſe Creator. And thus far all nations might agree in general; but that they ſhould all be ſo unanimous in aſſigning to each its proper influence, can hardly be otherwiſe accounted for, than by ſuppoſing that they all received the ſame theory from one perſon, that is, from *Noah*. In which caſe it will be equally difficult to conceive how the *Chineſe*, the moſt remote from, and unacquainted with, the reſt of the world, ſhould retain ſo great a ſhare of it in common with them, if not led and ſettled there under him. Had their country been peopled by the ſame latter colonies that peopled north eaſt *Tartary*, they would have been quite as ignorant of aſtronomy and other ſciences as they, inſtead of cultivating and improving, as they did, from the beginning of their monarchy.

(8) *Ch.* xxxviii. 31, *& ſeq.*

and governors of this lower world, and conſequently the only objects of their worſhip; than which notion, nothing could be more capable of ſinking them into that univerſal corruption and degeneracy, in which the deluge overtook them [p]. We muſt, however, here except the righteous line of *Seth*, among whom alone the true religion, that is, the belief of an over-ruling Providence, was ſtill preſerved; the laſt of whom were *Noah* and his ſons, who were on that account reſerved to repleniſh the new world with a more hopeful progeny. However, it but too plainly appears, that theſe three laſt were not all perfectly cured, by that ſevere puniſhment, from the antediluvian contagion, ſince it ſo quickly raged afreſh, and infected the greateſt part of this new offſpring in leſs than ſeventy years after the flood: for what elſe could they mean by building ſuch a monſtrous high tower, but to ſecure themſelves againſt a ſecond deluge? and what ſhould put ſuch a wild and impious notion into their heads, but a firm perſuaſion, agreeable to the antediluvian belief above-mentioned, that, as the firſt was cauſed by the power and influence of the ſtars and planets in ſome certain configuration, ſo the ſame might again, or would moſt likely, happen whenever theſe heavenly bodies came to meet again in the ſame poſition †. It is true, they had an expreſs promiſe and aſſurance to the contrary from God himſelf [q]; and no doubt the good old patriarch took care to urge that, and all other proper topics, to deter them from that wicked enterpriſe; but the cataſtrophe ſhews how little regard they paid to either, or even to the puniſhment that ſo cloſely followed their rebellion, ſeeing they had not been long diſperſed from one another, before we find them all alike immerſed in the old idolatry, and the worſhipping of the ſun, moon, and ſtars, and all the hoſts of heaven, whilſt even the bare notion of an over-ruling Providence ſeems to have been quite extinguiſhed among them.

Preſerved from ſinking into idolatry.

The old ſuperſtition not quite extinct among the reſt.

XI. This conſideration affords us another probable argument of *Noah* being the *Chineſe Fo-hi*, and planting his colony there; namely, the juſt and conſtant idea which that nation hath religiouſly preſerved, not only during a long ſeries of ages, but doth ſtill to this day among their philoſophers and better ſort of people, of a divine over-ruling Power, who directs and governs all things, knows the ſecrets of all hearts, and to whom all men are accountable for their thoughts, words, and actions [r]. Had *China* been peopled by *Tubal*,

The Chineſe *believe an over-ruling Providence.*

---

[p] Vid. Geneſ. vi. 5.

† See Josephus Ant. lib. i. c. 5.

[q] Geneſ. ix. 8—13.

[r] See their Shu-king, Confucius's Morals, and other philoſophical works.

Meſhech, or any other remote deſcendants from *Noah*, we ſhould have found them, like all the reſt, immerſed in idolatry, and worſhipping the whole ſtarry and planetary tribe, under the names of *Baal*, *Aſtarte*, *Milkom*, *Chemoſh*, *Dagon*, and ſuch-like, without the leaſt notion of a ſuperior power over-ruling them. Even the very heads of the line of *Shem* were ſo tainted with the ſame idolatrous infection, that it was the very reaſon why God called *Abraham* from among them, when he made choice of him to be the reſtorer of his true religion and worſhip[s]: whereas the *Chineſe* appear to have retained, from the earlieſt times of their monarchy, the ſublimeſt ideas of, and deepeſt regard to, the divine and over-ruling Lord of heaven, not only from their *Shu-king*, and other canonical books, but from the conſtant and regular ſacrifices which they offered up to him at all proper ſeaſons, and the ſolemn manner in which it was performed; inſomuch that no perſon, however great, wiſe, or good, was deemed worthy to perform the prieſtly function, but the emperor himſelf, as we have elſewhere ſhewn †.

And other parts of the antient religion and worſhip.

To this we may add another equally antient and laudable cuſtom of theirs in all public calamities, ſuch as civil wars, peſtilence, famine, great droughts, *&c.* of applying themſelves in the humbleſt manner to the Supreme Being alone for relief; and returning their moſt ſolemn thanks to him alone, as ſoon as they had obtained it (I). How oppoſite was this to

---

[s] See Geneſ. xiii. & ſeq. Joſh. xxiv. 2. † See before, p. 157. See alſo vol. v. p. 32, & alib. paſſ.

(I) We find accordingly, in the *Chineſe* annals, many ſingular inſtances of their pious antient monarchs, who, in all ſuch public calamities, went at the head of a numerous court, all dreſſed, as well as themſelves, in the meaneſt garb, and other marks of the deepeſt humility and repentance, to intreat the Lord of heaven to divert his juſt judgments from them; and here the good monarchs, addreſſing themſelves to that Supreme Being in the moſt humble and pathetic terms, earneſtly beſought him, that, if his anger and juſtice could not be otherwiſe appeaſed, he would let the effects thereof fall upon them alone; and that their lives might be accepted by him, as a propitiatory ſacrifice for the reſt of the nation. The bleſſing, once obtained, was celebrated with public and ſolemn thanks; to which thoſe princes added vaſt donatives, and other immunities, to the poorer ſort of their ſubjects, eſpecially to ſuch provinces as had been the greateſt ſufferers. We ſhall have occaſion, in the ſequel of this hiſtory, to give ſome remarkable to the practice of all other nations, who, upon all ſuch occaſions, uſed to celebrate ſolemn feſtivals to their falſe deities, carry their images about in ſolemn proceſſions, and aſcribed the glory of all their bleſſings and deliverances to them!

Their aſtrology did not exclude an over-ruling Providence.

IT muſt be owned, indeed, that the *Chineſe* were infected, like all the reſt of *Noah*'s poſterity, with the ſuperſtitious contagion of the ſtarry influence over all ſublunary bodies, and from the earlieſt times directed moſt of their aſtronomical obſervations to that end: but there was ſtill this difference between them, that whereas the other nations believed thoſe heavenly bodies to be free and powerful agents, and applied to them as to the ſole directers of all ſublunary events, the *Chineſe* looked upon them only as neceſſary agents, whoſe power and influence were impreſſed upon them by an almighty hand, who had ſtill the ſupreme rule and government over them, and, as ſuch, addreſſed themſelves to him in all great emergencies, without the leaſt regard to any of the ſtarry tribe, which they believed to be no other than inſtruments in his over-ruling hands[t]. But how they came to judge and diſtinguiſh ſo juſtly of both, above all other nations, will be difficult to account for, unleſs we aſcribe it to the ſingular care which their good old patriarch muſt be ſuppoſed to have taken to forewarn them againſt that dangerous error, which he ſo well knew had been the main cauſe of the deſtruction of the old world, and of the fatal degeneracy of the new, and the chief motive of his withdrawing himſelf ſo far from them (K).

XIII. THIS

---

[t] See their Shu-king, and other canonical books.

ble inſtances of this ſingular piety, in which thoſe monarchs, as high-prieſts of the whole nation, ſeem to have acted ſo very conformably to the office of the ſacrificature, both before and under the *Jewiſh* law, that we could not forbear taking particular notice of it.

(K) If it ſhould be aſked, how ſo wiſe and good a man as he could ſuffer this favourite colony to intermix ſtill with ſuch ſublime and juſt notions of the Supreme Being, ſo much of the aſtrological ſuperſtition, and did not rather endeavour to extirpate all the remains of that old antediluvian leaven? it may be anſwered, either that the notion of the influence of the ſtars on this lower world might not appear to him ſo falſe, abſurd, and ill-grounded, as it is now commonly judged *, nor in any other way dangerous, than as it excluded the belief of an over-ruling Providence, which laſt he

* *See before, note* (H), *on Job* xxxviii. 31. *Judg.* v. 20. *& alib. paſſ.*

Their antient religion, philoſophy, &c. worthy of Noah.

XII. This laſt conſideration naturally leads us to a new and no leſs probable argument in favour of our hypotheſis; namely, the excellency of the religion, laws, government, policy, morality, philoſophy, *&c.* of the *Chineſe*, above all other antient nations, even thoſe which are allowed the moſt learned and polite; and conſequently every way worthy of ſo divine a patriarch and lawgiver. This is indeed a point we could with pleaſure dwell longer upon, had it not been already ſo learnedly diſplayed by much better pens, that it is now univerſally allowed by all ſides; but, on that account, we ſhall content ourſelves with referring our readers to the ſhort ſketch we have formerly given of them [u], and ſhall only add here a remark or two from the whole, which will ſtill farther confirm it.

Some excellent doctrines of the Chineſe.

First, then, it is well worth obſerving, that, among the ſublime ideas which their canonical books give us of the Deity, beyond what is to be met with in the theology of other antient nations, it mentions, in particular, the care which the Divine Providence takes to forewarn mankind by ſigns, prodigies, and other awakening methods, of the impending judgments which are going to fall upon them, in order to excite them to avert the divine vengeance by all proper acts of rerepentance [x]; which excellent notion, taken in its full extent, can hardly be ſuppoſed to have flowed from any other ſource than from the threatnings, warnings, and dreadful omens, which the good old patriarch had been a mournful witneſs to, during more than a whole century before the flood: for, tho' other heatheniſh nations not only looked upon all ſuch dire prodigies, but even upon every uncommon phænomenon, to be the forerunners of ſome public calamities, yet it doth not appear that they looked upon the former as directed by the divine goodneſs to forewarn mankind againſt the danger of the latter: much leſs did they entertain any notion of repentance being the only effectual means to avoid it; chuſing rather to have recourſe to ſuch horrid rites and ſacrifices, as were more likely to haſten than avert the impending judgment.

---

[u] See Ant. Hiſt. vol. i. p. 261, & ſeq. vol. xx. p. 124, & ſeq.

[x] See their Shu king, and other canonical books.

he doubtleſs was careful to prevent both by his leſſons and example; or elſe it may be reaſonably enough ſuppoſed, that ſome of the ſeeds of that ſuperſtitious notion might be privately preſerved by ſome of his people, and ſuffered to ſpread itſelf by degrees amongſt the reſt, unknown to him; or perhaps, more likely, againſt all his endeavours to ſuppreſs it; ſo bewitching was that belief, and ſtill is among the greateſt part of the world.

We have dwelt ſomewhat the longer on this ſubject of the aſtronomy and aſtrology of the antients, as it is a point which hath been but ſlightly, if at all, conſidered, either with reſpect to the inventers of it (the honour of it being generally given to the *Egyptians*, *Chaldeans*, *Babylonians*, &c, and by few, if any, to the antediluvians); or, ſecondly, with regard to the *Chineſe*, ſo far as they have excelled all other antient nations in cultivating and improving it; nor, laſtly, with reſpect to the proofs which might be, and which we hope we have, actually drawn from its univerſal conformity, of *Noah* being the *Chineſe Fo-hi*; which we therefore flatter ourſelves will be a ſufficient excuſe for the extraordinary length of this article; we ſhall endeavour to be more ſuccinct in thoſe that follow.

Prophecies of the coming of the Meſſiah; and of the very year of his appearing.

SECONDLY, We find that they had, among their moſt valuable records, ſome ſignal prophecies of the Meſſiah's being to appear in human fleſh in ſome of the weſtern parts of the world; and which were ſo plainly underſtood, ſo firmly believed, and ſo religiouſly preſerved, that their great philoſopher *Confucius*, who lived near 500 years before our Saviour, could point out the very year of their cycle, or ſexagenary, in which he was to be born. And we are farther aſſured, that in that very year, which was that in which the world's Redeemer was born, the then reigning emperor *Ngai* (which name ſignifies victorious) exchanged it for that of *Ping*, *peaceful*, or *pacific* [y]; from which we may reaſonably infer, that they muſt have likewiſe had ſome clear notion of the character, and peaceable reign, of that divine perſon; and it was from a firm perſuaſion of this prophecy that the philoſopher above-mentioned uſed to comfort himſelf with the thoughts that the HOLY-ONE, as he ſtyled him, was to come from, or to appear in, the weſt [z]. But how the *Chineſe*, of all the deſcendants of *Noah*, came to preſerve ſuch lively traces of the promiſed Meſſiah, when all the reſt, and even the family of *Shem*, of whom he was to be born, hardly retained any notion, till he was more clearly revealed to *Abraham* and his poſterity, can no otherwiſe be accounted for, than by ſuppoſing that *Noah* left ſome authentic records of it among them, and that *Confucius* had been ſufficiently converſant with them as to be able to find out the year in which he was to be born, and the part of the world where he was to make his appearance. If it be aſked, how even *Noah* could ſo exactly know the time of his birth, whilſt the latter *Jews*, who had much clearer revelations concerning it, and we may

---

[y] MARTINI Hiſt. Sinic. lib. iv. p. 149. x. p. ult. [z] Ibid. Vid. & KERCHER, LE COMPTE, DU HALDE, & al.

Whence they had this laſt. add the Chriſtians too, are at ſuch variance about it? The anſwer is eaſy, there being a conſtant tradition in *Noah*'s family, as well before as after the flood, that Chriſt was to be born either at the very cloſe of the fourth, or the entrance of the fifth, millenary (L); ſo that the difficulty among the Chriſtians and *Jews*, about ſettling that remarkable period, proceeds merely from the difference of their chronologies with reſpect to the age of the world, of which we have given an ample ſpecimen at the beginning of our antient hiſtory †. *The antient* Chineſe *chronology proved thence to be more pure.* If, therefore, the *Chineſe* could ſo exactly point out that remarkable epocha, and fix the end of the fourth millenary ſo rightly, all that can be inferred from it is, that they have preſerved their records more carefully, and in greater purity, at leaſt from the creation to the birth of Chriſt, than any other nation we know of, whatever corruption they may have been ſuffered ſince to undergo, either to make them tally more exactly with the ſeptuagint chronology, or to give the *Chineſe* nation a greater antiquity: for it is hardly to be ſuppoſed they could have any other rule to fix that epocha by, but the tradition in that patriarch's family, of Chriſt appearing in our fleſh at the end of the fourth millenary; and ſince, as it plainly appears that he was born exactly at that year, according to our *Hebrew* chronology; and that, in the very ſame year, the then reigning monarch did, out of regard to his character, exchange his name of victorious into that of pacific; we cannot but look upon this as a ſtrong preſumption that *Chineſe* chronology would be found more exact, and agreeable to our *Hebrew*, if it had not been lengthened and disfigured, to anſwer ſome of the ſiniſter ends above-mentioned. This is not, however, the only proof we have to offer on that head, though the propereſt place in which it could be mentioned. The remainder, which we hope will be allowed of much greater weight and authority, will be better reſerved for a ſubſequent article; in which we ſhall diſplay ſuch farther harmony between the *Chineſe* and *Hebrew* chronology, from ſome authentic facts recorded in both, as will at once make them reflect a mutual and ſurpriſing evidence on each other, diſcover the fallacy of the pretended *Chineſe* antiquity, and of its boaſted agreement with the ſeptuagint, and enable us to fix the beginning of their monarchy upon a more rational and authentic foundation than any hitherto extant.

---

† See before, Ant. Hiſt. vol. i. p. 142, & ſeq.

(L) This tradition, which is affirmed by the *Jews* to be as antient as the promiſe made to *Adam* after the fall (9), is founded on the creation being finiſhed in ſix days, and God reſting on the ſeventh; from which, computing a day for a thouſand years (10), they concluded that the world would laſt 7000 years, that is, 2000 before the law, 2000 under the law, and 2000 under the Meſſiah, after which was to follow his glorious and univerſal reign of 1000 years, ſtyled by them the great ſabbath, and by the Chriſtians the millennium, of which we have given an account in the antient hiſtory of the *Jews* (11).

(9) *Geneſ.* iii. 15. (10) *See* ii. *Peter c. ult. verſ.* 8. (11) *See Ant. Hiſt. vol.* iii. *p.* 39.

Their religion a proof of Noah *being their founder.*

BUT, before we diſmiſs the topic of their excellent religion, laws, *&c.* we beg leave to obſerve how inconſiſtent the ſuppoſition of its having been founded by ſome of the more remote deſcendants of *Noah* muſt appear, to any unbiaſſed reader, with that purity of their antient worſhip and doctrine, which diſplayed itſelf ſo wonderfully from the earlieſt times, whilſt all other nations were ſunk into the loweſt kind of idolatry, the moſt unnatural and inhuman rites, and ſcarcely retained the leaſt awe or notion of a ſupreme and over-ruling power. If *Noah* muſt not be allowed to have gone into *China*, but to have ſettled any-where elſe amongſt his other deſcendants, how comes it that neither the excellency of his doctrine as a preacher of righteouſneſs, nor his authority as their common parent, could preſerve them from the general corruption and degeneracy in theory and practice? And how can a few late ſtragglers, who, by gradual and long-continued migrations, ſearched for new ſettlements, be ſuppoſed to have been the only ones who preſerved their faith and manners ſo long incorrupt, and lived in a manner the moſt agreeable to all the precepts and example that ſuch an holy patriarch could have given them, had they been under his immediate care and government *? Is it not more rational to think that they received their religion, laws, philoſophy, morality, learning, and way of life, from him; and that it was their deep regard to his authority that influenced this people to obſerve them with that conſtant tenacioufneſs, which they have ever ſince maintained? whilſt all his other deſcendants (the *Egyptians*, *Babylonians*, *Chaldeans*, *Celtes*, *Scythians*, &c. down to the *Greeks* and *Romans*), chuſing rather to be guided by what they called the light, though too often more truly the corrupt appetites, of nature, than by his excellent maxims and authority, gradually ſunk into the moſt extravagant follies, monſtrous impieties, and inhuman rites and ſuperſtitions, as every reader may ſee by the account we have formerly given of the religion and cuſtoms of thoſe antient nations, in each of their reſpective hiſtories: but it is time now to paſs on to ſome other arguments.

---

* De hoc, vid. TRIGLAND Chr. exped, ap. Sin. lib. i. SMED. Relig. Sinar. p. 1. c. 18. NIEUHOFF Ambaſſ. part ii. PURCH. Pilgrim, lib. iv. & alib. KERCHER Sin. Illuſt. MARTINI, LE COMPTE, DU HALDE, MAGALLAN, & al. ſup. citat.

Their antient characters an other argument of Noah *being their founder.*

XIII. The *Chineſe* records aſcribe the invention of their antient characters, of which we have formerly given an account [a], to *Fo-hi*, and his immediate ſucceſſors; and we have lately obſerved, that the antediluvians could not but be poſſeſſed of ſome ſuch way of preſerving and imparting their knowlege, of which *Noah*, appriſed as he was ſo long before of the approaching deluge, and of his being deſigned to re-people the new world, muſt be ſuppoſed to have made the beſt collection. But as thoſe characters, whatever they were, could not prove ſufficient to anſwer all the variety of ideas which he had acquired by the different ſcenes which the new world continually offered to his obſervation after the flood, he muſt of courſe be under a neceſſity of inventing ſome new ones anſwerable to them. And hence probably proceeded both the primitive ſimilitude, and the accidental difference, between thoſe of the antient *Chineſe* and *Egyptians*, the two moſt diſtant nations, not only in point of ſituation, but likewiſe with reſpect to their religion, learning, *&c.* whilſt the deſcendants of *Shem* and *Japhet* ſeem to have wholly neglected that uſeful art; at leaſt it doth not appear that they had it among them till the uſe of letters was divinely revealed to *Moſes*. However, as to thoſe antient characters, or hieroglyphics, there can be no doubt but that the vaſt alterations which were made on the new world muſt have required a freſh ſupply of them; and who could be fitter for ſuch a taſk than *Noah*, who was ſo well acquainted with the old ones? on which account he might eaſily enough be ſtyled the inventer of the whole; and it cannot be denied that thoſe aſcribed to *Fo-hi* bear the undoubted marks of a primitive and original one.

If, upon the whole, therefore, *Fo-hi* and *Noah* can be ſhewed to be coeval, the invention of thoſe characters will ſtill add to the probability of their being the ſame perſon, only under two different names; and at the ſame time account for the ſingular and even religious regard which the *Chineſe* have ever paid to that way of writing, ſince, in that caſe, they could not but look on the author of it as a perſon divinely inſpired.

---

[a] See Ant. Hiſt vol. xx p 133, & ſeq.

XIV. And hence may alſo have proceeded that ſurpriſing zeal, and tenacious fondneſs, they have always retained, above all other nations, not only for their religion, laws, diſcipline, *&c.* but likewiſe for their antient cuſtoms relating to education, behaviour, dreſs, eating, drinking, converſation, ceremony, œconomy, and the like: for it is plain that they look upon all the maxims and rules concerning every one of them to be plainly either expreſſed or implied in their canonical books, which they eſteem to be of divine authority; inſomuch that their monarchs thought themſelves indiſpenſably bound to obſerve them; and thoſe are moſt celebrated in their annals, who paid the greateſt regard to them. And under this head may we not juſtly inſiſt upon that ſingular and extraordinary reſpect which we have elſewhere obſerved is paid by the whole nation, from the higheſt to the loweſt rank, by children to their parents? This is indeed one of the duties the moſt ſtrenuouſly inſiſted upon in their canonical and other philoſophical writings; and the unparalleled inſtances we have formerly given of its ſtrict obſervance, fully ſhew to what a height they have carried it above all other people we know or read of: but, whether in this, or in all other reſpects above-mentioned, how can it be ſuppoſed that a leſs authority than that of the good old patriarch, joined to a deeply-rooted conſciouſneſs of the efficacy of parental bleſſing or curſing, such as they had ſeen a remarkable inſtance of in the caſe of one of his three ſons, could have ever inforced ſuch a religious and indelible ſanction on all his inſtitutes, and inſpired a whole nation with ſo laſting a regard to them, as even to deſpiſe and hate all the reſt of the world for not obſerving them?

Their religious fondneſs for all their old cuſtoms another argument of it.

XV. The ſame may be urged with relation to their agriculture, the invention of which they aſcribe to the ſame *Fo-hi*, as *Moſes* doth to the patriarch *Noah* ſoon after the flood [b]. From the words, indeed, of the ſacred hiſtorian (*and* Noah *began to be an huſbandman*, or, as the original imports, began his firſt eſſays in huſbandry) we may reaſonably infer, that the antediluvians were not much verſed in it; and therefore his firſt attempts ſeem to have been only of the rude and common kind, as planting, ſowing, *&c.*: but, by that time he had travelled through ſo many different climates, and variety of ſoils, in his ſlow and gradual migrations towards the eaſt, he might become ſo perfect a maſter of it, as to be able to

Their agriculture another argument.

---

[b] Gen. ix. 20.

leave his deſcendants ſuch uſeful rules and obſervations, as might juſtly intitle him to the honour of being the inventer of it.

No-where more encouraged and improved.

In the like manner the *Chineſe* records tell us, that *Fo-hi* left ſome ſuch excellent directions to his ſucceſſors, for the encouragement and improvement of it; and that they proved ſuch diligent and ſtrenuous obſervers of them, that they enacted ſundry laws, and cauſed divers treatiſes to be written, for the promoting and endearing it to all their ſubjects. And the reader may judge, by the deſcription we have given of that whole country in a former ſection, to what a degree of perfection their genius and indefatigable induſtry have ſince raiſed it; inſomuch that no nation under the ſun ever cultivated it to better advantage, or gave greater encouragement to it, than this. We ſhall only add, that even their greateſt monarchs are not exempted by their laws from *putting their hands to the plough*; but, over and above the many immunities, and other favours, they are under a neceſſity of granting to the huſbandmen, in times of drought, famine, and the like, are obliged, at ſome particular ſeaſons of the year, and more eſpecially ſoon after their acceſſion to the throne, to diveſt themſelves of the imperial grandeur, and, in the homelieſt rural garb, to perform ſome of the loweſt exerciſes in agriculture, as we have elſewhere ſhewn[c]: ſo that, upon the whole, as no nation ever more cloſely followed the ſteps of the firſt poſtdiluvian patriarch than this, it can hardly be ſuppoſed that a leſs authority than his could have enforced ſo ſtrict and long an obſervation of thoſe laws which are there enacted in favour of that moſt uſeful art[d].

Their monarchs obliged to exerciſe it.

The forbidding the uſe of wine another argument.

XVI. The ſubject of agriculture naturally leads us to another argument on this head; *viz.* that the *Chineſe* are the only people that we know of, before *Mohammed*'s time, that ever interdicted the uſe of wine, or ever ſo religiouſly abſtained from it, from the earlieſt date of their monarchy down almoſt to their late conqueſt by the *Tartars*[e]. This ſingularity hath indeed been urged by the oppoſite ſide as an argument that *Noah* never ſet his foot in the *Chineſe* territories; ſince this branch of huſbandry is there wanting, which that patriarch is recorded to have made one of his firſt eſſays[f]: but how juſtly or judiciouſly, let the reader judge. *Noah*, whilſt yet with his ſons, planted a vineyard; and being at that time, as is moſt likely, quite unacquainted with the ſtrange effects of its juice, drank ſo plentifully of it, that it threw him into a deep ſleep, in which he lay with his body ſo expoſed, that two of his ſons were put to no ſmall difficulty to cover him with a truly filial decency; whilſt his third had a moſt dreadful curſe pronounced on him and his poſterity, for expoſing him [g]. If, therefore, there had not been one ſingle vine growing in the whole *Chineſe* empire, could a better reaſon be given or imagined, why the good old patriarch would not ſuffer ſuch a dangerous plant to be propagated within his dominions, than the diſaſter which befel him by it, let it have been of what nature it would †. Could he expreſs his diſpleaſure at it in a ſtronger manner, than by the bleſſings he beſtowed on the two former, and the curſe he vented againſt the latter? or could any thing be a ſtronger motive for his interdicting the uſe of that dangerous liquor to his deſcendants, though *Moſes* hath not taken any notice of it? And indeed to what purpoſe would it have been for him to have mentioned it, when he ſo well knew that all the reſt of the world, his own kindred not excepted, ſhewed ſo little regard for it, and the *Chineſe* alone were the only people that paid a due and ſtrict obedience to it? But, what ſtill more redounds to their honour, and confirms our hypotheſis, is, that vines are as much cultivated among them as in any other nation, whatever be pretended to the contrary by the oppoſite ſide, and afford as great a variety of the fineſt grapes (M), which they content themſelves with eating either ripe or dried, and only abſtain from the juice of them.

---

[c] See before, p. 27.

[d] See Kercher, Martini, Le Compte, & al. ſupra citat.

[e] Iidem ibid.

[f] Geneſ. ix. 20.

The Chineſe *veſſels made*

XVII. THE *Chineſe* are the only people that we know of in the whole world, excepting the *Japaneſe* (who have taken it from them), who, in the ſtructure and dimenſions of their

---

† See Ant. Hiſt. vol. i. p. 268, (L).

[g] Geneſ. ubi ſup. verſ. 25, & ſeq.

(M) We are told accordingly by *Martini*, *Smedo*, *Nieuhoff*, and others, that the provinces of *Shan-ſi* and *Shen-ſi* are famed for the beauty and ſweetneſs of their grapes; and thoſe are more particularly celebrated which grow in the neighbourhood of the city of *Pyng-yang*, where *Yau*, their eighth emperor, and great promoter of agriculture, who was a great lover of them, did, on that account, chuſe to reſide. Since, therefore, the *Chineſe* allow themſelves the uſe of other exhilarating and intoxicating liquors, which are neither ſo palatable, nor ſo eaſily made, it will be hard to account for their abſtaining from ſuch fine wines, as they might expreſs out of their noble grapes, if it be not done upon ſome ſuch religious account as we have been ſpeaking of.

after the model of Noah's *ark, another argument for* Noah's *being their* Fo-hi.

trading and other veſſels of burden, have retained the original model of the ark. 1. They allow them ſix breadths to their length, which *Moſes* tells us was exactly the proportion of *Noah*'s ark [h]; whereas other nations allow theirs only three breadths, except only in ſome ſmall canoes. 2. They build them flat at the head, ſtern, and bottom; whereas all other nations have them ſharp. 3. They commonly give them three tiers, or ſtories, one over the other, and each of them parted by long galleries reaching almoſt from end to end, and ſubdivided into ſmaller apartments of different ſizes; ſome for ſtowage of merchandizes, proviſions, *&c.* and others for lodgings for paſſengers, and thoſe that belong to the veſſel; all which is likewiſe exactly according to the ſtructure of the ark, and quite different from all other nations. This cannot but be allowed to be very ſingular; and, though we will not enter into a needleſs conteſt, about which of the two methods be moſt preferable, or beſt contrived, either for ſafety, expedition, or for carrying the greateſt burdens; but readily own, that the latter is an improvement of the former; yet will it then be ſtill more hard to conceive how the *Chineſe*, who are in no way inferior to any other nation in ingenuity, and have moreover been inured to the maritime trade from the earlieſt ages of their monarchy, came to give all along the preference to their old way of building, unleſs we ſuppoſe it to be out of a ſingular reſpect they ever paid to the divine model abovementioned, and to the venerable builder of it (N).

XVIII. To

---

[h] Geneſ. chap. vi. verſ. 14, & ſeq.

(N) In ſpeaking of that ſurpriſing ſtructure, we know not whether we may not add another *Chineſe* cuſtom, which ſeems very probably to have taken its riſe from it; *viz*, their famed feſtival of lights or lanthorns, of which we have taken notice in a former ſection †, as having been obſerved throughout the whole empire from time immemorial, and with the greateſt pomp and ſolemnity. We have there ſhewn what a lame and uncertain account ſome of their writers give of its origin and inſtitutor; but which is ſo unſuitable and unworthy of the ſolemnity and grandeur with which it is kept, that the wiſer ſort juſtly look upon it as ridiculous, though they cannot ſubſtitute a better to it.

May we not therefore more reaſonably conjecture it to have been inſtituted, from the very beginning of that monarchy, in memory of the many lamps with which the good patriarch was obliged to enlighten his gloomy habitation, during the twelve melancholy months of

† *See before, p.* 255, *& ſeq.* & (D).

his

Their religious regard to their old canonical books another argument for it.

XVIII. To all the topics lately urged from the extraordinary regard they paid to every thing which they thought to be derived to them from their worthy founder, we may add the ſacred antiquity and authority which their philoſophers and literati have always attributed to their *Shu-king*, and other canonical books, as well as to their other antient records, above all other nations. Of this we need no greater proof than, 1ſt, The many comments which have been written on them, and the high encomiums they have beſtowed on their authors, whom they eſteemed as men inſpired by heaven, and endowed with a divine character and authority. 2. The great veneration that is paid by the learned to their commentators and expoſitors, ſuch as *Mencius*, *Confucius*, and others. And, 3dly, the generous uſe they have always made of thoſe books and comments, for the good and inſtruction of the people; and that moſt juſtly too, ſince there is nothing to be found in them but what plainly leads their readers to their original fountain the great *Fo-hi*, and his immediate ſucceſſors, without the uſual parade of any ſuch obſcure, remote, and incredible, antiquity as we meet with in thoſe of the *Egyptians*, *Chaldeans*, and other antient nations[i]: neither did they contain any thing but what was conducive to make men wiſer and better, in proportion to their being converſant with them. It is therefore no wonder if, inſtead of ſecreting them from public view, and locking them up as the great arcana of their religion and government, as was done every-where elſe, they eſteemed it their duty and glory to publiſh and explain them to all who had capacity or inclination to dive into them; rightly judging, that that was the moſt effectual way to preſerve to thoſe antient writings the veneration they ſo juſtly deſerved; and to prevent at the ſame time their being abuſed and corrupted by deſigning men, as thoſe commonly are moſt

The generous uſe they made of them.

---

[i] De his, vid. HERODOT. MANETHO, SANCHONIATH. & al.

his confinement in it? And may not thoſe ſhews, which we obſerved are exhibited in ſome of thoſe large lanthorns by puppets, and other machinery, have been originally deſigned to repreſent ſome of the ſcenes of that dreadful tranſaction, ſuch as his conveying all the living creatures into the ark, feeding them there, his coming out with them, his firſt ſacrifices to God, and the like; the remembrance of all which, by length of time, became obliterated, as well as the reaſon of the inſtitution of that pompous feſtival: but theſe conjectures we ſubmit to the reader, only as being at leaſt more probable than any which have been hitherto offered concerning it.

liable to be, which are purpoſely kept from public ſight, and can only be admired by the ignorant.

The two chief objections againſt theſe writings cleared. The pretended fabulouſneſs not a ſufficient argument againſt their genuineneſs.

XIX. To what hath been urged under the laſt head, ſome ſeemingly conſiderable objections have been ſtarted, which we ſhall now endeavour to clear up under this.

1. IT is pretended, that there are many falſe and fabulous things inſerted in the ſix or ſeven firſt reigns, which quite deſtroy their authority; and that the length which is allowed to them in their annals is very much diſputed, nay diſcredited, by the moſt judicious writers, and even by thoſe of that nation. To the firſt of theſe it may be eaſily anſwered, that there hath been ſcarcely any antient people under the ſun that have not had ſomething in their origin, and firſt beginnings, which hath the air and appearance of fable, but which would carry a quite different aſpect, were we better acquainted with their mythology, antiquities, idiom, characters, and other the like particulars; ſo that all this pretended ſeries of fables may, for aught that appears to the contrary, be intirely owing to miſtake and ignorance, and that in no caſe more probably than with relation to the *Chineſe*, whoſe original character, language, *&c.* were underſtood by ſo few of their learned, and ſo liable to be miſunderſtood. And as to the length of the firſt reigns above-mentioned, though they are allowed to be much queſtioned, or even diſcredited, by the partiſans of the ſeptuagint chronology, or even by ſome of the *Chineſe* writers, out of an affectation of a greater antiquity; yet if we can prove, from good authority, that thoſe which have intervened between *Fo-hi* and *Yau* do as exactly tally, as any thing of that nature can do, with the coeval generations recorded by *Moſes* between *Noah* and *Joſhua*, whom we ſhall likewiſe prove to have been cotemporary with *Fo-hi* and *Yau*, according to our *Hebrew* chronology, it is to be hoped that this will be looked upon not only as a ſufficient anſwer to the objection above-mentioned, but likewiſe as no ſmall confirmation of the *Chineſe* annals, ſo far as relates to the length of thoſe reigns; eſpecially as nothing material hath been hitherto urged againſt it, except its diſagreement with the ſeptuagint, and *Chineſe* chronology; according to which, that of all the ſubſequent dynaſties and monarchies is calculated and determined, or rather hath been ſtretched out and lengthened at pleaſure, as will be more clearly ſeen in the ſequel.

HOWEVER, 'bating that one point, in which, to reconcile two chronologies together, they have been forced to ſpin out the period between the reign of *Yau* and the birth of Chriſt, by near 900 years above what our *Hebrew* makes it, there can hardly be any queſtion, but in all other reſpects the hiſtory is as exact, faithful, and well compiled, as any extant; and more particularly ſo with relation to the ſeries of dynaſties, the names, ſucceſſions, and exploits, of each royal family, and reſpective reign, as *Du Halde* hath lately ſhewn[k]; and if, in this laſt reſpect, it be confeſſed to be leſs copious and particular than thoſe of ſome other nations, it will alſo be found leſs fabulous, and conſequently more to be depended upon, than they, as we ſhall ſhew in the ſequel.

Nor the ſcarcity of facts, and other materials.

BUT to this two things are objected, which ſeem to carry ſome weight; *viz.* that their great *Confucius*, who is ſaid to have lived about 500 years before our Saviour, complained much of the great ſcarcity of materials then to be found towards compiling ſuch a hiſtory as might be worthy to be tranſmitted to poſterity; inſomuch that he was forced to content himſelf with theſe few obſervations on ſome extraordinary phænomena, and ſuch other common events as he could find upon record, inſtead of the illuſtrious atchievements with which he would much rather have choſen to have embelliſhed the reigns of thoſe antient monarchs, had any ſuch been tranſmitted down to his time. Well, be it ſo; can the ſterility of thoſe old records deſtroy the credit of thoſe facts which they take particular notice of? Is it not rather a mark of their faithfulneſs, that they tranſmit nothing to us that might be liable to be queſtioned? The characters and exploits of thoſe antient monarchs might have been, as too commonly is the caſe, greatly exaggerated in their favour; whereas ſuch uncommon phænomena as are there recorded, and could be obſerved by the whole nation, and more ſafely relied upon, were things which they juſtly thought more worthy to be tranſmitted to poſterity. We ſhall have occaſion, under our next head, to inſtance in one or two particulars, which will ſufficiently ſhew how curious, exact, and juſt, they were in obſerving and recording ſuch kinds of remarkable events, whilſt they appeared to have been quite negligent of others, which we ſhould judge more weighty and proper for a national hiſtory.

All the antient records pretended to have been deſtroy'd by Shi-whang-ti.

BUT, 2dly, the univerſal deſtruction which *Shi-whang-ti* cauſed to be made of all the *Chineſe* books and writings which related to hiſtory, or any other ſcience, except law and phyſic, is here objected againſt the credit of all their antient records; and from this general havock, which happened, according to their chronology, about 213 years before the birth of Chriſt, they infer that little elſe could be recovered but ſome ſcraps and fragments, which were ſo liable to be mangled and corrupted by the collectors, that no credit can be ſafely given to, or dependence

---

[k] See Engl. edit. vol. i. p. 130, & ſeq.

pendence had upon, them; inſomuch, that theſe hypercritics much queſtion whether any of thoſe editions of them, which were ſince publiſhed, bear any reſemblance to their prototypes; though the *Chineſe* annals aſſure us, that *Vu-ti*, a wiſe and excellent ſucceſſor of the tyrant above-mentioned, cauſed them to be every-where ſought for, and written anew, within little more than ſeventy-three years after, and to be taught in all the academies of the empire[1]. To which it may therefore be juſtly anſwered, that it is abſurd to ſuppoſe that ſuch an univerſal deſtruction of books ſo highly eſteemed, could ever reach through every part of ſo extenſive an empire, let the tyrant's authority have been ever ſo great, or his edict ever ſo ſeverely executed.

That deſtruction could not be univerſal.

THE *Shu-king*, and other canonical books, as well as the writings of *Mencius*, *Confucius*, and other great philoſophers, were held in too great eſteem, to be ſuppoſed to have been thus tamely given up to the flames, in every province, and by every owner of them. It is much more reaſonable to think, from the ſhort ſpace of time it took up to have the greateſt part of them re-publiſhed, and diſperſed, that a good number of copies were preſerved intire, either in ſome of the remoteſt provinces, or, at leaſt, in ſome of thoſe petty kingdoms, which were only tributary to, or independent on, him. Much more unlikely is it, that the many other kingdoms without the limits of the empire, ſome of which were very conſiderable, and among whom thoſe venerable writings were held in equal eſteem, ſhould all thus baſely join in ſo execrable a deſign. *Shi-whang-ti*'s whole reign, which laſted thirty-three years, could hardly have ſufficed for the diſcovery of ſuch a vaſt number of volumes, ſcattered far and near, without, as well as within, his dominions, much leſs to have forced them out of their owners hands; how much more ſo, if we conſider that his edict did not come out till the latter end of his reign, as will be ſeen in the ſequel? Let it then be but ſuppoſed, that two or three authentic copies were preſerved intire, either within or without his empire, and afterwards purchaſed by *Vu-ti*, would they not have been ſufficient not only to have ſupplied the empire with a ſpeedy and copious ſet of new ones, but likewiſe to have prevented their being mutilated or corrupted by the tranſcribers of them (N)? THUS

All thoſe books recovered ſoon after.

---

[1] See MARTINI, DU HALDE, and An. Hiſt. vol. xx. p. 155. & ſeq. & (D).

(N) With reſpect to the canonical *Shu-king*, and its recovery, their records mention the following remarkable circumſtance: that an old man, named *Owo-ſeng*, who was ſtill alive when

The nature of their records.

THUS far then we may fairly conclude, that neither of the two above-mentioned objections, plauſible as they may appear at firſt, can be of weight ſufficient to invalidate the authority of thoſe canonical and other valuable books, much leſs the credit of the antient hiſtory, which, abating ſome few ſeeming exaggerated encomiums on their founder, and his three or four next ſucceſſors, contain little elſe than an account of ſome preternatural or remarkable events, which are recorded to have happened in the ſubſequent reigns; and from which we can only infer, that the writers were more diligent in obſerving, and tranſmitting, ſuch uncommon things, than curious to enrich their hiſtories with the exploits, whether real or fabulous, of their antient monarchs.

Confucius's *remarkable prophecy of Chriſt.*

AMONGST that number, we have ventured to rank that remarkable record concerning Chriſt, and the year, and part of the world, he was born in: for it can hardly be ſuppoſed, that *Confucius* had it by immediate inſpiration, which he doth not appear ever to have pretended to, but to have repeated it frequently, as a comfortable promiſe, handed down to, and well underſtood by, all the learned of his nation, both before and after him, as may be plainly inferred, from what we lately obſerved of the reigning monarch, at the time of Chriſt's birth, changing his name; and from what we have formerly mentioned, of the Emperor *Ming-ti*'s fruitleſs ambaſſy into *India*, in ſearch of that holy and miraculous perſon *, about ſixty-four years after. If therefore we ſuppoſe *Fo-hi* to have been poſterior to *Noah*, it cannot but appear very probable, that he received that noble prophecy from him, as a matter of the higheſt importance, and worthy to be tranſmitted, as it really was, with the greateſt care, to all his deſcendants, down even beyond the Chriſtian æra. But, if it be proved, by any authentic fact recorded in the *Chineſe* annals, and confirmed by the authority of the Old Teſtament, and the *Hebrew* chronology, that thoſe two were cotemporary, and conſequently, from all that hath hitherto been urged, were moſt probably one and the ſame perſon, under different names, then may we reaſonably hope, that all this united evidence will appear to every unbiaſſed reader, not only to amount to ſomething more than a bare probability of *Noah*'s being the founder of the *Chineſe* monarchy, but likewiſe to afford us a much firmer footing for ſettling the beginning of it, than any that hath hitherto been offered, or thought upon: and that is what we ſhall now, God willing, endeavour to do, under the following head, with which we ſhall conclude this ſection.

---

* See before, p. 109, & (G). & 345, & ſeq.

when the ſearch was made after the loſt books, did boaſt of having that one intirely by heart; upon which he was immediately ordered to pen it down, according to the beſt of his memory. He did ſo; and, upon its being afterwards compared with the original, newly recovered, they were found to agree in every thing, except in ſome few words, which, nevertheleſs, made no difference in the ſenſe (1). We are told by the ſame author, that the five books called *King* had been recovered, together with the writings of *Confucius* and *Mencius*, ſo ſoon as the reign of *Hiao-king*, *Ven-ti*'s ſucceſſor, and were all publiſhed afreſh in that of *Hia-ou*, about ſeventy-five years after the burning of the old ones. We omit ſome other frivolous objections urged againſt the authenticity of theſe new books, by ſome members of the *French* academy, and which the reader will find fully anſwered by the author laſt quoted, in his letter to them on that ſubject (2).

(1) *See the Collect. of Lettres edifiant. & curieuſ. vol.* xxi. *p.* 122. (2) *Id. ibid. p.* 123. *& ſeq.*

Noah *and* Fo-hi *proved, from an authentic fact, to have been coeval.*

XX. THE fact on which we deſign to fix the main baſis of the foundation of the *Chineſe* monarchy, and antient chronology, is that ſurpriſing one recorded in their annals to have happened ſome time within the reign of *Yau*, their ſeventh monarch from *Fo-hi*, in words to this effect, that *the ſun did not go down during the ſpace of ten days* [m]; and which, compared with that miraculous one mentioned in the book of *Joſhua* [n], will, we hope, be made evidently to appear to be, in all reſpects (excepting the length of its duration, which will be eaſily accounted for in the ſequel), the very ſame, if it can but be fairly proved from the *Chineſe*, as well as the *Hebrew* chronology, that that monarch, and the *Jewiſh* general above-named, were cotemporary. It is true, indeed, that this ſupernatural event, as it is related in the *Chineſe* annals of that prince, hath been ſingled out, by ſome of the oppoſite ſide, to ridicule the vanity of their obſervations, and expoſe the pretended falſhood of their antient records [o]. Nevertheleſs, ſince the miraculous phænomenon recorded in the book of *Joſhua*, hath been ſo fully proved, from the expreſs words of the ſacred hiſtorian, and other corroborating arguments, to have been (not ſuch an uncommon *halor*, mock-ſun, lucid cloud, or *aurora borealis*, as *Maimonides*, *Spinoſa*, among the Jews, *Grotius*, *Le Clerk*, and others, among the Chriſtians, have endeavoured to repreſent it, but) a real and ſupernatural ſolſtice, obtained by the prayer of the Jewiſh hero [p]; and which muſt of conſequence have been equally obſervable in all thoſe eaſtern parts, where that luminary had only paſſed their meridian ſome few hours. If it can be made to appear, from the joint teſtimony of the two chronologies above-mentioned, to have happened much about the ſame time, or, which is tantamount to it, that the diſtance of time between *Noah* and *Joſhua* is much the ſame with that which the *Chineſe* records put between *Fo-hi* and *Yau*, we may juſtly hope, that the mutual light and evidence which thoſe two hiſtories reflect on each other, will be allowed to carry a much better authority for our producing that extraordinary phænomenon in favour of our hypotheſis, than any thing that hath been hitherto urged by the oppoſite ſide can do, to explode and ridicule it.

---

[m] MARTINI, Hiſt. Sinic. ſub *Yaus*. [n] JOSH. x. 12. & ſeq. See SHUCKFORD Connect. vol. i. p. 29, & ſeq. [o] See Antient Hiſt. vol. xx. p. 153.

Now, the remarkable phænomenon recorded by *Joſhua* happened, according to the *Hebrew* chronology, in the year before Chriſt 1451, and of the flood 897; of theſe, *Noah* lived 350 [q]; ſo that there elapſed only 547 years between that patriarch's death and *Joſhua*'s ſolſtice. Within which period, *Moſes* reckons ſeven generations; that is, from *Abraham*, who, according to Archbiſhop *Uſher*, was born two years after *Noah*'s death, and *Joſhua* excluſive; *viz.* in the firſt year of whoſe generalſhip that bleſſing was obtained. Theſe are, 1. *Abraham*; 2. *Iſaac*; 3. *Jacob*; 4. *Levi*; 5. *Kohath*; 6. *Amram*; and 7. *Moſes*, *Joſhua*'s immediate predeceſſor. Juſt in the ſame manner the *Chineſe* annals reckon ſeven reigns between *Fo-hi* and *Yau*, incluſive; *viz.* about the latter end of whoſe reign, the ſame phænomenon was obſerved in *China*. Theſe, with the length of their reſpective reigns, are ſet down as follows;

The miraculous ſolſtice in Joſhua's *time, the ſame with that recorded in* Yau's *reign.*

The length of the period between Noah *and* Joſhua, *and between* Fo-hi *and* Yau, *near the ſame.*

	Reigned years.
1. *Shin-nong*, alias *Xin-nung*	140
2. *Whang-ti*, alias *Hoang-ti*	100
3. *Shau-hau*, alias *Xao-hau*	84
4. *Chwen-hyo*, alias *Chuen-hius*	78
5. *Ti-ko*, alias *Cous*	70
6. *Chi*	8
	480

---

[p] See the Ant. Jewiſh Hiſt. vol. iii. p. 464—474.

[q] Gen. ibid. Vid. & Shuckford Connect. ubi ſup.

And 7. *Yau*, in ſome year of whoſe reign, the annaliſt doth not ſay which, the ſame phænomenon was obſerved in *China*.

Both from the Chineſe *and* Hebrew *chronology.*

ALL theſe reigns added together, amount to 480 years; which period falling ſhort of the 597 years, which elapſed from *Noah* to *Joſhua*, by ſeventy years, doth naturally lead us to conclude, that the ſolſtice happened in the 67th year of that monarch's reign; which being but the firſt of the adminiſtration of *Joſhua*, brings the number of theſe reigns, and of the *Moſaic* generations above-mentioned, much upon an equality as to number and duration. So that, by this time, the reader may eaſily perceive the motives which have induced the ſticklers for the *Septuagint*, and ſuch of the *Chineſe* writers as were ambitious to raiſe the antiquity of their nation beyond its true bounds, to complain of the uncertainty and brevity of this period, and to cry down the annals of it, as of no authority: and all that needs to ſurpriſe us is, that they have not taken the ſame pains to ſtretch it, as they have done that from *Yau* to the birth of Chriſt, to the exact ſtandard of that chronology. But, it is likely, they never took notice how exactly it coincided with that of the *Hebrew*, and therefore contented themſelves with condemning it, in the whole, as dark, uncertain, and not to be depended upon, if it was not rather ſome judicial infatuation, that made them overlook ſo material a point. For nothing can more clearly ſhew the impoſture of this new-invented chronology, than the ſingular agreement above-obſerved of the antient *Chineſe* chronology, and our *Hebrew* one, with reſpect to the number and length of thoſe generations and reigns, and its vaſt diſagreement from thence downwards to the birth of Chriſt.

The unqueſtionable authority of the former.

BE that as it will, it is ſtill well for us, that we have the length of thoſe reigns conveyed by one of thoſe partiſans, and who cannot therefore be ſuſpected of having altered any thing in them, but muſt be reaſonably ſuppoſed to have faithfully copied them, as he found them in the *Chineſe* records, and as he himſelf aſſures us he did. Neither can it, with any reaſon, be ſuppoſed, that either he, or any of his fraternity, would have tranſmitted to us ſuch a ſupernatural event, as that we have been inſiſting upon under this head, unleſs it had been thus circumſtantially mentioned in ſome of thoſe authentic records they were allowed to conſult, ſince ſuch an impoſture could not ſerve any other viſible end, except, perhaps, that of corroborating the evidence of *Joſhua*'s miracle; and that could not be done, but at the expence and overthrow of their chronology.

FOR, if the ſolſtice mentioned in *Joſhua*, and in the *Chineſe* annals, be allowed to be the ſame, it muſt follow, from the liſt of thoſe reigns we have given above, as well as from the authority of the *Hebrew* chronology, that the Emperor *Yau*, in whoſe reign it happened, muſt have aſcended the throne in the year of the flood 830, or 1519 years before the birth of Chriſt; whereas the *Chineſe* and *Septuagint* chronology place the commencement of his reign in the year 2357, or, according to *Du Halde*, 2327, before Chriſt; making it thereby, the one 896, and the other 906, years older than the *Hebrew*, or indeed than it ever can be proved to be by any other evidence, than the precarious authority of the two chronologies above-mentioned, and the pretended calculation of a few eclipſes to corroborate them; all which have been ſo fully exploded by this time, and by much better pens, that it were needleſs to ſay any more on that ſubject.

The reign of Yau *proved much later than is pretended.*

HOWEVER, the fixing the baſis of the *Chineſe* chronology on the year of this miraculous ſolſtice, and the authority of our *Hebrew*, will (beſides the evidence it bears againſt that of the Septuagint) prove of twofold benefit; *viz.* Firſt, As it will bring down the reign of *Yau* much nearer to the times in which *Fouquet*, *Maigrot*, *Fourmond*, and other learned moderns, have endeavoured to fix it, and upon a much more unqueſtionable authority than hath been hitherto offered by any of them. And ſecondly, It will, by the help of the table of the ſeven firſt emperors above-mentioned, enable us to trace that monarchy back to its very foundation, and ſettle the begining of it upon a ſurer footing than any hitherto attempted. For if *Noah* or *Fo-hi* reigned there 115 years, and his ſix immediate ſucceſſors 480, and if the ſolſtice happened in the ſixty-ſeventh year of *Yau*'s reign, all which make up 662 years, it will bring back the firſt year of that founder's reign to that of the flood 235, and 2114 years before the birth of Chriſt; to all which may be added, that as he is recorded to have lived 350 years after the flood, if he ſeparated himſelf, as it is probable he did, from his rebellious offspring, about the time of their defection and conſpiracy in the plain of *Shinaar*, which happened, as near as can be conjectured, about the ſeventieth or eightieth year after, or a few years before the building of the tower of *Babel*, it will follow, that he ſpent very near 200 years in his migration from that place to the *Chineſe* territories, and ſettling his colony there, before he became their monarch, and laid the foundation of that empire. So that the whole chronology of *Noah*, and his deſcendants, from the flood to the year of the ſolſtice, or ſixty-ſeventh of *Yau*'s reign, may be clearly ſtated; as follows:

	Year of the flood.	Before Chriſt.
1. *Noah*, called by the *Chineſe*, *Fo-hi*, juſtly offended at the impiety of his rebel-offspring, ſeparated himſelf from them a little before the building of the tower of *Babel*; and, ſteering his courſe eaſtwards, at the head of a ſelect number of adherents, after 200 years peregrination, ſettled himſelf, and them, in one of the northern provinces of *China* [a] — — — — —	235	2114
Here, having ſettled his colony, and eſtabliſhed among them the religion, laws, and government, and imparted to them all the branches of learning which he had received from his antediluvian anceſtors [b], he died, in the 115th year of his reign, and 950th of his life [c], and was ſucceded by — —	350	1999
2. *Shin-nong*, alias *Xin-nung*, who greatly improved thoſe arts and ſciences left behind by *Noah*; and, after a reign of 140 years, left the crown to [d] — — —	490	1859
3. *Whang-ti*, alias *Hoang-ti*, the inventor of the *Chineſe* arithmetic, and other arts. He reigned 100 years, and was ſucceeded by	590	1759
4. *Shau-hau*, alias *Xao-hau*, who reigned eighty-four years, and left the crown to —	674	1675
5. *Chwen-hyo*, alias *Chuen-hiou*, who reigned ſeventy-eight years, and was ſucceeded by — — — — — —	752	1597
6. *Ti-ko*, alias *Cous*, who reigned ſeventy years, and was ſucceeded by — — —	822	1527
7. *Chi*, who, after a reign of eight years, was depoſed, and the crown given to his brother — — — — — — —	830	1519
8. *Yau*, in the ſixty-ſeventh year of whoſe reign, according to the *Hebrew* chronology, happened the miraculous ſolſtice, mentioned in the book of *Joſhua* [e], and in the *Chineſe* annals, though without any year ſpecified [f]	897	1452

---

[a] Compare GENES. xi. 3. & ſeq. and art. IV. p. 323, & ſeq.

[b] Ibid. art. VIII. p. 337, & ſeq.

[c] CONF. GEN. ix. 38. & MARTINI, ubi ſup. l. 1. ſub *Fo-hi*, DU HALDE, & al.

[d] Id. ibid. ſub *Shin-nong*.

[e] JOSH. x. 12.

[f] MARTINI, & al. ſub *Yau*. Vid. & SHUCKFORD, ubi ſup. & vol. iii. p. 63, & ſeq.

THUS far, then, we hope, we have made it ſufficiently appear, both from the teſtimony of the antient *Chineſe* records, and from the more unqueſtionable authority of the Old Teſtament, and *Hebrew* chronology, that *Noah* and *Fo-hi*, as well as *Yau* and *Joſhua*, were cotemporary; ſo that, if the length of the reigns preceding that of *Yau*, as taken by *Martini* out of the *Chineſe* annals, may be depended upon, which we have no reaſon to doubt of, ſeeing they ſo exactly coincide with the length and number of the generations which flouriſhed within the ſame period, according to the *Moſaic* account, we ſhall then have the firſt year of *Yau*'s reign, and the firſt year of the foundation of the *Chineſe* monarchy, fixed upon a ſurer and more authentic baſis than hath been hitherto offered, or perhaps thought upon, if the joint evidence of the *Chineſe* records, and the authority of the ſacred hiſtorians, and *Hebrew* chronology, may be allowed to be ſuch. By this means the period of *Chineſe* hiſtory, from *Yau* to the birth of Chriſt, as handed over to us by the advocates for the chronology of the ſeptuagint will be cut off ſhorter by almoſt, if not above, 900 years of its pretended antiquity, and brought down to an æra not only more conformable to Scripture and reaſon, but to all the collateral teſtimonies which can be drawn from the hiſtory of other antient nations.

Some further proofs of both phænomena being the ſame.

HOWEVER, as the whole evidence of what hath been urged under this laſt head chiefly depends on the probability of the miraculous phænomenon, obſerved in *China* and *Paleſtine*, being one and the ſame, we ſhall to the chronological, and other proofs already urged, add a corroborative remark or two, not unworthy our readers notice. The firſt is drawn from the very expreſſion uſed by the *Chineſe* annaliſt, that *the ſun did not go down for ten days*, or, as *Martini* tranſlates it, *ſol decem diebus non occidit* [g]; which plainly implies, that that luminary was then in his declenſion with reſpect to *China*, as it muſt certainly have been, conſidering the weſtern ſituation of the land of *Canaan*, where it ſtood ſtill in its full meridian [h]. The ſecond is taken from the dread which the *Chineſe* hiſtorian tells us the whole nation was in of a general conflagration; and ſundry ſuch dreadful diſaſters which he really affirms to have happened in ſome of thoſe countries which were more expoſed to the vertical rays, and of a nature eaſily inflammable, ſuch as heaths, foreſts, *&c.*; or by reaſon of their concave figure, as vallies, whoſe cavities formed ſo many kinds of focuſes, eaſily ſet on fire by the continuance of thoſe perpendicular rays. That the celebrated fable of *Phaeton*'s ſetting the

---

[g] Ubi ſupra, ſub Yau. [h] Joſh. x. 13.

Some conflagrations probably cauſed by it:

The famed one of the Pyrenees.

world on fire had its origin from ſome ſuch extraordinary conflagration, is hardly to be queſtioned; and how many of that ſort might have been occaſioned by this ſupernatural ſolſtice, and cauſed thoſe many barren and ſandy deſarts which lie ſcattered in *Aſia* and *Afric*, by conſuming all that was combuſtible by its intenſe heat, and leaving nothing behind but calcined ſand and aſhes? And might not that long and dreadful one which happened on the *Pyrenees*, and from which they took that name[i], be owing to the ſame cauſe? It is indeed ſaid by the *Spaniſh* hiſtorians to have happened about the year of the flood 729[k], that is, about 168 years before the epocha we are upon: but that is not ſo extraordinary an anachroniſm for a *Spaniſh* chronologer, at ſo remote an epocha, as to make us doubt of the probability of that dreadful fire being cauſed by *Joſhua*'s ſolſtice; eſpecially if we conſider how nearly that vaſt ridge of mountains lay expoſed to the vertical rays of the ſun, and how both the tops and vallies were covered with pines, and other inflammable timber and combuſtible matter; and accordingly the hiſtorians above-named tell us, that they continued burning during ſome weeks; and that the heat was ſo intenſe, that the very metals and minerals boiled out of the bowels of the earth[l]. If it be aſked how the land of *Canaan*, ſtill more expoſed to the vertical ſun, and almoſt as mountainous and woody, could eſcape the like diſaſter? it hath been already anſwered, in the antient *Jewiſh* hiſtory, that it might eaſily do ſo by the friendly interpoſition of thick heavy clouds, loaded with rain and hail, brought thither by the ſame Divine Providence which conducted the whole miraculous tranſaction[m]; and accordingly we read, that ſuch vaſt ſhowers of the latter fell upon the *Canaanitiſh* army, as annoyed them more than the weapons of their enemies[n].

The difference between the ſacred and the Chineſe *hiſtorian, as to its duration, accounted for.*

THERE remains now only that we endeavour, according to our promiſe, to account for the difference between the ſacred and *Chineſe* hiſtorian with reſpect to the duration of the ſolſtice in queſtion; the former affirming it to have laſted no longer than one natural day, or 24 hours, over and above the time that had elapſed from ſun-riſing to the mid-day, where it began; and the latter having lengthened it to 10 whole days. But, firſt, it will be here readily granted, that the great conſternation which the *Chineſe* were in might make the time appear much longer than it really was, eſpecially as they had then no other way of meaſuring the day than by the courſe of that luminary. They might likewiſe compute its duration from the growth of ſome favourite plants or flowers, without conſidering that an extraordinary 24 hour's ſun might eaſily accelerate it into a tenfold proportion of a natural day. But, not to inſiſt on that, it is well known that all nations in thoſe remote times were wont to divide the day into equal portions, which they commonly called watches, or by equivalent names, conſiſting, with ſome, of two; with others, of three, or more hours. It is therefore very probable that the original records mentioned only ten watches; and that, in proceſs of time (either through the careleſſneſs of the tranſcribers, or the accidental eraſure of a ſtroke or dot in the character or hieroglyphic which diſtinguiſhed a watch from a day; or, which may be as likely as the other two, thro' a natural affectation, no leſs common to the *Chineſe* than to the reſt of the world, of magnifying the wonder), theſe 10 watches came to be changed into ſo many days. Thus far, then, any of thoſe three ways will naturally enough account for the difference above-mentioned; but nothing can do ſo for ſuch a ſupernatural phænomenon being thus circumſtantially recorded in the *Chineſe* annals, and under a reign ſo exactly coinciding with that of *Joſhua*, according to the moſt authentic *Hebrew* chronology, unleſs we will allow it to be the ſame ſolſtice that is mentioned in both records.

---

[i] Vid. ARISTOT. de Mirabil. Auſcult. DIOD. SICUL. lib. vi. – [k] VASEUS Chronic. GARIBAI, & al. Vid. & Antient Hiſtory, vol. xviii. p. 511. [l] ARIST. & SICUL. & al. ſupra citat. [m] See Jewiſh Hiſt. vol. iii. p. 468, (I). 473, & ſeq. & (M). [n] Ib. Vid. & Joſh. x. 11.

By this time we may flatter ourſelves that the notion of *Noah*'s ſettling in *China*, and founding a monarchy there, will appear to every candid reader ſo far from *abſurd*, *monſtrous*, *and contrary to the reaſon and nature of things*, as ſome writers have thought fit to ſtyle it, that it may be fairly allowed to be conſiſtent both with that and our Scripture account and chronology, how much ſoever it may claſh againſt the ſeptuagint, and ſome pretended calculations of eclipſes of the *Chineſe* miſſionaries, both which have been juſtly rejected by the moſt judicious writers of this century [o].

Another objection anſwered.

One objection, however, we muſt endeavour to clear up, before we cloſe this ſection, as it has been ſo ſtrenuouſly urged againſt our hypotheſis; it is taken from the following words of *Moſes*: *Theſe* (that is, the deſcendants of *Shem*, *Ham*, and *Japhet*, and their deſcendants) *are the families of the ſons of* Noah, *after their generations, in their nations; and by theſe*

---

[o] See Maigrot. Couplet, Fourm. Fouquet Costard, & al. ſup. citat. & Ant. Hiſt. vol. xx. p. 110, & ſeq. 150, & ſeq.

were the nations divided in the earth after the flood[p]. From which it is concluded, that if the earth, certainly *China*, muſt have been peopled by ſome of thoſe deſcendants, and not by *Noah* himſelf, much leſs by any new offspring he may have had ſince the deluge, of which *Moſes* doth not make the leaſt mention. The misfortune is, that thoſe critics make no ſcruple to take the words *the earth*, or *the whole earth*, either in their moſt extenſive, or in a more reſtrained ſignification, as beſt ſuits with their purpoſe. *Noah* might beget a new offspring after the flood, and with it people the empire of *China*; and that in no-ways claſh with the words of *Moſes* above-quoted, who, by *the earth*, might intend no more than thoſe families of whoſe various ſettlements he was then giving an account, without concerning himſelf farther about thoſe who migrated towards *China*, the peopling of which, if he knew any thing of it, was quite foreign to his deſign. However, the reader may call to mind, by what hath been formerly ſaid on that head, that this objection doth not at all concern our hypotheſis, which only ſuppoſes *Noah* to have ſeparated himſelf from the reſt of his deſcendants at the land of *Shinaar*, the place of their conſpiracy, and to have led with him as many as he could diſſuade from joining with them in it. Children he probably had after the flood, as hath been already obſerved, but thoſe might be but few in compariſon of thoſe who followed him into the eaſt; ſo that *Moſes*'s words, *the earth*, may be ſtill taken here in the largeſt ſenſe, without glancing the leaſt contradiction on our hypotheſis, ſeeing *China* will be found to have been as effectually peopled by the deſcendants of *Shem*, *Ham*, and *Japhet*, as any other part of the globe.

How Moſes *could know the length of* Noah's *life.*

If it ſhould be aſked how *Moſes* came in this caſe to know ſo exactly how long *Noah* lived after the flood, the moſt obvious anſwer is, That he might do ſo, as he did many other particulars relating to the creation, the antediluvian world, the deluge, *&c.* by immediate inſpiration; it not being at all beneath the dignity of that ſacred hiſtorian to take notice, that, the Divine Providence having determined to ſhorten the life of man, the patriarch *Noah* was the only one of all the poſtdiluvians who attained to the longevity of his antediluvian anceſtors.

However, ſetting aſide inſpiration, it is not at all improbable that he might learn that remarkable particular from the *Midianites*, among whom he had lived forty years, and the daughter of one of whoſe princes, or prieſts, he had married[q]. Some of thoſe ſons of *Abraham* by *Keturah*, who were ſent by him into the eaſt[r], might by this time have advanced far enough towards *China* to have ſettled ſome commerce with it by the help of thoſe great caravans that were then much in vogue in all thoſe eaſtern parts; and by that means have been informed of many curious things relating to that empire, among which none could better deſerve their notice and obſervation than the name and extraordinary long life of its celebrated founder.

---

[p] Geneſ. x. ult.

The impoſſibility of rectifying the Chineſe *chronology from* Yau *to Chriſt.*

We have now quite gone through all the topics we had to offer in favour of the hypotheſis of *Noah* being the ſame with the *Chineſe Fo-hi*, and the founder of that noble empire; and hope that by this time we have at leaſt raiſed it to a greater degree of probability than it hath hitherto attained, as well as fixed its chronology upon a firmer baſis than any yet attempted; by which means a way may be farther opened for greater improvements, and more curious diſcoveries. It were to be wiſhed that the fixing the beginning of their monarchy, and of the reign of *Yau*, upon ſo authentic and unqueſtionable a fact as the miraculous ſolſtice above-mentioned, and backing it with the authority of the *Hebrew* and antient *Chineſe* chronology, could prove of ſtill farther ſervice to us in rectifying the remainder of that long period, from the reign of *Yau* to the birth of Chriſt. But that, we fear, will hardly ever be found practicable, till we can have recourſe to more authentic records, if any ſuch be ſtill extant, than thoſe which have been as yet tranſmitted to us by the *Chineſe* miſſionaries, and on which the length of the dynaſties and reigns manifeſtly appears to have been deſignedly ſtretched out beyond all due bounds in favour of the ſeptuagint, and in order to fill up the extravagant exceſs of 900 years, which that chronology allows to this period above our *Hebrew* one; ſo that, upon the whole, our readers muſt be content to receive the liſt of the ſubſequent reigns from *Yau* to Chriſt on the ſame foot, in point of length, as thoſe miſſionaries have been pleaſed to tranſmit it to us, and with the difference and diſagreement which are ſtill found between their ſeveral accounts of them.

Chineſe *cycles, how computed, and when invented.*

The *Chineſe* reckon not their long periods by centuries, as we and other nations do, but by *Kya-ſces*, or cycles of ſixty years; the invention of which is attributed to one of their great mathematicians named *Ta-nau*, who was one of the chief miniſters to the celebrated emperor *Whang-ti*. They ſtyle theſe cycles *Lo-ſhe-wha-kya*, that is, the conſtruction of ſixty converſions †, or years (O). Nevertheleſs ſeveral learned moderns are of opinion, that this method of computing by cycles is of much more recent date, though they own it to be next to impoſſible to aſcertain the time of its invention: be that as it will, one of them rightly obſerves [s], that there is ſome difference among the *Chineſe* annaliſts about the commencement of that computation; ſome beginning it from the firſt year of *Whang-ti*'s reign [t], agreeably to a *Chineſe* treatiſe written on that ſubject; and others at the eighth year of it [u]. *Du Halde* differs ſtill more from them, who begins his firſt cycle at the firſt year of the reign of *Yau*, by which he hath retrenched no leſs than five cycles and forty years from the *Chineſe* chronology, and introduced thereby a double confuſion into it; *viz.* firſt, by leſſening the number of cycles; and, ſecondly, by dating his firſt from the firſt year of that monarch's reign, which falls on the 41ſt of the ſixth cycle of the other chronologers; but as he plainly owns that he hath taken all that trouble merely to reconcile his own chronology to that of the ſeptuagint [w], we ſhall leave him to go on alone in his new track, in order to avoid leading our readers into the like perplexity; and follow that more plain and beaten one which *Martini*, and his predeceſſors, have trodden before; and in the ſubſequent chronology, and liſt of monarchs, begin the *Chineſe* cycle at the firſt year of the emperor *Whang-ti*. In the like manner we ſhall ſet down in the margin the reſpective years of the cycle, in which any remarkable tranſaction happened, and in the ſame order as they have done.

---

[q] Vide Exod. ii. 23, & ſeq. Acts vii. 30.

[r] Geneſ. xxv. 2, & ſeq.

The firſt cycle differently fixed in theirs and other annals.

---

† See Couplet Præfat. in Hiſt. Sinic. Du Halde ſub Whang-ti, & al. ſup. citat.

[s] Fourmont, ubi ſupra, p. 405, & ſeq.

[t] Martini ſub Hoang-ti. Couplet, & al. ubi ſup.

[u] Miſſions Etrangeres ap. Du Halde Engl. edit. p. 134, (F).

[w] Du Halde, ibid. ſub Yau, p. 143.

(O) Theſe cycles conſiſt, on one ſide, of ten, and, on the other, of twelve characters, importing the names of certain animals, and ſerve both for numbers and ſigns. The firſt ten are ſtyled roots, and the others branches; ſo that every year is marked with one of each ſort; and the whole is ſo contrived, that the ſame two ſigns never come together again till the ſexagenary is out (4).

Ta-nau, the author of it, was one of the chief miniſters of *Whang-ti*, and was appointed by that monarch to find out this ſexagenary cycle, whilſt the reſt had likewiſe their reſpective provinces allotted to them, of which a fuller account will be given under that prince's reign (5).

(4) *De hoc, vid. Noel's Obſerv. Mathem. & Phyſic. p. 59. Martini, ubi ſup. ſub Hoang-ti, Du Halde, & al.*

(5) *Martini, Du Halde, &c. ibid.*

We ſhall, however, think ourſelves obliged to diſpenſe with adding to them the years of the flood; ſince their being calculated according to the ſeptuagint, and not our *Hebrew* chronology, and conſequently of no authority to us, would rather introduce a new confuſion, without any poſſible uſe or benefit. As for thoſe which follow the Chriſtian æra, down to the end of their hiſtory, they being more conſiſtent with it, and to be depended upon, we think they ought by no means to be omitted, and ſhall take care to ſet them down regularly as they come.

SECT. IX.

The Reigns of the Chineſe *Monarchs, from the Foundation of their Firſt Dynaſty, down to the Birth of Chriſt.*

HAVING endeavoured, in the foregoing ſection, to fix the foundation of the *Chineſe* monarchy upon a better and ſurer foundation than any hitherto extant [a]; and given an account, in our antient hiſtory, of the reigns of *Fo-hi*, and his eight immediate ſucceſſors [b], down to the beginning of their firſt dynaſty, we ſhall readily excuſe ourſelves from repeating any thing that hath been ſaid on that ſubject, except only what will be of farther uſe towards the fixing of that ſo much controverted epocha upon the ſame baſis; and, for this, we need only remind our readers, that, as we endeavoured to trace the foregoing period upwards, from the preternatural ſolſtice which is recorded in the *Chineſe* annals to have happened ſome time in the reign of *Yau*; but which we endeavoured to fix, on the authority of the *Hebrew* chronology, to the 67th of that monarch's; ſo we may, with the ſame eaſe and clearneſs, fix the latter by the years that elapſed between the phænomenon above-mentioned, which was before Chriſt 1451 [c], as follows:

Yau reigned in all 90 years (A), and therefore lived
23 years after the ſolſtice, and died *Anno* — 1408

---

[a] See p. 362. [b] Vol. xx. p. 137, & ſeq. [c] See the chronology of our Bibles on Joſh. x.

(A) This is according to *Martini* (1), whom, for the reaſons above-mentioned, we have choſen to follow, and who places his death on the 20th year of the 8th cycle (2, that is, according to the *Chineſe* chronology, in the year before Chriſt 2258. *Du Halde*, who hath introduced a new, or rather confuſed the old, order of the *Chineſe* chronology, gives *Yau* 100 years reign (3), which, if right, will only bring the foundation of this firſt dynaſty ten years later, that is, in the year before Chriſt 1357.

(1) *Hiſt. Sin. ſub Yau.* (2) *Id. ib. ſub Xun.* (3) *Engl. edit. vol.* i. *p.* 143, *& ſeq.*

His ſucceſſor *Shun* reigned 50 years after *Yau* (B), and died *Anno* — — — — — 1358

The firſt dynaſty, called *Hya*, was founded in the year immediately following the death of *Shun*, or 1357

According to this computation, the beginning of this dynaſty will be found to come ſhort of the *Chineſe* by no leſs than 850 years, according to *Du-Halde*, who places it *Anno* 2207 before Chriſt, and to carry it earlier by 936 years than Monſ. *Fourmont*, who brings it down to the year 441, and conſequently to be a kind of medium between thoſe two extremes, and, as ſuch, to be likewiſe more agreeable to the general opinion of the learned, who think the latter place his as much too low as the former do theirs too high. It will likewiſe have this farther advantage over them both, or indeed any other hitherto attempted, that it is founded on a more certain baſis, the authority of the *Hebrew* chronology; whereas that of the *Chineſe* is ſtretched beyond its due bounds, either out of affectation of a ſuperior antiquity, or to bring it up to the ſtandard of the ſeptuagint; and the other is as unreaſonably curtailed upon no better ground than ſome uncertain conjectures, and a few vague and precarious parallels drawn from profane hiſtory; and all this not improbably from mere oppoſition to the Jeſuitical writers, againſt whom ſome late *French* authors have been ſanguine enough to ſay, that thoſe ſix dynaſties which preceded the Chriſtian æra might be reduced to a much ſmaller number of years [d], that is, that ſix dynaſties, containing the reigns of 111 monarchs, might be comprehended within a ſhorter ſpace, than 441 years; for ſo many the *Chineſe* records affirm to have belonged to thoſe ſix dynaſties, as the reader may ſee by the table we ſhall ſubjoin of them.

In the mean time, leaving theſe opponents to diſpute that point among themſelves, we may, we hope, ſafely appeal to every impartial reader, whether our calculations do not, by this time, appear the moſt rational, as well as the beſt founded. All we ſhall farther obſerve in its favour, from what hath been urged in the laſt ſection, is, that the period between *Fo-hi* and *Yau*, which, we are told, is given up by the *Chineſe* hiſtorians, as well as by the Jeſuits, as fabulous, or, at the beſt, as uncertain and indefenſible, doth, by his ſurpriſing conformity to the length of the lives of the poſtdiluvian patriarchs mentioned by *Moſes*, and coetaneous with it, bid faireſt for being the moſt genuine and uncorrupt, and the moſt to be depended upon, of any that follow it, down to the birth of Chriſt: ſo that whatever alterations were afterwards made in the *Chineſe* chronology, or, in other words, whatever number of years have been ſince added to the duration of the firſt ſix dynaſties, in order to ſtretch them out to 2207 years, they muſt of courſe have been foiſted into that period; whilſt that which preceded it, from *Yau* upwards to *Fo-hi*, being given up as uncertain, if not fabulous, had the good fortune to eſcape their amendments. But as it is impoſſible to know or gueſs, until ſome more authentic annals can be produced, what addition of years hath been made to each of thoſe ſix firſt dynaſties, in order to ſtretch them to the length we find them in; ſo neither will it be expected that we ſhould attempt any other emendation to the following tables according to *Du Halde*, than the fixing the year of the firſt dynaſty according to the calculation we have given above: neither ſhall we attempt to alter the length of any of their reigns, which would be no leſs preſumptuous than impoſſible, whatever other learned perſons may venture to do; and large ſcope they may give to themſelves in ſo dark and remote a province, of which thoſe of Monſ. *Fourmont* may ſerve for a taſte to our readers; and whoſe tables we ſhall ſubjoin, oppoſite to thoſe of the *Chineſe* and Jeſuits, out of *Du Halde*. As to the dynaſties which follow the Chriſtian æra, the reader will find leſs diſſonance about them; and both joined together are as follows (C):

---

[d] De his, vid. vol. xx. p. 152, & ſeq.

(B) Both *Martini* and *Du Halde* allow him a reign of 50 years, that is, 33 by himſelf, and 17 with his worthy collegue *Yu*, whom he alſo appointed his ſucceſſor (4).

(4) Martin. ubi ſup. ſub Xun. Du Halde, ibid. p. 145. See alſo Ant. Hiſt. vol. xx. p. 147, & ſeq.

(C) As we have had occaſion to mention, in a former volume, ſome modern, and, for the moſt part, ſhort-lived dynaſties of the ſame name with thoſe antient ones, as *Hya*, *Han*, and which we are going to give in the following liſt, tho' not founded till ſome thouſand years after them, that is, till the total diſſolution of that of *Ywen*, or *Mungl*, in the year of Chriſt 1280; it will not be improper, in order to prevent all miſapprehenſions from the likeneſs of their names, to appriſe our readers, that the founders of theſe modern ones meant no more by it than to dignify theſe their reſpective new dynaſties by the name or title of ſome of the moſt conſiderable among the antient ones: and accordingly one ſtiled his own the dynaſty of *Han* (5); another his by that of *Hya* (6), *&c.* and got them inrolled under thoſe names in the *Chineſe* annals, tho' they were all obliged to give place to that of *Ming*; ſo that, in fact, there have been no more dynaſties, properly ſo called, than the 22 which follow:

(5) *Vol.* v. *p.* 68. (6) *Ibid.* *p.* 69, *& ſeq.*

A Table of the Twenty-two Chineſe *Dynaſties, or Imperial Families, that have poſſeſſed the Throne ſucceſſively.*

Dynaſties.		Emperors.	Beginning of each Dynaſty. Years bef. Chriſt.	Duration, according to Du Halde.	Duration, according to Fourmont.	Began, according to our hypotheſis.
I.	*Hya* - -	17	2207	458	441	1357
II.	*Shang*, or *Ing*	28	1766	644	664	
III.	*Chew* - -	35	1122	873	874	
IV.	*Tſin* - -	4	248	43	42	
V.	*Han* - -	25	206	426	425	
			Aft. Chr.			
VI.	*Hew-han* -	2	220	44	45	
VII.	*Tſin* - -	15	265	155	155	
VIII.	*Song* - -	8	420	59	59	
IX.	*Tſi* - - -	5	479	23	23	
X.	*Lyang* - -	4	502	55	55	
XI.	*Chin* - -	5	557	33	- - -	
XII.	*Swi* - -	3	- - -	29	37	
XIII.	*Tang* - -	20	618	289	289	
XIV.	*Hew-lyang* -	2	907	16	16	
XV.	*Hew-tang* -	4	923	13	13	
XVI.	*Hew-tſin* -	2	936	11	11	
XVII.	*Hew-han* -	2	947	4	4	
XVIII.	*Hew-chew* -	3	951	9	9	
XIX.	*Song* - -	18	960	319	320	
XX.	*Ywen* - -	9	1280	89	88	
XXI.	*Ming* - -	16	1268	276	277	
XXII.	*Tſing* - -	3	1645	92	- - -	

The Firſt Dynaſty (D), *called* Hya, *conſiſting of* 17 *Emperors, and* 458 *Years.*

I. *Dynaſty* Hya. *Cycle* 9. *Year bef. Chr.* 2207. Yu-ta I. *emperor.*

THIS dynaſty begins, according to the *Chineſe* annaliſts, on the 11th year of the 9th cycle, and with the reign of the emperor *Yu*, ſurnamed *Ta*, or *the Great*, who, as we have

---

(D) The *Chineſe* word *Chau*, which our writers tranſlate *dynaſty*, doth not properly ſignify either that, or a race, family, or ſucceſſion, according to Mr. *Fourmont*, but rather a certain number of years; the whole time which any race poſſeſſed the dominion being called the *Chau* of ſuch a race as *Hya Chau*, or the *Chau* of the *Hya*, that is, the whole ſpace during which the *Hya* have ſeen in their antient hiſtory, was preferred to the throne by *Shun*, their ninth monarch from *Fo-hi*, on account of his great merit, before any of his own family[k]; on which account one of his ſons attempted to raiſe a revolt againſt him, but without ſucceſs, he being abandoned by the grandees and the common people. His ſingular merit not only kept him firm on the throne, but made that, as well as the high-prieſthood, which had been before united to the crown, to become both hereditary in his family; ſince which time it was made death by the law for any but the emperor to offer ſacrifice.

The crown made hereditary in his family.

YU-TA was a very juſt and mild prince, always open to the advice of his miniſters; and deviſed a moſt extraordinary way of giving all his ſubjects a free acceſs to his perſon, whether to obtain juſtice or favour from him, or prefer a complaint againſt any of his officers (E); and is reported to have riſen

His noble character.

---

[k] Vid. Univerſ. Hiſt. vol. xx. p. 149.

Hya reigned; and ſo of the reſt (18).

We beg leave likewiſe to remind the reader, that what the *Chineſe* annaliſts ſtyle the ninth, is by *Du Halde* ſtyled only the third, he having ſtruck out the ſix preceding ones, from the third emperor *Whang-ti*, or, as *Martini* and others write him, *Hoangtius*, down to that of *Yau*, or *Yuus*, where he begins his own, contrary to all his brothers (19).

(E) We are told, that he cauſed a bell, a drum, and three tables, one of iron, a ſecond of lead, and the third of ſtone, to be faſtened to the gates of his palace, on which was an order fixed, that all thoſe who wanted to ſpeak to him, ſhould ſtrike on the inſtruments, or tables, according to the nature of their buſineſs. The bell was for civil affairs; the drum for matters relating to the laws, or religion; the leaden table for thoſe that concerned the government, or miniſtry; the ſtone one was to denote a complaint againſt the injuſtice of any magiſtrate; and the iron one was to expreſs ſome very ſevere treatment; and he is accordingly reported to have left his dinner twice, and his bath three times, in one day, to go and redreſs the people's grievances, at the firſt ſound of thoſe inſtruments (20).

However, with relation to his miniſters who came to adviſe him, *Martini* adds a ſtory which is more to the glory of his empreſs, than his own: for, being once ſo far exaſperated at the boldneſs of one of them, as to reſolve to cut him off, that amiable princeſs, having timely notice of it, came immediately to him, in a more ſumptuous dreſs, and greater chearfulneſs in her

(18) *Fourmont Reflect. critiq. ſur l'hiſt. des anc. peupl. tom.* ii. *p.* 397. *Du Halde Engl. vol.* i. *p.* 136, (C). (19) *Conf. Du Halde ſub Yau & Yu, cum Martini ſub Yuus, p.* 47. *Couplet, Noel, & al. ſub. eod.* (20) *Martini, Couplet, Du Halde, & al. in Yu.*

looks,

Rice Wine invented and forbid.

riſen often from his table, or left his bath, or other amuſements, to hear the grievances of his people. The book *Shuking* mentions ſeveral of his noble inſtructions to princes, and other wiſe ſayings. It was under his reign that *I-tye* invented the *Chineſe* wine made of rice, elſewhere deſcribed[l]; which the emperor no ſooner had taſted, than he foretold the miſchiefs which that pernicious liquor would cauſe not only to the empire, but likewiſe to his family; in both which he proved but too true a prophet: though, to prevent either as much as poſſible, he cauſed a law to be enacted, expreſly forbidding the making and drinking of that liquor, under the ſevereſt penalties. But, as the art of making it could not be baniſhed with its author, it was not long before the liquor became in vogue, and is ſtill one of the greateſt delicacies at the tables of the *Chineſe*, as we have elſewhere ſhewn[m].

His treatiſe on agriculture.

YU-TA was a great maſter of aſtronomy, aſtrology, and agriculture; and wrote an excellent treatiſe on the latter, in which he taught his ſubjects how to improve their own lands, by manuring, raiſing, and levelling them, and particularly by opening a courſe to the waters, to make them flow from the grounds which had too much, or lay under them, into thoſe that wanted them. He reigned ſeventeen years with *Shun*, who had raiſed him to the throne, and ten by himſelf, and died greatly regretted by all his ſubjects[n].

Death.

II.
Ti-ki.

II. *TI-KI*, his worthy ſon, and inheritor of his virtues, ſucceeded him, to the great joy of all his ſubjects; but found

---

[l] See before, p. 279, & 350.

[m] See before, p. 379. & ſeq. & (W).

[n] Martini, Couplet, Noel, Du Halde, & al.

looks, than uſual; and, being aſked the occaſion of it, gave him this noble anſwer: "You and I have great reaſon to congratulate each other on your having ſuch wiſe and faithful miniſters, who, inſtead of miſguiding you by their flattery, dare ſpeak the truth without fear. It is the greateſt happineſs of a prince, to have thoſe about him from whom he may learn the truth, which is but too often ſuppreſſed by the very fear of offending." This ſpeech had the deſired effect; the emperor's reſentment was ſo effectually diſarmed, that his ear from that time was equally opened either to advice or reproof. The reader may ſee, in the authors above-quoted, many other inſtances of his wiſdom and prudence, but eſpecially of his extraordinary tenderneſs and compaſſion, particularly whenever he ſaw any of his ſubjects dragged to any ſevere puniſhment, which we have no room to relate (21).

(21) *Martini, ſub Yu, p.* 52.

Year of the 9th cycle, 21. *Bef. Chr.* 2197.

the beginning of his reign unhappily diſturbed by one of his tributary princes, who raiſed a war againſt him, with a deſign of making himſelf independent. *Ti-ki* put himſelf at the head of his army; and, by the aſſiſtance of ſix other tributary princes, ſoon quelled the revolt. But his ſubjects did did not long enjoy the happineſs they had begun to taſte under his wiſe and mild government, before he was ſnatched from them in the ninth year of his reign; and was ſucceeded by his ſon. He left five worthy brothers, on whom he had beſtowed as many governments in ſome of the provinces of the empire, which his ſon raiſed afterwards into principalities, that they might live in a manner ſuitable to their birth [o].

III. Tay-kang. *Year of the 9th cycle,* 30. *Bef. Chr.* 2188.

III. *TAY-KANG*, on his mounting the throne, inſtead of following the ſteps of his predeceſſors, left the care of the ſtate to ſome of his favourites, whilſt he gave himſelf up to hunting, to wine and women, and other unworthy pleaſures. He ſpent whole days in purſuing of wild beaſts, and let his numerous train of men, dogs, and horſes, deſtroy the plains and harveſt of his ſubjects, for which they made loud and heavy complaints; but, finding them all ineffectual, they were driven into ſuch reſentment and deſpair, that they revolted againſt him, whilſt he was ranging the woods after his ſport. The perſon to whom they applied was a nobleman named *I*, or *Ys*, who had then the command and the love of the whole army; and who, being moved by their cries and miſery, reſolved to dethrone and baniſh him, which he eaſily compaſſed by the help of the reſt of the nobility, who all unanimouſly joined with him, and ſet his youngeſt brother *Chung-kang* upon the throne, after he had reigned twenty-nine years [p] (F).

IV. Chung-kang.

IV. *CHUNG-KANG*, though raiſed to the empire by univerſal conſent of the nobles and people, refuſed to take the

---

[o] MARTINI, COUPLET, NOEL, DU HALDE, & al. [p] Iid. ibid.

(F) *Tay-kang* did but too truly verify his grandfather *Yu-ta*'s prediction of the dreadful miſchiefs which rice-wine would bring on his empire and family; for it was now become ſo much in vogue, that it had let in an inundation of other vices. His mother and five brethren were obliged to accompany him in his exile; and *Martini* adds, that the *Xu-king*, or *Shu-king*, hath recorded in deep elegiac verſes the doleful complaints, and ſevere reproaches, which theſe five made to that unhappy prince, a ſketch of which he hath given us at the end of his reign (22).

(22) *Martini, in Yu, p.* 55, *& ſeq.*

Year of the 9th cycle, 59. *Bef. Chr.* 2159.

title of emperor during his brother's life; ſo that the years which elapſed between the depoſition and death of the latter are not reckoned to the reign of the former. This conduct was univerſally admired, though that prince was not without ſome fear that *I*, or *Ys*, whoſe power and credit had ſo eaſily dethroned his brother, might one day make uſe of it againſt himſelf. To ſecure himſelf, therefore, againſt his intrigues, without appearing guilty of ingratitude, he not only ſeemed to place the greateſt confidence in him, but proteſted that he could not be without the counſel of ſo wiſe and faithful a miniſter, and having him conſtantly near his own perſon. *I*, who made no doubt of ſhortly getting an abſolute aſcendant over him, and ingroſſing the whole government into his hands, eaſily gave into the ſnare; and reſigned the command of the army, as incompatible with his new poſt; and *Chung-kang* gave it to *Chew*, a faithful and experienced officer.

A famous eclipſe.

I, FINDING himſelf over-reached, and rather ſuſpected than beloved by that prince, reſolved to revenge himſelf by the total deſtruction of the imperial family; but, as that could not be done whilſt ſo faithful and able a man as *Chew* was at the head of the army, he tried in vain all means either of rendering him ſuſpected, or of deſtroying him by ſome other way. At length he had recourſe to a new ſtratagem; which was, to gain the grandees over to him by his profuſe generoſity, whilſt he artfully ſtrove to ſecure himſelf of the favour and confidence of his ſon and ſucceſſor, till he could effect his ruin without hazard. In the mean time the exiled *Tay-kang* died, and *Chung-kang* took upon him the title of emperor; but was ſoon after taken off by a ſudden death, and left the throne to his ſon *Ti-ſyang*, after he had held it twenty-nine years[q]. It was in ſome part of his reign, tho' authors are not agreed about the year, that the ſo much famed eclipſe happened, of which we have had occaſion to ſpeak more than once[r], and concerning which the *Chineſe* records affirm, that *Hi* and *Ho*, who preſided over the tribunal of the mathematics, were put to death for having neglected to foretel and inſert it in the ephemeris of that year (G), which was then a capital crime.

V. TI-

---

[q] MARTINI, COUPLET, NOEL, DU HALDE, & al.

[r] See Un. Hiſt. vol. xx. p. 109. & 151. See alſo before, p. 183, (B).

(G) This eclipſe (which is ſaid by the *Chineſe* aſtronomers to have happened in conjunction with the conſtellation *Fang*, a bright ſtar on the ſouth ſide of the lucid one at the head of *Scorpio*) is affirmed by the miſſionaries to have been verified by

V. Ti-ſyang. *Year of the* 10*th cycle,* 12. *Bef. Chr.* 2146.

V. *TI-SYANG*, alias *Syangus*, ſucceeded his father; but, inſtead of following his wiſe meaſures, and guarding himſelf againſt the intrigues of the traitor *I*, made him his chief confident, and ſoon after transferred the command of the army from the faithful *Chew* to him; and, by that fatal ſtep, put it again in his power to execute his long-projected deſign againſt the imperial family. His new poſt gained him a vaſt number of creatures, and his liberality the love of the army; inſomuch that the infatuated emperor, who could now no longer be blind to his treacherous deſigns, was forced to flee for refuge to the courts of two of his tributary princes and relations. *I* tried all the means he could invent to diſculpate himſelf; complained to him, by the moſt ſubmiſſive letters, of his being falſely traduced by his enemies; and begged of him to return to his own metropolis, and he would ſoon convince him that he had not a more faithful or zealous ſubject in his empire. He went ſo far as to accuſe ſeveral of the emperor's moſt faithful friends of ſundry crimes, and to have them either baniſhed, or put to death, and filled their poſts with his own creatures,

I's *treaſon diſcover'd.*

Puniſhed by one of his creatures.

HE ſucceeded ſo well, that he looked upon himſelf as already on the throne, when his baſe treachery was puniſhed in kind by one of his own creatures and confidents, whom he had raiſed from one poſt to another, and at length to the command of the army. *Han-tſe*, that was the villain's name, an artful and ambitious man, ſaw plainly enough that it would be eaſy for him to mount the throne himſelf, by cutting off both his benefactor and ſovereign; and, as the ſoldiery were intirely devoted to him, he made no ſcruple to order a number of them to aſſaſſinate *I* as he was hunting; which was done accordingly; and afterwards gave out, that it was done by the emperor's orders, and as a juſt puniſhment for his treaſon. His next ſtep was, to ſend for *Kyau*, the eldeſt ſon of *I*, an active and violent youth, and to perſuade

---

by freſh aſtronomical calculations, and is much inſiſted on to prove the early ſkill of the *Chineſe* in that branch of aſtronomy. We ſhall not repeat what we have ſaid in a former ſection againſt that vain pretence (1); but only obſerve farther, that ſome of the *Chineſe* hiſtorians ſuſpect them to have ſuffered death not for neglect of foretelling it, but for being carouſing with ſome of the friends of the traitor *I* when it happened, and probably for raiſing ſome ſort of predictions from it in his favour (2).

(1) *See before, p.* 182, *& ſeq.*.

(2) *Conf. Martini, Du Halde, & al. ſup. citat.*

him to revenge his father's death; to accompliſh which, he furniſhed him with a body of troops, and adviſed him to march immediately at the head of them againſt the emperor; who, not having time to raiſe a ſufficient army, was eaſily defeated by him. *Kyau* killed the emperor, and the two tributary princes, with his own hands; and *Han-tſo*, to make ſure of the crown, deſtroyed ſoon after the whole imperial family, excepting the empreſs, who, being then pregnant, eſcaped with much difficulty into the mountainous parts. Thus fell the unfortunate *Ti-ſyang*, after a reign of twenty-ſeven years; and the uſurper, being now in poſſeſſion of the empire, rewarded the ſon of *I* with a conſiderable territory, which he created into a principality [s].

The emperor murdered.

Han-tſo *uſurps the throne* 40 *years.*

HAN-TSO, alias *Xao-kang*, mounted the throne, and held it forty years, but was at length deprived of it and his life by the true heir of the imperial family; for the queen, who, as we hinted above, fled to the mountains, took refuge among the ſhepherds, and was there delivered of a ſon, whom ſhe named *Shau-kang*, and brought him up unknown to any one; ſo that he was grown up to years of maturity, before *Han-tſo* heard of it: but being afterwards informed, that the uſurper was making a ſtrict ſearch after him, he retired from thence, and went and hired himſelf as a domeſtic at the court of one of the tributary princes, where he paſſed for a ſhepherd's ſon. It was not long, however, before his extraordinary air and behaviour gave that prince reaſon to think him much higher born than he pretended; and, having queſtioned him about it one day in the kindeſt manner, was by him informed of the whole myſtery of his birth, family, and concealment; upon which he tenderly embraced him, and promiſed him his protection and beſt ſervices; and, as an earneſt of it, gave him his daughter in marriage, with part of his principality for a portion. *Shau-kang*, having now a better opportunity of diſplaying his parts and merit, eaſily convinced him that he was worthy of the throne; and he, on the other hand, loſt no time to acquaint all the nobles and miniſters, who were in the intereſt of the late emperor, with the diſcovery, and with the excellent character of the young prince. By that time the tyrant was become ſo hateful to all the people, that they joyfully ſided with their lawful prince; who, having raiſed an army, attacked, and took him priſoner, and put him to a ſhameful death.

Shau-kang*'s birth and retreat.*

Diſcovers himſelf.

Defeats the uſurper.

VI. Shau-kang

VI. *SHAU-KANG* aſcended the throne of his anceſtors with univerſal acclamations; and, immediately after his coronation,

---

[s] Vide Martin. Du Halde, & al. ſup. citat. ſub Ti-ſyang.

ronation, ordered his forces to purſue the accomplices of the late treaſon. *Kiau* ſtood in his own defence; but, his little army being eaſily cut off, he was taken priſoner, and beheaded, and as many of the rebels as could be caught were likewiſe put to death; by which means the tranquillity of the empire was again happily reſtored, and the laws reſumed their antient vigour. *Shau-kang* took all proper meaſures to reform all the abuſes which had crept in during the late uſurpation; and had the pleaſure to ſee his orders readily obeyed, and his people happy and eaſy under his wiſe government. His reputation drew ſeveral ambaſſies from foreign princes, and his reign proved as glorious as peaceable. He died in the twenty-ſecond year of his reign, and was ſucceeded on the next year by his ſon,

mounts the throne.
Year of the 11th cycle, 19.
Bef. Chr. 2058.

VII. *TI-SHU*, alias *Chus*; in whoſe reign nothing extraordinary happened, except ſome few revolts on the ſea-coaſts, which were almoſt as ſoon quelled as raiſed. The empire in every other reſpect enjoyed a profound peace during his reign, which laſted ſeventeen years.

VII.
Ti-ſhu.
Year of the 11th cycle, 41.
Bef. Chr. 2057.

VIII. *TI-WHAY*, alias *Hoay* or *Hoajus*, ſucceeded his father; and was in ſuch high eſteem, and his empire in ſuch a flouriſhing condition, that foreign princes ſought his friendſhip far and near (H), and ſeveral of them put themſelves under his protection. But the long peace he enjoyed made him become effeminate; and ſuch a ſlave to his pleaſures, that he ſpent the remainder of his reign cloſe ſhut up in his palace among his women and eunuchs, without ever ſhewing himſelf to the people. All that time his favourites governed with ſuch an arbitrary ſway, that the ſubjects had no poſſible means to prefer, as uſual, either requeſt or complaint to him; and this oppreſſion continued till the end of his reign, which had laſted twenty-ſix years, when he died, and was ſucceeded by his ſon,

VIII.
Ti-whay.
Year of the 11th cycle, 58.
Bef. Chr. 2040.

IX. *TI-MANG*, alias *Mangus*; whoſe reign proved much the ſame as the former, except that he was not quite ſo immerſed in pleaſure, though equally indolent. He is recorded for no one remarkable thing, except his removing his court towards the *Yellow River*, and viſiting ſome maritime places. He reigned eighteen years, and was ſucceeded by his ſon,

IX.
Ti-mang.
Year of the 12th cycle, 24.
Bef. Chr. 2014.

(H) Some of thoſe ambaſſadors are ſaid to have come to *China* by ſea, and from ſeveral of the adjacent iſlands, tho' they do not name them; from which it appears, at leaſt, that the art of navigation was then known. But that the *Japaneſe* iſlanders were of that number, as ſome *Europeans* have ſuppoſed, is by no means probable, on ſeveral accounts, which we ſhall have a more proper occaſion to mention in their hiſtory.

X. Ti-ſye. *Year of the 12th cycle,* 42. *Bef. Chr.* 1996.

X. *TI-SYE*, alias *Is*; who was ſo famed for his love of juſtice, and ſingular care to preſerve his ſubjects in peace and wealth, that ſeveral of the petty ſovereigns of the neighbouring nations became his tributaries, and came in perſon to pay their homage to him. *Ti-ſye* not only granted theſe his protection, but rewarded their fidelity with titles and dignities, which they were not a little ambitious of; and ſometimes with preſents, much more than equivalent to the tribute they paid him[t]. He reigned ſixteen years, and left his crown to his ſon.

XI. Ti-pu-kyang. *Year of the 12th cycle,* 58. *Bef. Chr.* 1980.

XI. *TI-PU-KYANG* reigned fifty-nine years; during which long ſpace it is ſurpriſing the *Chineſe* annals have not found ſomething worth recording, except ſome factions which reigned among the princes of the blood about the ſucceſſion, which he however obtained after his father's death. This ſilence is attributed to the great tranquillity which his ſubjects enjoyed during his reign; but he did not take the ſame care to ſecure the crown to his ſon *Kong-kia*, whom he had nominated his ſucceſſor; ſo that he was obliged to give way to the ſuperior power of his uncle,

XII. Ti-kyong.

XII. *TI-KYONG*, or *Kung*, who wreſted it from him; and, after an uſurpaton of twenty-one years, left it to his ſon,

XIII. Ti-kin.

XIII. *TI-KIN*, who held it likewiſe from the right heir twenty-one years more; but became ſo contemptible to the people by his debaucheries, that he could not ſecure it to his ſon; ſo that, after his death, it was reſtored to *Kong-kia*, whom his father had deprived of it.

XIV. Kong-kia. *Year of the 14th cycle,* 39. *Bef. Chr.* 1769. *His vices and death.*

XIV. *KONG-KIA*, alias *Cung-kia*, inſtead of learning wiſdom by his forty-two years of adverſity and misfortunes, no ſooner ſaw himſelf on the throne, than he abandoned himſelf to his pleaſures, and became one of the lewdeſt and moſt effeminate princes that ever reigned. None but the worſt ſycophants and flatterers could get acceſs to him, or have any ſhare in the government; by which means he became ſo odious to the people, and ſo contemptible to his vaſſal princes, that they refuſed to pay him either tribute or homage, whilſt his debaucheries and extravagancies had put it out of his power to oblige them to it. Neither did he take one ſtep towards it, or rouſing himſelf from his effeminate indolence; but, after a ſhameful reign of thirty-one years, left the crown to a ſon who inherited all his vices, as well as his throne[u]. About four years before his death was born the famed *Ching-tang*, who afterwards became the founder of the ſecond dynaſty [w].

---

[t] MARTINI, COUPLET, NOEL, DU HALDE, & al. [u] Iid. ibid.

XV. Ti-kau. *Year of the 15th cycle,* 10. *Bef. Chr.* 1848.

XV. *TI-KAU*, or *Cau*, copied after his father, tho' the throne had begun for ſome time to totter in his family; and, making his palace the ſcene of his moſt infamous pleaſures, ſhortened his days, and left the crown to *Ti-fa* his ſon, after a ſhort reign of eleven years.

XVI. Ti-fa. *Year of the 15th cycle,* 21. *Bef. Chr.* 1838.

XVI. *TI-FA*, or *Faw*, is not recorded either for any virtues or vices during the nineteen years of his reign, nor for any thing but the homage which was paid to him by the tributary princes on his acceſſion to the throne; and his being the unhappy parent of *Kya*, the moſt wicked of men, and the laſt of the dynaſty of *Hya*.

XVII. Kya. *Year of the 15th cycle,* 40. *Bef. Chr.* 1818. *His wicked reign.*

XVII. *KYA*, alias *Kiew*, though ſaid to have had ſome good qualities, yet proved ſuch a monſter of wickedneſs and cruelty, that his memory is as much hated to this day as that of *Nero* was among the *Romans*. His empreſs, ſtill more wicked and barbarous than he, had ſuch an abſolute aſcendant over him, that ſhe made him commit the moſt enormous exceſſes of cruelty and debauchery to pleaſe her (I). He became

---

[w] Du Halde, ubi ſup. ſub Kong kia.

(I) This monſter of a woman, whom the *Chineſe* annaliſts call *Vi-hia* (3), not only put that infatuated monarch upon committing the greateſt extortions on the ſubjects, to ſupply her unmeaſurable extravagance in building, furniture, &c. but prevailed on him to have a large ſpot of ground digged up in the form of a lake, and to be filled with wine; 3000 men were ſent thither every day, who were obliged to kneel upon all fours round the borders of it, and to lap the wine like ſo many dogs, till they were drunk, after which they were ordered to reel to a neighbouring wood, where they found oxen, deer, hogs, and other beaſts, ready dreſſed, and hanging on the trees, and there aſſuaged their hunger, as they had done their thirſt before; and this uſed to be one of her mildeſt diverſions.

Another, and more ſcandalous by far, with which ſhe uſed to delight herſelf with him, was in a private apartment of the palace, where they kept a number of the fineſt young perſons of both ſexes, fetched far and near, and bought at a vaſt price, to ſhew all manner of naked and lewd poſtures, and play the moſt ſhameful tricks with each other. But the moſt inhuman of all was the butcheries ſhe cauſed to be made of thoſe brave miniſters who dared to prefer a complaint or remonſtrance, or even ſhew a diſlike,

(3) *Vid. Martini ſub Kieuo.*

came at length ſo odious to his ſubjects of all ranks, that they were on the point of dethroning him, when one of his chief miniſters, who had ſtill ſome remains of tenderneſs for his perſon, undertook to repreſent to him, in the moſt ſerious and reſpectful manner, the imminent danger which his licentiouſneſs and tyranny expoſed him to; and was executed for it in his preſence. His fury did not abate the zeal of the reſt; ſome of them ventured even to preſent a ſevere memorial to him, in which they ſcrupled not to upbraid him with his murders, cruelty, and other ſcandalous vices; which ſo exaſperated him, that he reſolved to put the authors of it to death.

Ching-tang *rais'd to the throne.*

AMONG them, the great *Ching-tang*, lately mentioned, a tributary prince, of the race of *Whang-ti*, a wiſe and worthy perſon, having ventured to join his remonſtrance to theirs, was for it caſt into priſon; where he had not lain long, before he was unanimouſly choſen by all the ſtates to ſucceed him, and obliged to declare war againſt the tyrant; in doing which, he however took care to diſclaim all title to the crown, and to declare that he only took up arms to bring him to reaſon, and a ſenſe of his duty. His army was ſoon completed, every prince aſſiſting him with troops; whilſt *Kya* found ſuch a general defection among his ſubjects, that he could raiſe but a handful of men. Neither ſucceeded he better in his application to the *Tartars*, whom he endeavoured to gain by the faireſt promiſes; ſo greatly was he abhorred by them, that they plainly told him they would never take up arms in favour of ſo wicked a prince. *Kya*, ſeeing himſelf thus abandoned on all ſides, had recourſe to diſſimulation and intreaties; and only begged of *Chang-tang*, that he would ſpare his life: which had ſo great an effect on that noble prince, that he not only granted it to him, but reſtored him the crown; and, quitting the command of the army, retired to his own little ſtate. For this unexampled moderation he was greatly admired by all but the ungrateful *Kya*, who no ſooner ſaw himſelf reſettled on the throne, than he returned to his former vices; and, to complete all, raiſed an army, and marched againſt him as a rebel and a traitor. *Ching-tang* had by that

Reſtores him, and retires.

Kya'*s ingratitude.*

---

againſt any of their deteſtable practices (4); ſo that, upon the whole, it may be juſtly ſaid, that this firſt dynaſty owed its extinction to a woman; the emperor being confeſſed to have had ſeveral good qualities, which might have made him a good prince, if he had not been ſo unhappily yoked to, and governed by, that monſter of lewdneſs and cruelty.

(4) *Martini ſub Kiao, & al. ubi ſup.*

time, put himſelf in a good poſture of defence; but, when both armies came to engage, he ſaw, with pleaſure, all the imperial forces come over to him, and lay their arms at his feet, proclaiming him their emperor, and deliverer. *Kya* had now no other reſource but flight; but was purſued, till he got quite out of the boundaries of the *Chineſe* empire; and there ended his days, after an ignominious exile of three, and a reign of fifty-two, years [x]; and with him ended the firſt dynaſty.

defeat, exile, and death.

The Second Dynaſty, called Shang (K); *comprehending Twenty-eight Emperors, in the Space of* 644 *Years.*

II. *Dynaſty.* I. Ching-tang. *Year of the 16th cycle* 32. *Bef. Chr.* 1766.

I. *CHING-TANG* was proclaimed emperor, with the loudeſt acclamations of the whole empire, as ſoon as *Kya* was got beyond the boundaries of it. The great proofs he had already given of his wiſdom, moderation, and ſingular merit, made him be received, through every place he paſſed, as a deliverer and ſaviour ſent from heaven; and he was almoſt the only perſon who thought himſelf unfit for ſo important a truſt; inſomuch, that he aſſembled his miniſters and grandees no leſs than three times, in order to reſign the crown, which, he told them, any other would more worthily wear than himſelf; adding, that he thought himſelf ſufficiently rewarded, in having ſo happily delivered his country from tyranny; and that he preferred the ſmall ſtate which heaven had allotted to him, to an empire, of which he was not the lawful heir, and did not think himſelf able to govern. The ſequel proved how ſincere he was, and above all artifice, in what he thus freely declared to them: for, when his grandees came to repreſent to him, that *he was raiſed to it by the particular direction, which, being touched with the miſeries of the people, had made choice of him for their deliverer* (*which,* they told him, *was manifeſt from the unanimous concurrence of all the ſtates, and the univerſal joy of all the ſubjects, which plainly ſhewed, that they would have no other ſovereign but him*); *Ching-tang,* overcome by their preſſing inſtances to accept of the government, made no delay to apply himſelf to the buſineſs of it, in ſuch manner as ſhould fully anſwer, if not exceed, the high expectations they had conceived of him.

---

[x] Martini, Du Halde, & al. ſup. citat.

(K) This was the name he gave to the imperial family, from which the whole dynaſty took it, it being that by which the little ſtate was called, in which he formerly had governed, in quality of a king, or tributary prince (5).

(5) *Vide Martini, ubi ſup. Vide Du Halde, ſub* Ching-tang.

He began, accordingly, with the choice of ſome faithful and able miniſters; among whom was *I-jin*, or *I-yn*, a perſon of known virtue and wiſdom, whom he placed at the head both of the council and army, by whoſe help and advice, he ſoon wrought a reformation through the empire. He repealed all the cruel laws of his predeceſſor, and enacted others, in lieu of them, full of wiſdom and equity. The army, which had been formerly uſed to plunder, was brought under the ſtricteſt diſcipline; ſo that order and tranquility were again reſtored through every province. In his reign were found ſome rich gold mines in the mountains that divide the provinces of *Xan-ſi* and *Pe-cheli*; the benefit of which he freely granted to the inhabitants, without any tax or profit to himſelf. He cauſed to be engraven on all the veſſels which were for the uſe of the palace, the moſt excellent maxims of morality, that both himſelf and his officers might have continually before their eyes thoſe principles by which they ought to ſquare their conduct. In a word, he was ſo highly eſteemed by all the neighbouring princes, that many of them readily became tributaries, and ſubmitted themſelves to his empire; and as for the people, they filled the air every-where with their praiſes of him, and prayers for him, and juſtly looked upon him as their greateſt benefactor, as a tender father, and the author of all their happineſs (L). And when he died, which was in the

---

(L) This excellent prince gave a ſignal proof of his fatherly tenderneſs, in the time of an univerſal drought, which laſted ſeven years, without one drop of rain, and had cauſed a grievous famine among his ſubjects; when attributing that calamity to his own faults, he devoted himſelf a victim for the welfare of the people. He firſt obſerved a rigorous faſt; then laying aſide the imperial ornaments, cut off his hair and nails, both which were then worn very long, he marched out barefoot, in the guiſe of a criminal, and, lifting up his hands to heaven, entreated the Supreme Being to ſpare his ſubjects, and let the whole weight of his wrath fall on him alone. This prayer he repeated ſix times, with the ſame fervency; and, at the end of it, the ſky became covered with clouds, which poured down a plentiful and general rain, and reſtored the earth to its uſual fruitfulneſs and plenty thro' the whole empire (6).

This famine is ſuppoſed, by ſome of the miſſionaries, to be the ſame which is mentioned

(6) *Martini, Couplet, Du Halde, & al. ſup. citat. ſub* Ching-tang.

in

the thirteenth year of his reign, the whole empire went into mourning, and every one lamented for him, as for the loſs of a parent. His eldeſt ſon *Tay-ting* dying before him, he left the crown to his grandſon, named

II. Tay-kya. *Year of the 16th cycle, 45. Bef. Chr. 1753. Unpromiſeing beginning.*

II. *TAY-KYA*, or *Tai-kiaw*, who, inſtead of treading in his grandfather's ſteps, began his reign in ſuch a manner, as gave reaſon to fear he would ſoon become deſpiſed and odious to his ſubjects. To prevent which, *I-in*, the wiſe and faithful miniſter of the late emperor, after ſeveral fruitleſs admonitions, thought fit to make uſe of his authority, which was ſtill very great; and having in vain repreſented to the young monarch the abuſe he made of the power, which heaven had intruſted him with, chiefly for the good of his people, made uſe of a ſtratagem, to reclaim him, as needed all his great reputation and credit to ſupport and juſtify him in it.

I-in's *noble ſtratagem to reclaim him*

HE cauſed a houſe to be built near the tomb of the late emperor, and ſhut up the young monarch in it, that he might have time to reflect on his former ill conduct, and form his future one by the example, and near the aſhes, of his excellent grandfather; and, at the ſame time, he declared himſelf guardian, both of the prince and empire. He kept him there three whole years, cloſely confined; by which time, the young monarch, now no longer blinded by the ſplendor of his fortune, had made ſuch ſerious reflections on his paſt ill conduct, and on his want of thoſe virtues that were requiſite for the well-governing of ſo great an empire, as quite convinced thoſe who were about him, that he was now a new man, and would ſteer a quite oppoſite courſe. Whereupon

proves ſucceſsful.

---

in *Geneſis* (7); but, beſides the improbability that ſuch calamity ſhould ſpread itſelf ſo far over the earth, as to have reached from *Egypt* to *China*, the *Chineſe* famine, according to them, falls about the year before Chriſt 1760, and that of *Egypt* in 1708, according to the *Hebrew* chronology; and the ſame will appear ſtill more antedated, if the reign of *Yau*, their eighth monarch, be brought down ſo low as the time of *Joſhua*, as we have lately hinted (8), and will appear to be more ſynchronical with that which happened in *David*'s time (9); for though this laſt continued but three years in *Paleſtine*, yet the *Jewiſh* doctors affirm, that it laſted ſeven years in other parts, which they infer from the words of the Prophet *Gad* to *David* (10); but we ſee no reaſon to ſuppoſe, that a drought or famine muſt be felt through ſo vaſt a tract of land, as lieth between the *Mediterranean* and the eaſtern or *Chineſe* ſea.

(7) *Chap.* xli. *paſſ.* (8) *See before, p.* 362. (9) 1 *Sam.* xxi. *paſſ.*
(10) *Confer. chap.* xxiv. 13. & 1 *Chron.* xxi. 12.

I-in went himſelf to him, and conducted him out of his confinement; and having placed him on the throne, proclaimed him emperor a ſecond time. The people, charmed with his behaviour, eſpecially to that great miniſter, whom, inſtead of ſigns of reſentment, he loaded with commendations, and tokens of the higheſt gratitude and confidence, did joyfully acknowlege their emperor, and beſtowed the higheſt encomiums on him, and his now greateſt favourite and confident. From that time *Tay-kya* followed his advice in every thing, and governed with ſuch ſingular prudence, that the tributary princes, who had begun to revolt, gladly returned to their duty; and all the orders of the ſtate were perfectly ſubmiſſive to him, whilſt he lived. He reigned thirty-three years, and was ſucceeded by *Wo-ting*, another grandſon of *Ching-tang*.

Tay-kya's *death.*

III.
Wo-ting.
Year of the 17th cycle, 18.
Bef. Chr. 1720.

III. *WO-TING*, the worthy grandſon of the founder of this dynaſty, was, like his predeceſſor, intirely governed by the wiſe counſels of the faithful *I-in*; and being deprived of him by death, on the eighth year of his reign, honoured his memory with a ſumptuous funeral, worthy of the imperial majeſty, and the vaſt eſteem he had for ſo valuable a miniſter. His loſs was, however, recompenſed by his ſon *I-pu*, who inherited all his father's virtues and great qualities, for which he was deſervedly advanced to the ſame honours, and merited the favour and confidence of ſeveral of his ſucceſſors. *Wo-ting* reigned twenty-nine years, and was ſucceeded by his brother *Tay-keng*; concerning whom, hiſtory hath left us nothing, but the years of their reigns.

IV.
Tay-keng.

IV. *TAY-KENG* began his reign in the forty-ſeventh year cycle, and reigned very peaceably twenty-five years.

V.
Syau-kya.

V. *SYAU-KYA*, or *Sia-kiaw*, his brother, ſucceeded him; and, after a peaceable reign of ſeventeen years, was ſucceeded by his brother,

VI.
Yong-ki.

VI. *YONG-KI*, or *Jun-giew*, a third ſon of *Vo-ting*, but not by the ſame mother. In his reign ſome of the tributary princes, refuſing to aſſiſt, according to cuſtom, at the aſſembly which the emperors held from time to time, gave him ſome uneaſineſs. He reigned twelve years, and left the crown to his brother *Tay-vu*.

VII
Tay-vu.
Year of the 18th cycle, 41.
Bef. Chr. 1641.

VII. *TAY-VU*, upon his acceſſion to the crown, is reported to have been terrified by ſome accident which happened in the palace; *viz.* a mulberry-tree was covered with leaves and fruit in ſeven days, and in three more withered and died; and ſome wheat, ſown in the ground, grew up into full ears in about the ſame time; which that prince looked upon as the forerunner of ſome revolution. But upon his conſulting *I-pu*, the wiſe ſon of *I-in*, about it, was anſwered, that virtue was out of the reach of omens; and that, if he governed his people well, nothing could endanger his peace and happineſs. *Tay-vu* made the beſt uſe of this wiſe leſſon, and applied himſelf ſo cloſely to the adminiſtration of juſtice, that he began to give audience early in the morning, and never ſtirred till he had heard all the parties who applied to him. His aſſiduity, and love of juſtice, made him adored by the people, and be looked upon as equal to any of his predeceſſors; ſo that his orders were all punctually obeyed, and the tributary princes never abſented themſelves from the great aſſemblies convoked by him. Among others of his wiſe laws, there is one ſtill in force to this day, that in every town a certain number of old people ſhould be maintained out of the public treaſury. He reigned ſeventy-five years in peace, and died in the province of *Ho-nan*, whither he had removed his court.

VIII. Chong-ting. *Year of the 19th cycle,* 55. *Bef. Chr.* 1562.

VIII. *CHONG-TING*, or *Chung-ting*, the ſon of *Tay-vu*, ſucceeded him; but was obliged to remove his court from the province of *Xan-ſi* into that of *Ho-nan*, and afterwards into that of *Pe-che-li*, on account of the frequent inundations of the *Whang-ho*, or *Yellow River*. His reign at firſt was peaceable; but was ſince diſturbed by ſome of the inhabitants on the ſouth ſide of the river *Yang-tſe-kyang*, who went in bands, and plundered the neighbouring provinces; againſt whom he ſent a powerful army, which cut thoſe banditti in pieces, and put an effectual ſtop to their inroads for the future. By that means peace was again reſtored in his empire; but he did not long enjoy it, before he was ſnatched away by ſudden death, after having reigned thirteen years: and was ſucceeded by his brother,

IX. Vay-jin. *Year of the 20th cycle,* 9.

IX. *VAY-JIN*, or *Vaigni*, who reigned fifteen years, and was highly beloved by his ſubjects. In his reign are ſaid to have begun the wars between the brother and children of the deceaſed emperor, which laſted near 200 years, but hiſtory mentions no particulars about them. He was ſucceeded by his brother,

X. Ho-tan-kya. *Year of the 20th cycle,* 24.

X. *HO-TAN-KYA*, who was again obliged to remove his court to ſome higher grounds in the province of *Ho-nan*, on account of the frequent inundations of the *Yellow River*. There is nothing recorded of him, except that he reigned nine years, and left the crown to his worthy ſon and ſucceſſor.

XI. Tſu-ye. *Year of the 20th cycle,* 33. *Bef. Chr.* 1525.

XI. *TSU-YE* enjoyed a happy and peaceful reign, thro' the wiſe counſels of one of his *Ko-laus*, or miniſters, called *Yen*, whom, in gratitude, he raiſed to a principality; an honour till then never beſtowed, except on the ſons or nephews of emperors However, he ſtill retained him near his perſon, that he might conſult him on all emergencies; nor was he ſuffered to govern his little ſtate in perſon till after that monarch's death, which happened in the nineteenth year of his reign, when he was ſucceeded his ſon,

XII.
Tſu-ſin.
Year of the 20th cycle, 52.
Bef. Chr. 1506.

XII. *TSU-SIN*, or *Zu-zin*, againſt whom the brethren of the late emperor raiſed ſuch powerful cabals among the grandees, that they well-nigh excluded him from the ſucceſſion, on pretence that they were of fitter age for government than he. Happily for him, the authority of the *Ko-lau Yen* was ſtill great enough to put an end to the conteſt; but it did not deſtroy the ſeeds of ambition which then reigned among thoſe princes, but only ſuppreſſed them for a time. We ſhall ſee them ripen in ſome of the ſubſequent reigns, when ſeveral of thoſe princes frequently uſurped the crown from their nephews. *Tſu-ſin* reigned ſixteen years, and was ſucceeded by his brother,

XIII.
Vo kya.
Year of the 21ſt cycle, 8.

XIII. *VO-KYA*, who wreſted the crown from his nephew *Tſu-ting*, who was not in a condition to reſiſt him, and enjoyed it more quietly than he deſerved. His deſign was, to have left it to his ſon; but his meaſures were diſconcerted by the lawful heir, who aſcended the throne immediately after the death of the uſurper, twenty-five years after he had taken it from him.

XIV.
Tſu-ting.
Year of the 21ſt cycle, 33.
Bef. Chr. 1464.

XIV. *TSU-TING*, or *Zu-ting*, ſo well concealed his reſentment againſt his uncle all the time he held the crown from him, that he even inſinuated himſelf into his favour and confidence; and ſo wiſely concerted his meaſures, that, upon his death, he aſcended the throne without doing the leaſt violence to his ſon, except excluding him. He governed with the ſame moderation and prudence the whole time of his reign; and, at his death, gave a ſignal inſtance of his impartial love for his ſubjects, in leaving the choice of a ſucceſſor to his miniſters, in caſe they judged that his ſon had not virtue and merit to govern them. He died in the thirty-ſecond year of his reign; and was ſucceeded by his nephew *Nan-keng*, the ſon of *Vo-kya*, who had, for ſome jealouſy or miſdemeanour, been ſent into exile.

XV.
Nan-keng.
Year of the 22d cycle, 5.

XV. *NAN-KENG*, though choſen by the majority of the court-miniſters, yet there was ſtill a number of thoſe of the provinces who preferred the ſon of the late emperor, and made a powerful party in his favour. The conteſt was hot and bloody on both ſides; but *Nan-keng*, proving too ſtrong for his rival, kept poſſeſſion of the crown whilſt he lived, but was ſucceeded by his nephew, the ſon of *Tſu-ting*, after he had reigned twenty-five years.

XVI.
Yang kya.

XVI. *YANG-KYA* had but a ſhort and troubleſome reign, the feuds ſtill reigning between the two parties, and many

Year of the 22d cycle, 30.

of the tributary princes having withdrawn their obedience, and being upon the point of making themſelves independent, which would have endangered the ruin of the monarchy. But the emperor died in the ſeventh year of his reign, and his brother *Pwang-keng* ſeized on the crown, in prejudice of his ſon.

XVII. Pwang-keng. *Year of the 22d cycle,* 37. *Bef. Chr.* 1401.

XVII. *PWANG-KENG*, though an uſurper, ſoon altered, by his wiſdom and valour, the whole face of affairs, and reſtored the empire from its tottering condition. His application herein was indefatigable; he made the great *Ching-tang* the model of his conduct, and revived ſundry of his wiſe and ſalutary laws, which had been in ſome meaſure aboliſhed by the negligence of his predeceſſors; and made it a conſtant rule not to intruſt any of the important poſts, either of the court or empire, to any but men of the greateſt merit for wiſdom and virtue: for though he did not diſown, that his ambition of reigning had made him ſeize on the crown in wrong of his nephew, yet he took ſuch care that his example ſhould not influence others to the like treaſon, that he ſeverely puniſhed every action that had the leaſt tendency to it in others. This ſoon brought all the tributary princes again to their allegiance, and eſtabliſhed a perfect tranquillity thro' all the empire. To prevent its being again diſturbed by the ambition of the brothers, in prejudice to their nephews, which had for ſo many reigns been the cauſe of ſuch fatal conteſts and bloodſhed, he enacted a law to ſecure the crown to the latter, though himſelf had no iſſue, but was ſucceeded by a brother. He commonly reſided in the province of *Shanſi*, and died in the twenty-eighth year of his reign.

XVIII. Syau-ſin. *Year of the 23d cycle,* 5.

XVIII. *SYAU-SIN*, alias *Siao-ſin*, a ſtranger to his brother's application and merit, had like to have endangered the empire again by his indolence and love of pleaſure, which made him leave the care of the government to his vileſt flatterers; and his exceſſes and effeminate life had well-nigh deſtroyed the peace and good order which his predeceſſor had taken ſo much care to eſtabliſh in the empire, had not his death put an end to them. He reigned twenty-one years, and was ſucceeded by his ſon,

XIX. Syau-ye. *Year of the 23d cycle,* 26. *Bef. Chr.* 1373.

XIX. *SYAU-YE*, or *Siao-ye*. This prince had had ſuch a noble education, that the grandees, under whom, he was brought up, did not doubt but that he would have proved an excellent emperor: but, as ſoon as he ſaw himſelf at the head of ſo great an empire, he eaſily forgot all the wiſe inſtructions he had imbibed, and followed the pernicious ſteps of his father; and, though he reigned twenty-one years, would have been recorded for nothing but his vices, had not he given birth to a ſon who became, and is ſtill eſteemed, one of the greateſt monarchs that *China* ever had.

XX. Vu ting. *Year of the 23d cycle, 54. Bef. Chr. 1324.*

XX. *VU-TING* was yet young when he aſcended the throne, and committed the care of the government to his prime miniſter, whilſt he paid the triennial mourning to his father, which he did in a houſe near his monument, in which he ſhut himſelf up cloſely, and all that time was imploring heaven to bleſs him with ſuch virtues as were ſuitable to his ſtation. That time being expired, he returned to his palace; and ſaw ſoon after, in a dream, a man preſented to him by heaven to be his prime miniſter; whoſe features, ſhape, *&c.* were ſo ſtrongly impreſſed on his mind, that he drew an exact portrait of him, and cauſed the man to be ſought for accordingly. Upon a proper ſearch, they found a man who exactly anſwered the picture; an obſcure maſon, named *Fu-ywe*, who was then at work at a village; and brought him to court. Here they aſked him a great variety of queſtions concerning government, the virtues proper for a ſovereign, the reciprocal duties of princes and their ſubjects, the different charges of the empire, *&c.*; to all which he gave ſuch juſt, wiſe, and excellent anſwers, as charmed the whole court. At length the emperor addreſſed himſelf to him in words to this effect: I now plainly ſee, *Fu-ywe*, that you are the perſon whom heaven hath appointed to aſſiſt me with your wiſe inſtructions, and I wholly commit myſelf to your direction; henceforth I look upon you as my father and guide; do you conſider me as your pupil and diſciple, and ſuch a one as earneſtly aſpires after the higheſt degrees of wiſdom and virtue, and will be ever ready to follow your wiſe counſels. Look upon me as an unpoliſhed glaſs, to which you are ſtill to give a greater luſtre; as a man in a ſtorm at ſea, whoſe pilot you are to be; and as a barren ſoil, on whom you are to beſtow the beſt manure: let me never want your ſalutary admonitions and reproofs; neither flatter me, nor ſpare my faults; that ſo, by your aſſiſtance, and that of my miniſters, I may acquire the virtues of my grandfather *Ching-tang*, and reſtore, in theſe unhappy times, the peace, order, and happineſs, of his government.

Fu-ywe, *an obſcure maſon, made prime miniſter.*

The emperor's ſpeech to him.

His anſwer to the emperor.

HERE *Fu-ywe*, proſtrating himſelf, as is uſual, before the emperor, freely repreſented to him how much eaſier it was to know what was right, than to purſue it; and to procure good advice, than to be governed by it; but added, that where thoſe two go hand in hand, a prince needed not to doubt of his being well beloved and obeyed by his ſubjects. He gave him accordingly a noble ſett of inſtructions, the beſt part of which are ſtill extant in the *Shu-king*; and *Vu-ting* proved

Wiſe inſtructions to him.

proved ſuch a ſtrict obſerver of them, that he became an excellent pattern for good princes; and his reputation, which ſpread itſelf among the moſt diſtant nations, induced ſeveral to ſubmit themſelves to him. He reigned quietly and happily fifty-nine years, and was ſucceeded by his ſon.

XXI. Tſu-keng.

XXI. *TSU-KENG* had a peaceable but ſhort reign of ſeven years, and was ſucceeded by his brother.

XXII. Tſu-kya. *Year of the 24th cycle,* 6.

XXII. *TSU-KYA*, a ſtranger to his father's virtues, became ſo odious to the people by his pride and debauchery, that he cauſed very dangerous commotions in ſeveral parts of the empire, and ſuch as ſeemed to threaten no leſs than the extinction of this dynaſty. He reigned thirty-three or thirty-four years; and was ſucceeded by his ſon,

XXIII. Lin-ſin.

XXIII. *LIN-SIN*, who proved no leſs a ſlave to his luſts; and, to prevent all interruption of them, forbad his miniſters to trouble him with any affairs of the empire, by which he ſhortened his days; and, after a reign of ſix years, left the crown to his brother,

XXIV. King-ting.

XXIV. *KING-TING*, of whom nothing is recorded, but that he reigned twenty-one years, and died about nine years after the birth of *Vu-wang*, who became the founder of the third dynaſty.

XXV. Vu-ye. *Year of the 25th cycle,* 60. *Bef. Chr.* 1198.

XXV. *VU-YE*, his ſon, ſucceeded him; and proved worſe, and more impious, than any of his predeceſſors; and, having caſt from him all fear of heaven, to deal in magical experiments, in which he found himſelf likewiſe diſappointed, is ſuppoſed to have brought down the dreadful vengeance which fell on him, by his impieties and blaſphemies againſt it; and was killed by thunder, as he was hunting, in the fourth year of his reign. About this time ſome of the eaſtern iſlands began to be inhabited by colonies ſent thither from *China*, among which are reckoned thoſe of *Japan*, of which we ſhall ſpeak more fully in the ſequel.

Eaſtern iſlands colonied.

XXVI. Tay-ting.

XXVI. *TAY-TING*, the ſon of *Vu-ye*, began his reign by declaring war againſt a tributary prince, whoſe little ſtate, called *Yen*, is in the province of *Pe-che-li*; and *Pe-king*, the now metropolis of the empire, was one of the cities belonging to it. He reigned but three years, and left the war to be finiſhed by his ſon and ſucceſſor.

XXVII. Ti-ye. *Year of the 26th cycle,* 7. *Bef. Chr.* 1191.

XXVII. *TI-YE*, upon his acceſſion, ſent one of his generals, named *Ki-lie*, againſt that revolted prince; whom he ſubdued, together with his whole ſtate, and reduced to the condition of a private man. The emperor was ſo well pleaſed with that conqueſt, that he erected that province into a principality, and gave it to his general, and made it hereditary to his family. *Ty-ye* reigned thirty-ſeven years; and had ſons at his death, two by a wife of the ſecond order, and the youngeſt by his empreſs; but as this was then young, and of no promiſing talents, his father was inclined to nominate the elder of the other two for his ſucceſſor; but was oppoſed by the grandees, as being againſt their laws. They found afterwards cauſe enough to repent of their choice; the youngeſt, named *Chew*, proving a cruel tyrant, whereas the eldeſt had all the good qualities requiſite for a ſovereign.

XXVIII. Chew. *His cruel reign. Year of the 26th cycle,* 44. *Horrid executions.*

XXVIII. *CHEW.* juſtly infamous for his pride, luxury, debauchery, cruelty, and tyranny, had married a lady named *Tay-kya*, the moſt beautiful, but at the ſame time the moſt wicked and barbarous, woman in all the empire; by whom he was ſo intirely governed, that any miniſter, who dared oppoſe, or refuſe to conform to, her capricious and tyrannic humour, was immediately driven out of the palace, or perhaps condemned to death. She had moreover perſuaded that infatuated monarch, that he muſt never expect to keep his ſubjects in a due ſubjection, unleſs he made himſelf dreaded by them; purſuant to which notion, ſhe invented a new kind of torture, of which we have given an account in a former ſection †, and took an inhuman delight in ſeeing the unhappy objects of her diſlike put to that terrible and excruciating death. Her huſband was no leſs given to cruelty and revenge, whenever any thing oppoſed his brutiſh will (M): and theſe executions were ſo frequent and terrible, that none of his miniſters dared to adviſe or controul him. The noble *Ven-wang* was the only one who had courage enough to oppoſe his inhumanities; but though he was ſtill reſpected by the tyrant, as well as by the people, for his extraordinary merit, and on that account met with a milder treatment, yet was he ſent to priſon by him, as a puniſhment for his raſhneſs, as it was called, but in effect to put a ſtop to all future remonſtrances from him. Upon the news of his impriſonment, the principal ſubjects of his little ſtate aſſembled themſelves; and found means to regain his liberty, by preſenting *Chew* with a moſt beautiful damſel; whoſe charms ſo captivated him, that ſhe eaſily obtained his releaſe. *Ven-wang* had all the virtues, learning, and good qualities, that could recommend him to the *Chineſe* nation; and the admirable way with which he governed his own little territory had gained him ſuch reputation, that forty tributary princes choſe him for their ſovereign, as the only perſon who could put an effectual end to the evils that then reigned through the empire. But he died ſoon after, leaving his little principality and riches to his ſecond ſon, whom he preferred to his eldeſt, becauſe he refuſed to enter into his views of dethroning the emperor. This prince diſcovered, on this occaſion, a peculiar greatneſs of ſoul; and, without either complaining, or ſaying any thing that might caſt a diſhonour on his father's memory, retired beyond the river *Yang-tſe-kyang*, near the borders of *Se-chwen*, and there founded the two kingdoms of *Ywe* and *Hu*.

---

† See before, p. 176, not. (L).

(M) One inſtance of this he ſhewed towards a young lady of ſingular beauty, who had been preſented to him by her father, in order to inſinuate himſelf into that vicious monarch's favour; but ſhe, being no leſs virtuous than beautiful, reſiſted his paſſion with ſuch an heroic courage, that, in a fit of rage, he ſlew her with his own hands; and, cutting her body into ſmall pieces, cauſed it to be ſerved at her father's table. At the ſame time another miniſter, juſtly ſhocked at that unheard of barbarity, cou'd not forbear expreſſing his abhorrence of it to the tyrant, who cauſed him to be put to death (11).

(11) *Martini, Du Halde, & al. ſup. citat.*

Ven-wang's *high character.*

His retirement.

In the mean time *Chew* and his wife becoming daily more odious and intolerable by their tyranny and horrid butcheries, the princes and grandees intreated *Vu-vang* to put himſelf at the head of an army, and give the tyrant battle, promiſing to aſſiſt him with what forces he wanted. Both he and *Chew* made all poſſible haſte to raiſe a powerful army, and the former met the latter with a much more numerous one; but, as ſoon as the ſignal was given, the greateſt part of them went over to *Vu-wang*. *Chew*, ſeeing himſelf thus abandoned, fled in deſpair to his capital; and, entering into his apartment, ſet fire to it; and, though all the pains were taken to prevent its ſpreading, it burnt with ſuch fury, that half of the palace was reduced to aſhes before it could be extinguiſhed. This was the dreadful fate of the unhappy *Chew*, in the thirty-third year of his reign, and with him the ſecond dynaſty. The ſucceſsful *Vu-wang* entered the palace like a conqueror; where the firſt object that preſented itſelf to him was the empreſs *Ta-kya*, whom he ſlew at one blow with his own ſword. He was immediately after acknowleged and proclaimed emperor by the princes and grandees, to the great joy of all the people, and became the founder of the third dynaſty †.

Invited to the crown.

Founds a new dynaſty.

---

† See the liſts of them. p. 7. and 372.

The

The Third Dynaſty, called Chew, *or* Cheva, *containing the Reigns of Thirty-five Emperors, within the Space of Eight hundred and Seventy-five Years.*

Third dynaſty. Vu-vang. *Year of the 27th cycle,* 16. *Bef. Chr.* 1122.

VU-VANG, or *Fau*, began his reign in the 16th year of the twenty-ſeventh ſexagenary, or twenty-firſt, according to *Du Halde*'s new computation, and before Chriſt 1122; and, after the uſual ſacrifices offered to heaven, upon his inauguration, at the metropolis of the province of *Shen-ſi*, where he had removed the imperial ſeat, applied himſelf in the re-eſtabliſhment of the antient laws and cuſtoms which had been in a great meaſure aboliſhed, and reſtoring the *Chineſe* government to its priſtine order and tranquillity, by the wiſeſt and moſt ſalutary regulations (N). Theſe gained him ſuch great repu-

---

(N) He began, 1ſt, with an inquiry into, and redreſſing, all the acts of injuſtice which had been committed in the preceding reign.

2. He ſet many perſons of merit at liberty, who had been impriſoned.

3. He ſent for *Kit-ſu*, the uncle of the tyrant (who had narrowly eſcaped death, by feigning himſelf mad, for having dared to reprove him, and conſulted him upon all emergencies, as he was a great aſtronomer, politician, and noble patriot; and the inſtructions he gave him are ſtill extant in the *Shu-king*. He afterwards rewarded him with the kingdom of *Korea*, which he beſtowed upon him and his poſterity, without obliging them to any other homage than their coming to court at every new reign, to deſire the new monarch's conſent and protection.

4. He reſtored ſeveral illuſtrious families, which had been in ſome meaſure degraded from their nobility, and gave the deſcendants of the old emperor little ſovereignties, to enable them to ſupport their rank. One prince, of the family of *Shin-nong*, was ſettled in the province of *Shen-ſi*; another, of the family of *Whang-ti*, was ſettled in a territory in that of *Ho-nan*, called the kingdom of *Tſu*; to a third, of the family of *Yau*, he aſſigned a diſtrict in the neighbourhood of *Pe-king*, named the kingdom of *Su*; and to a fourth, who was of the race of *Shun*, he gave ſome lands in the province of *Ho-nan*, under the title of the principality of *Chin*.

To theſe he added fifteen other principalities, which he gave to as many of his own relations; not foreſeeing that ſo many ſovereignties, though dependent on the crown, would prove in time the ſource of unhappy wars. He was no leſs generous to his miniſters, ſome of whom he raiſed to eſtates not much inferior to the foregoing, and others he raiſed to the higheſt dignities in the empire (12).

(12) *Martini, Du Halde, & al. ſup. citat. in Vu-vang.*

tation, both at home and abroad, that many foreign princes, who had withdrawn their homage from *Chew*, readily came to pay their homage and tribute to him, and put themſelves under his protection; and as to his ſubjects, they had ſuch an affection for him, that, upon his being attacked with a dangerous diſtemper in the ſecond year of his reign, they expreſſed every-where the deepeſt concern for him. Among the reſt, *Chew-kong*, his prime miniſter, having cauſed ſacrifices to be offered in the palace for his recovery, lifted up his hands on a ſudden towards heaven, and prayed with a loud voice, that his own life might be accepted in lieu of the emperor's; and that ſo dear a bleſſing might be preſerved to his realm, till he had fixed it upon a firm foundation, freely offering his own life at the ſame time to ſave that of his prince. His prayer, the hiſtory informs us, went not unheard; the emperor found himſelf much better by the very next day, and in a little time was quite recovered. The whole court and kingdom greatly applauded the action of the prime miniſter; and *Vu-wang* was ſo affected with it, that he inſerted it with his own hands in the ſecret records which are kept in the palace in coffers of gold; and the memory of it proved, in proceſs of time, of ſingular benefit to the empire, as we ſhall ſee in the ſequel. He reigned only ſeven years; but with ſuch fatherly tenderneſs, and with ſuch indefatigable application to the public welfare, that he had quite reſtored the empire to its priſtine tranquillity and grandeur; and was ſucceeded by his ſon *Ching-wang*.

Chew-keng *offers his life for the emperor's recovery.*

His gratitude and death.

II.
Ching-vang.
Year of the 27th cycle, 23.
Bef. Chr. 1115.

II. *CHING-VANG* being too young to take upon him the reins of government, his uncle *Chew-kong*, then prime miniſter, and a prince of known probity and wiſdom, took upon him the care of the realm, and of his education; the latter of which he intruſted to the moſt proper perſons, whilſt he adminiſtered the public affairs with ſuch prudence and diſintereſtedneſs, that all the tributary princes readily acknowleged his merit, and paid him the tribute and homage as to the faithful guardian of the young monarch.

His excellent guardian retires.

His ſingular uprightneſs did not however free him from ſuſpicion, and from being miſrepreſented to him as having ſome view of ſeizing on the crown, by the number of creatures he promoted; which obliged him to retire from court, to the great regret of all who knew his merit and integrity. The young monarch betrayed at firſt a kind of pleaſure on his being freed from his uncle's tuition; but ſoon found, by his experience and ill ſucceſs, that he was no-way equal to the burden; ſo that, to extricate himſelf from theſe difficulties, he ſent for the ſecret records mentioned under the laſt reign, and there found it recorded how *Chew-kong* had freely offered *Is recalled.* his own life to heaven, to ſave that of his father; upon which, quite aſhamed at his unjuſt ſuſpicion of him, he went in perſon to his retreat, and, with tears, intreated him to reſume his former poſt, and aſſiſt him with his ſalutary counſels. *Chew-kang*, ſoftened by his behaviour, conſented to his requeſt; and, from that time, gave him daily freſh proofs of his fidelity to him, *Ambaſſies ſent from foreign nations.* and zeal for the public welfare. The young monarch's reputation ſpread to ſuch a degree, by his adhering to the inſtructions of his uncle, that the king of *Cochin-China* ſent him ambaſſadors, with rich preſents, to congratulate him on his having a ſubject of ſo extraordinary merit as *Chew-kang*; who were received with the greateſt marks of eſteem and friendſhip, and ſent home loaden with tokens of his generoſity (O). That great miniſter died, highly admired both at home and abroad, in the 100th year of his age, and the 20th of *Ching-vang*'s reign; and that prince, to ſhew his gratitude to him, cauſed him to be buried near his own father's tomb, and with the ſame funeral pomp as was uſually performed to emperors. He outlived him ſeventeen years, and governed with great *Wine forbid.* moderation and applauſe; and, ſome time before his death, forbad the uſe of wine, at a ſolemn aſſembly of the ſtates; alleging, that *that liquor, being the gift of heaven, ought only to be uſed at thoſe ſacrifices which are offered up to it; otherwiſe it proves the cauſe of almoſt all the evils which happen upon the earth.* He reigned thirty-ſeven years, and left the crown to his ſon.

III. Kang-vang. *Year of the 27th cycle,* 60. *Bef. Chr.* 1078.

III. *KANG-VANG*, finding the empire in a profound tranquillity, made it his chief ſtudy to govern his people with mildneſs, and to make them happy. It was one of his favourite maxims, that *the joy of a prince depended on that which reigned among his ſubjects; and that he ought not to take any pleaſure when they were in diſtreſs.* He took eſpecial

---

(O) We are told, that, at their audience of leave, *Chew-kong* preſented them with an inſtrument, which on one ſide pointed to the north, and on the other to the ſouth, that they might better ſteer in their way home, than they had done in coming to *China*. This inſtrument was called *Chi-nan*, which name the *Chineſe* give to the ſea-compaſs, whence ſome conclude that the prime miniſter was the inventer of it. We have already ſhewn in their antient hiſtory (13), that that invention is aſcribed to their third monarch *Whang-ti*; but with as little probability, there being great reaſon to think that it is of much later date †.

(13) *See Univ. Hiſt. vol. xx. p. 192. & ſeq.* † *Vid. ſup. p.* 100. (E).

delight in promoting agriculture, the care of which he committed to one of his miniſters, named *Chau-kong*; whilſt himſelf would ſit under a willow-tree, to decide the diſputes that aroſe among the huſbandmen. In his reign, ſo great a regard is ſaid to have been had to promiſes, that priſoners were let out every morning to till the land, and regularly came back to their priſon at night, according to their parole. He reigned twenty-ſix years, and was ſucceeded by his ſon,

IV. Chau-vang. *Year of the 28th cycle,* 26. *Bef. Chr.* 1302.

IV. *CHAU-VANG*, alias *Chaus*, who was ſo exceſſively fond of hunting, that he neglected every thing elſe; inſomuch that the damage which the ſubjects ſuffered, by his horſes and dogs, and the vaſt train of huntſmen that always attended him, and often deſtroyed their whole crop, was become inſupportable. No kind of remonſtrances had been wanting to obtain a redreſs; but all proved ineffectual; and he, at length, became ſo odious to them, that, in a kind of deſpair, they reſolved to put an end, at once, both to his ſports and to his life, by ſuch a ſtratagem as ſhould not eaſily be diſcovered. They had often obſerved, that he uſed, on his return from hunting, to croſs a large river wich runs through the province of *Xen-ſi*, and to have his barges waiting to waft him over to the city of *Hang-chew*; upon which, they prepared one that was ſo built, as to fall into pieces as ſoon as it was got about half way over. The emperor entered it, according to cuſtom, with ſome of his grandees; and had ſcarce reached the middle of the river, when the planks fell aſunder at once, and the veſſel and paſſengers went down to the bottom. Thus periſhed that unhappy prince, in the fifty-firſt year of his reign (P), and was ſucceeded by his ſon.

Drowned by a ſtratagem.

V. Mo-vang. *Year of the 29th cycle,* 17. *Bef. Chr.* 1001.

V. *MO-VANG*, or *Mous*, was a prince of ſuch excellent qualities, as ſoon gained him the love of his ſubjects, and made them wink at one remarkable failing he had, *viz.* an

---

(P) The *Chineſe* annals mention ſeveral portents which ſeemed to foretel that monarch's fatal end; ſuch as, an extraordinary overflow of a deep well belonging to the palace; and a much brighter and longer appearance of the moon above the horizon, and its darting a long fiery ray like the tail of a comet, as far as the ſign *Leo* (but the moon's place is not mentioned); and ſome other ſuch ſtrange phænomena.

However, we are told, that in this monarch's reign was born the *Indian* philoſopher *Fo*, mentioned in a former ſection (14), the founder of the Bonzaic and idolatrous ſect which was afterwards introduced into *China*, together with his doctrine of the ſoul's tranſmigration, about 65 years after Chriſt (15).

(14) *See before, p. 108, & ſeq.*

(15) *Vid. Noel, Couplet, Martini, Du Halde, & al. ſub Chin.*

extravagant fondneſs for horſes (Q). His ſucceſs againſt ſome of his barbarian ſubjects on the ſouthern part, who had revolted, and who were defeated by his troops under the command of his general *Kau-fu*, encouraged him to turn his victorious arms againſt the *Tartars*. This project was in vain oppoſed by his ſon-in-law, who repreſented to him the unreaſonable injuſtice and ill conſequences of it; for that prince went on with it, and advanced with a powerful army againſt them, as far as the borders of *Tartary;* whilſt the *Tartars*, who were appriſed of his march, retired as far back as the heart of their country, with their tents and cattle; ſo that *Mo-vang*, finding no enemies to fight with, was forced to come back, after having fatigued and impaired his army with long and difficult marches; which made him take up a full reſolution never to undertake any thing of that kind without his approbation. He reigned fifty-five years, and was ſucceeded by his ſon.

VI. Kong-vang. *Year of the 30th cycle,* 12. *Bef. Chr.* 946. *His cruelty and remorſe.*

VI. *KONG-VANG* began his reign with ſuch an unheard of cruelty, as would have eternally blaſted his fame, if repentance had not made ſuch a change in his mind, that he became one of the mildeſt and juſteſt princes. It had been his cuſtom frequently to walk by the ſide of a lake in the country of *Mye*, where at theſe times multitudes of beautiful maidens uſed to make their appearance. He ſingled out three of the moſt agreeable to his taſte, and fell in love with them; but they, apprehending the danger, no longer appeared on that walk among the reſt. Upon which, the enraged monarch, imagining that the country-people had conveyed them away, to prevent their falling a ſacrifice to his paſſion, ordered them all to be maſſacred. However, the remorſe he felt for his exceſs of paſſion, and the juſtice and mildneſs of the remainder of his reign, eaſily obliterated his crime, and he has been ranked among ſome of their beſt monarchs ever ſince. He reigned twelve years, and left the crown to his ſon.

(Q) His great foible was, to make a magnificent appearance before his ſubjects, and to ramble from one part of the empire to the other with a vaſt retinue of men on horſeback, and ſpared no pains nor coſt to have the fineſt horſes brought to him far and near. However, he took care to cover theſe frequent and pompous excurſions with the ſpecious pretence of fatherly tenderneſs for his ſubjects, and under the name of viſiting his moſt diſtant provinces (16).

(16) *Vid. Noel, Couplet, Martini, Du Halde, & al. ſub Mous & No-vang.*

VII. *YE-VANG*, alias *Is*, did nothing, during a reign of twenty-five years, worth being recorded; and his name had long ago been buried in oblivion, had not his follies afforded matter of ridicule to ſome of the ſatyriſts of that age, and rendered him deſpicable to poſterity. His want of merit gave his brother an opportunity of ſeizing the crown from his children, and placing it on his own head. VII. Ye-wang. *Year of the 30th cycle,* 24.

VIII. *HYAU-VANG*, *Ygau-wang*, or *Hiaus*, though an uſurper, had addreſs enough to keep himſelf on the throne, and gain the affections of the people. He was, however, ſo extremely fond of fine horſes, that he raiſed an obſcure fellow, named *Fi-ſhu*, to the dignity of maſter of the horſe, merely for his ſuperior ſkill in breeding, breaking, and managing, them; and, being one day highly delighted with his dexterity in riding, he beſtowed on him a principality in the province of *Shen-ſi*; which is the more worth obſerving, becauſe one of his deſcendants became afterwards the founder of the next dynaſty, and deſtroyed the whole family to which he owed his advancement. He reigned fifteen years, and was ſucceeded by his ſon (R). VIII. Hyau-wang. *Year of the 30th cycle,* 49. *Bef. Chr.* 921.

IX. *I-WANG*, alias *Is*, was a prince of ſo little ſenſe, addreſs, or capacity, that he hardly knew how to ſpeak to his miniſters, or give an anſwer to their queſtions; and could not be prevailed upon either to give audience to foreign ambaſſadors, or receive the uſual homage of his tributary princes. He reigned fifteen years, and was ſucceeded by his ſon. IX. I-wang. *Year of the 31ſt cycle,* 4.

X. *LI-VANG*, or *Liew*, proved ſuch a proud, cruel, and extravagant prince, that he ſoon reduced his ſubjects to the loweſt miſery by his continual exactions, which he as laviſhly ſpent; inſomuch that nothing was heard but complaints and lamentations among the people, and threatening manifeſtoes among the grandees. Theſe only increaſing his rage and jealouſy, he cauſed ſtrict ſearch to be made after the authors of them; and at the ſame time forbad the people, under pain of death, to converſe, or even whiſper, to each other; ſo that nothing was ſeen in his metropolis but men ſhunning each other, and walking in mournful ſilence with their eyes fixed to the ground. At length one of his moſt faithful miniſters, named *Chau-kong*, took the liberty to tell him, that he was not placed on the X. Li-vang. *Year of the 31ſt cycle,* 20. *His cruelties and extortions.* *Edict againſt ſpeaking.*

(R) In his reign there fell ſuch prodigious large hailſtones, that they killed both men and beaſts, and did conſiderable damage; it was likewiſe accompanied with ſuch unuſual and violent cold, that the rivers were frozen by it (17).

(17) *Noel, Couplet, Martini, Du Halde, & al. ſub Hiaus.*

throne to make his ſubjects miſerable; that it was much eaſier to ſtop an impetuous torrent, than to reſtrain their tongues, which only increaſed the violence of their reſentment; and that the ſilence he had impoſed upon them ſeemed to forebode ſomething more dreadful and dangerous than the liberty they had of complaining.

His family maſſacred.

THIS tyrannic edict laſted three full years, when the people, driven at length into deſpair, ruſhed like a ſudden torrent into his palace, and murdered all the imperial family, except the tyrant, who had but juſt time to eſcape their fury by flight; and his youngeſt ſon, whom the faithful *Chau-kong* had ſecretly conveyed to his own houſe. It was not long, however, before the enraged multitude were appriſed of it, who on a ſudden beſieged the houſe, and with ſtern menaces demanded the prince of him. *Chau-kong*, ſeeing them ſo reſolute that his authority could not reſtrain them from forcing their way in, after a ſevere conflict between nature and loyalty, delivered up his ſon to them inſtead of him, whom they inhumanly butchered before his face. He tried afterwards all poſſible means to reconcile them to their fugitive prince, and to re-eſtabliſh him on the throne; but never could perſuade them to it, ſo that it continued vacant for ſome years, whilſt *Li-wang* was forced to live an obſcure and miſerable life, after he had reigned thirty-eight years, and wandered in exile about thirteen more.

Chau-kong's *ſurpriſing loyalty.*

Li-vang's *baniſhment and death.*

XI. Swen-wang. *Year of the 32d cycle,* 11. *Bef. Chr.* 827.

XI. *SWEN-WANG*, or *Si-ven*, at length ſucceeded his father by the intereſt of his generous preſerver, who was then at the head of affairs; and took care to inform the people by what means the right heir to the crown had been ſaved from the common ſlaughter, and how worthy he was of the crown for which heaven ſeemed to have miraculouſly preſerved him, ſo they at length conſented to it; and, as he was ſtill too young to govern, *Chau-kang*, and another equally worthy miniſter, were appointed his governors; and theſe two ſo faithfully acquitted themſelves of their important truſt, that the young prince, who was no leſs obſervant of their inſtructions, gave them ſufficient proofs of his being every way worthy of holding the reins of the empire by that time he came of age; inſomuch that he is celebrated in hiſtory as the reſtorer of the happy times when the great *Yu* and *Ching-tang* filled the *Chineſe* throne.

Recalls the philoſophers.

ONE of his firſt cares was, to recall all the wiſe and good men and philoſophers, who had, during the late reign, retired into the mountainous and deſart parts, to be more at leiſure for ſtudy, and, by his mildneſs and generoſity, to fix them near his perſon. By theſe means he became ſo highly admired

Reſtores the empire to its grandeur.

admired for his virtues and mild government, that the tributary princes took a ſingular delight to pay him their homage, and to learn from him how to rule their reſpective little ſtates, and all the members of the ſtate were by degrees brought to their antient order and ſubordination. He likewiſe quelled ſome of the ſouthern nations who are divided from *China* by the river *Yang-tſe-kyang*, and had taken the advantage of the late troubles to plunder ſeveral of the *Chineſe* provinces, and forced them to ſubmit to the laws and cuſtoms of the empire. He reigned forty-ſix years, and was ſucceeded by his ſon.

XII. Yew-wang.

Year of the 32d cycle, 57.

His fatal love for a concubine.

XII. *YEW-WANG*, alias *Jew*, *Jeus*, inſtead of thoſe good qualities for which his father was ſo juſtly admired, indulged himſelf in ſeveral vices, which not only rendered him contemptible, but odious to his ſubjects, and brought on a ſeries of great troubles, which ended in his ruin. A ſplenetic concubine named *Pau-tſe*, or *Pao-ſua*, with whom he was moſt paſſionately in love, ſeems to have laid the foundation of all his misfortunes, for whoſe worthleſs ſake he put away his empreſs, and diſinherited his lawful heir, who both went and took refuge at the court of his uncle, who had a ſmall principality in the province of *Shen-ſi*. Many other things that infatuated monarch condeſcended to do, to divert her ſpleen, which, though not equally unjuſt, were no leſs ridiculous and unworthy of him; but one, in particular, which coſt him his life and crown.

Method of diverting her.

HE was then at war with the weſtern *Tartars*; and had given expreſs orders, that whenever the ſoldiers ſaw the fires lighted, they ſhould immediately arm themſelves, and attend his perſon; and, to divert his miſtreſs, ordered that ſignal, which ought never to be uſed but in caſe of neceſſity, to be frequently uſed without any other occaſion than to ſet her a laughing at the hurry ſhe ſaw the ſoldiers in, and the ſurpriſe and diſlike they ſhewed at being ſo often falſely alarmed. Whilſt he entertained her with this odd and dangerous diverſion, he had ſent poſitive orders to his brother to bring him back his ſon, who had taken ſanctuary with him; and that prince refuſing to obey, unleſs the young prince was declared lawful heir to the empire, *Yew-wang* declared war againſt him; and he, not being in a condition to oppoſe his forces, went and joined the *Tartars*, and in the night-time attacked the imperial camp. The fires were immediately lighted, to give the ſignal to the ſoldiers; but they had been ſo often deceived by it, that they looked upon it as the old game begun afreſh, to give new diverſion to his concubine; ſo that

Coſts him his life and empire.

the *Tartars* eaſily forced the camp, and made themſelves maſters of the field. The emperor loſt his life, after he had reigned eleven years; and was ſucceeded by his ſon,

XIII. Ping-wang. *Year of the 33d cycle, 8.*

XIII. *PING-WANG*, though heir to the crown, was not in a condition to put a ſtop to the confuſion that then reigned, nor to the ravages which the *Tartars* committed where-ever they came; but, inſtead of defending his own dominions, removed his reſidence farther off from the province of *Shen-ſi* to that of *Ho-nan*; which plainly appeared to be done more to ſecure his own perſon, than his empire, againſt his victorious enemy; and this laid the foundation for new troubles:

China *invaded by the* Tartars.

for, though the tributary princes joined their forces againſt the enemy, and actually drove them back, and recovered the territories they had made themſelves maſters of, yet the kings of *Tſin* and *Wey*, who were in the confederacy, and had ſignalized themſelves againſt thoſe invaders, made no ſcruple to claim an abſolute poſſeſſion of thoſe territories, by way of conqueſt; and refuſed to pay homage to the emperor, under pretence that he had lent them no aſſiſtance.

Several independent kingdoms founded, and a laſting war among them.

Their example was followed by ſeveral other tributary princes, particularly by the kings of *Tſi*, *Tſu*, and *Tſin*, who became the founders of three conſiderable kingdoms; the firſt in the ſouthern part of the province of *Shang-tong*, the ſecond in thoſe of *Hu-quang* and *Kyang-ſi*, and the third in that of *Shen-ſi*. Theſe three, looking upon themſelves as independent, followed only the dictates of their ambition; and, by mutual wars, ſought only to enlarge their territories, and plunder thoſe of their neighbours. The emperor tried in vain to interpoſe his authority, and to oblige them to live at peace. They deſpiſed his orders; and ſtill went on with their wars, which were not at an end in the time of the great *Confucius*, whoſe hiſtory begins here.

PING-WANG reigned fifty-one years, and was ſucceeded by his brother's ſon.

XIV. Whan-wang. *Year of the 33d cycle, 59.*

XIV. *WHAN-WANG*, alias *Von*, aſcending the throne at this difficult juncture, tried in vain, at firſt by gentle means, and afterwards by force of arms, to reduce the tributary princes to their obedience. His army having been defeated, and himſelf wounded, he was forced to content himſelf with preſerving thoſe provinces which were ſtill ſubject to him. He reigned twenty-three years, and was ſucceeded by his ſon.

XV. Chwang-wang,

XV. *CHWANG-WANG*, alias *Chuang*, was raiſed to the throne, contrary not only to the will of his father, who had named *Kew*, the ſon of one of his concubines, for his ſucceſſor,

ceſſor, but to the good liking of ſeveral of his miniſters (S). *Kew* had ſtill a ſtrong party on his ſide, and with them formed a plot of aſſaſſinating him; which, though not diſcovered till three years after, was, nevertheleſs, diſcomfited, by the vigilance of the grandee mentioned in the laſt note; who having ſent for the chief conſpirator, under pretence of conſulting him, cauſed him to be privately ſtabbed. However, though his death, and *Kew*'s flight, which immediately followed, ſecured the crown to *Chang-wang*, yet the revolted princes continued ſtill independent from him; and that of *Tſi*, being chiefly governed by his prime miniſter, had intereſt enough at the imperial court to engage the majority of the miniſters to alter the ſucceſſion in favour of *Li-vang*, his near relation, after the emperor's death, which happened ſome years after. *Chang-wang* reigned fifteen years, and was accordingly ſucceeded by him, in prejudice to that emperor's nephew, to whom the right belonged.

Year of the 34th cycle, 22.

XVI.
Li-vang.
Year of the 34th cycle, 37.

XVI. *LI-VANG*, from a tributary prince, being raiſed to the imperial crown, by the intereſt of *Wong-kung*, the king of *Tſi*, above-mentioned, did eaſily exclude all the relations of the late emperor from it: for that tributary prince was, by that time, become ſo powerful, that he had enlarged his territories, at the coſt of his neighbours on both ſides, and to the no ſmall prejudice of the royal authority, which was, in ſome meaſure, eclipſed by his overgrown power. He at length grew to ſuch a height, as to aſſume to himſelf the title of *Pa*, that is, chief of all the other princes, and was acknowleged as ſuch by the greater part of them. This title, however, which others likewiſe aſſumed, was at length aboliſhed, after it had laſted about 100 years. As to *Li-vang*, he was forced to be paſſive, not daring to diſoblige the king

---

(S) This was done at the repreſentation of one of the grandees, of great authority at court; who juſtly obſerved to them the ill conſequences which ſuch an injuſtice to the lawful heir might bring on the empire at that juncture, and which muſt of neceſſity end in a civil war: to which he added further, that ſuch a preference of the ſon of a concubine to the lawful ſon and heir, could not fail of giving a fatal blow to the imperial authority, which was in too tottering a condition, and rather wanted to be more ſtrongly propped, than to be endangered by ſuch a deadly ſhock. The reſt of the grandees, and miniſters, readily agreed to his wholſome advice; and that faithful miniſter kept ſuch a watchful eye over the rebel *Kew*, that he diſcovered and defeated his plot againſt the emperor, before it could be put in execution (18).

(18) *Vide Noel, Couplet, Martini, Du Halde, & al. ſ. b Chuang.*

of *Tſi*, to whom he owed the crown; and, after a ſhort reign of five years, left it to his ſon.

XVII.
Whey-wang.
Year of the 34th cycle, 42.

XVII. *WHEY-WANG*, alias *Hoey*, reigned very peaceably the firſt ſix years; but was, at length, attacked by the *Tartars*, who inhabit the north part of *Shan-ſi*; againſt whom he ſent an army, under the command of the king of *Tſi* This prince came upon them while they were beſieging the city of *Tay-tong-fû*, forced their camp, and put them to the rout, rather by a ſuperſtitious panic, which had ſeized them, than any ſuperiority, either of ſtrength or ground. However, this victory, and the truſt which the emperor repoſed in him, gave him ſuch an aſcendant, that he wanted nothing but the imperial title; and his ambition was ſuch, that he would have made no ſcruple to have dethroned him, had he not had cauſe to apprehend, that the other princes, who were his equals, would have oppoſed his deſign. *Whey-wang* reigned twenty-five years, and was ſucceeded by his ſon.

XVIII.
Syang-wang.
Year of the 35th cycle, 7.

XVIII. *SYANG-WANG*, even from his younger years, had entertained no ſmall jealouſy of the overgrown power, and unmeaſurable ambition, of the king of *Tſi*, but as he knew him to be too ſtrong for him, reſolved to ſuppreſs him by craftineſs, rather than by open force. *Won-kung* gave him ſoon after a fair opportunity for it; for having convoked, by the aſſiſtance of the prime miniſter, all the little ſovereigns that were dependent on the imperial crown, which none but the emperor had a right to do, and deſigning, by that means, to make them acknowlege him as ſuch, *Syang-wang* ſent immediately his imperial letter to the aſſembly, by the hands of a ſkilful ambaſſador; who came accordingly, and laid it, as is uſual on thoſe occaſions, on a table magnificently adorned; upon which, all the other princes paid their homage to it, which is the ſame as if the emperor had been there in perſon. *Won-kung* was the only one that heſitated about, and was on the point of refuſing, had not his prime miniſter reminded him of the danger, and of the jealouſy which his refuſal would create among the other princes. He was therefore obliged to comply, and to put off his deſign to a better opportunity; but his public, though forced, ſubmiſſion, had ſuch an influence over the reſt, that it confirmed them in their ſubmiſſion to the emperor, and helped to reſtore the government to its antient form.

SYANG-WANG had not long enjoyed the fruit of his ſtratagem, when his peace was diſturbed by his ſon *She-tay*, who, upon ſome diſguſt, left the court, and went to that of the king of *Tſi*. About the ſame time, one of his tributaries openly revolted, in the province of *Shen-ſi*. But the emperor was ſoon rid of both fears, by the defeat of the latter, and by the death of the ambitious *Won-kung*, who died of old-age, and left his kingdom, in a diſtracted condition, between his five contending ſons. Soon after that, having diſmiſſed his *Tartarian* empreſs, whom he had married for politic views, brought on a freſh war from that quarter; in which the *Tartar* invited his fugitive ſon *Sho-tay* to join, promiſing to get him declared emperor; which he readily conſented to. The emperor was thereupon forced to fly, and wander about, begging the aſſiſtance of his tributaries, whilſt his rebellious ſon had entered his capital, and taken the imperial title upon him. *Syang-wang* having obtained a ſufficient ſuccour, divided his army, and, with one part, recovered his metropolis, and cauſed *Sho-tay* to be put to death, and, with the other, drove the *Tartars* out of his dominions, and reſtored the peace of his empire, which laſted twenty-two years. He died in the thirty-third year of his reign, and was ſucceeded by his ſon.

War with the Tartars.

His ſon rebels.

Put to death.

XIX. *KING-WANG*, alias *Hiang*, was a prince endowed with all the good qualities that could make his ſubjects happy, who thought they never could ſay enough in praiſe of his moderation and fatherly tenderneſs. But a ſudden death ſnatched him from them, after a ſhort reign of ſix years, to the great grief of the whole empire. He was ſucceeded by his ſon,

XIX. King-wang. *Year of the 35th cycle,* 40.

XX. *QUANG-WANG*, whoſe reign was equally ſhort, mild, and undiſturbed, the ſon and ſucceſſor of *Won-kung*, in the kingdom of *Tſi*, being become ſo odious to his ſubjects, that he was not in a condition to attempt any thing againſt him (T). *Quang-wang*, after a ſix years reign, left the crown to his brother.

XX. Quang-wang. *Year of the 35th cycle,* 46.

XXI. *TING-*

(T) This tyrant, whoſe name was *Lyn-chung*, was become ſo hateful, for his cruelties, and want of application to government, that another prince, his kinſman, took the liberty to reprove him for it; at which he was ſo enraged, that he ſent ſoon after a deſperate ruffian to aſſaſſinate him in his own palace. The fellow came accordingly, early in the morning, pretending to have ſome buſineſs of importance with him from the king of *Tſi*; and being admitted into his preſence, found him ſeated on his throne, receiving petitions from his ſubjects, and diſpenſing juſtice among them, with ſuch affable greatneſs, as ſtruck him at once with horror at the thoughts of ſtaining his hands with the blood of ſo excellent a prince, and not daring to return to *Lyn-chung*, without performing his errand, ſlew himſelf at the door of the palace (19).

(19) *Vide Noel, Couplet, Martini, Du Halde, & al. ſub Quang.*

It

XXI. Ting-wang. *Year of the 35th cycle,* 52.

XXI. *TING-WANG*, upon his mounting the throne, made it his chief care to keep war at a diſtance, and to cauſe the laws to be put in execution. In his reign was born *Lau-kyun*, founder of the *Epicurian* ſect, falſely called the ſect of the immortals, and of which we have ſpoken, in a former ſection *. *Ting-wang* reigned twenty-one years; and is recorded chiefly for the great tranquility he preſerved the empire in during his reign. He was ſucceeded by his ſon.

XXII. Kyen-vang. *Year of the 36th cycle,* 13.

XXII. *KYEN-VANG*, alias *Kien*, as heir of his virtues, preſerved the empire in its grandeur and tranquility. In his reign ſtarted up two other odd ſects, which made a great noiſe at firſt, but were ſoon after confuted, and quelled (U). He reigned fourteen years, and was ſucceeded by his ſon.

XXIII. Ling-vang. *Year of the 36th cycle,* 27. *A ſtrange conteſt between two brothers.*

XXIII. *LING-VANG* is recorded to have been born with hair on his head, and a beard on his chin; but is much more famed for the wiſdom and prudence with which he governed his people; inſomuch, that he ſtill preſerved the imperial authority in its full luſtre, though moſt of the tributary princes were warring againſt one another. In the eleventh year of his reign, the death of *Xeun-Cung*, king of *U*, occaſioned one of the moſt remarkable conteſts, between his two ſons, that is to be met with in hiſtory. The eldeſt, to whom the crown belonged, was very preſſing to have his brother accept of it, and the younger as ſtrenuouſly refuſed it. At length, the elder conſtrained him to it, by force, placing him on the throne, putting the royal ornaments on him, and ſaluting him king of *U*. But the ceremony was ſcarce over, before the new king privately abandoned the palace, went and hid himſelf in a deſart; ſo that the elder was obliged to reſume it, whilſt his brother kept himſelf concealed, in the habit and occupation of a ruſtic, or plough-boy. About ten years after, or in the twenty-firſt year of the ſame reign, was born the ſo much celebrated *Chineſe* philoſopher *Kong-fû-tſe*, or *Confucius*, of whom we have given an account, in a former ſection †. As for *Ling-vang*, he reigned peaceably twenty-ſeven years, and left the crown to his ſon.

---

* See before, p. 102, & (E).

It will not be amiſs to obſerve further, that when we diſtinguiſh between the empire and the tributary princes depending on it, the former muſt not be underſtood in that vaſt extent, as it has been ſince; for, even at this time, it is neither all yet inhabited, nor much leſs all ſubject to one prince. It is likely that it contained, at moſt, only two or three provinces, beſides that of *Shen-ſi*, which was the firſt inhabited, whilſt the remainder was ſtill either uncultivated, or, at moſt, governed by princes of their own, who paid neither homage nor tribute to the emperors, till ſeveral centuries after.

(U) The two philoſophers who broached them were called *Yang* and *Me*; the former of whom taught, That all men were to be loved alike, ſtrangers as well as kindred; the other maintained, That every man ought to mind himſelf, and his own affairs, without concerning himſelf about any body elſe, or even the emperor himſelf.

In this reign we likewiſe find the firſt mention of the kingdom of *U*, and of a ſmart war waged by the king of it, and ſome neighbouring princes, on account of a beautiful young damſel; which war, being foreign to our preſent ſubject, the reader may read in *Martini* (20).

(20) *Sub Kien p.* 125. *& ſeq.*

Confucius *born.*

XXIV. *KENG-VANG*, alias *King*, is juſtly blamed for his indolence and inattention to the affairs of the empire, at a time when the king of *U*, charmed with the government of his predeceſſors, was on the point of having ſubmitted to him and his laws. So that, inſtead of ſending his intended embaſſy to him, he diſpatched it to the king of *Lu*, a prince of the family of *Chew*, and a ſtrict obſerver of the laws of this dynaſty. Several other princes thought it alſo high time to reſtore that peace and order in their reſpective ſtates, which the civil wars among them had almoſt deſtroyed. The king of *Ching*, in particular, who reigned in the province of *Shen-ſi*, ſhewed them a noble example, who, by the help and advice of his prime miniſter, reformed the abuſes which had crept into his court, revived the antient laws, and made ſuch a wiſe diſtribution of the lands, as pleaſed both rich and poor (X).

XXIV. Keng-vang. *Year of the 37th cycle,* 54.

New regulations among the little princes.

KENG-VANG reigned twenty-five years, and was ſucceeded by his ſon *Meng-vang*, who reigned but a few months. During which, he had a ſon born, on whoſe account a deadly conteſt aroſe between two powerful parties; that of the court

Meng-vang *reigns bu few months.*

---

† See before, p. 104, & (F).

(X) His regulations were chiefly contained under the four following heads; *viz.* 1. That the lands ſhould be divided into nine equal parts, whereof one ſhould be his domain, and cultivated at the public charge. 2. That all people indifferently ſhould be permitted to fiſh in lakes, ponds, and rivers. 3. That the magiſtrates ſhould have a particular care of all widows, orphans, and old men and women who had no children, and aſſiſt them in their neceſſities. 4. That the ſon or wife ſhould not be puniſhed for the crime of a parent or huſband; and ſome others of equal wiſdom, though of leſs moment (21).

(21) *Martini, ſub King, Du Halde, Keng-vang, & al. ſup. cit.*

A conteſt about the ſucceſſion. and miniſters declaring for the infant prince; whilſt the governors of the provinces, objecting againſt his tender years, and the uncertainty of his life, had proclaimed *King-vang*, his father's brother. Both parties proceeded to arms; but the laſt proving the ſtronger, and having made themſelves maſters of the capital, ſet him upon the throne, and confirmed him emperor.

XXV. King-vang. *Year of the 38th cycle,* 19.

XXV. *KING-VANG*'s reign is not recorded for any particular action of his; whence it is ſuppoſed to have been a peaceable one. *Confucius*, who flouriſhed at this time, in the kingdom of *Lu*, ends that long 200 years war of the tributary princes much about the ſame time. During the ſame reign, two very illuſtrious royal families received their finiſhing ſtroke, and total extinction; *viz.* that of *Tſau*, which had had no leſs than twenty-five kings, within the ſpace 636 years; and, about eight or ten years after, that of *Chin*, together with its kingdom, after it had continued 645 years, under twenty-four princes: the former was deſtroyed by the king of *Song*; and the latter by that of *Tſu*. *King-vang* died in the forty-fourth year of his reign, and was ſucceeded by his ſon.

XXVI. Ywen-vang. *Year of the 38th cycle,* 3.

XXVI. *YWEN-VANG* proved ſo wiſe and mild a prince, that, had he lived long enough, he would probably have raiſed the imperial authority to its priſtine glory. Of all the tributary princes, the king of *Su* was the only one who ſtill refuſed to him the uſual homage of coming to the grand aſſembly, for which he was proſcribed, and declared a rebel; which is the firſt inſtance we meet with of that kind of puniſhment. *Ywen-vang* was likewiſe very ſucceſsful in war, gained ſeveral battles, and ſubdued almoſt the whole province of *Lu*. About the ſame time, the kingdom of *U*, which had ſubſiſted 650 years, under twenty petty kings, was ſubverted by the king of *Ywe*. *Ywen-vang* reigned but ſeven years, and was ſucceeded by his ſon.

XXVII. Ching-ting-vang. *Year of the 38th cycle,* 10.

XXVII. *CHING-TING-VANG* was ſurnamed the *Chaſte*, on account of his living in celibacy after the death of his empreſs, and ſhewing an eminent example of continency to his ſubjects. He maintained the empire in the ſame peace and grandeur in which he found it. And in his reign the king of *Tſu* put a final end to the principality of *Tſay*, which had ſtood 676 years, under twenty-five princes. *Ching-ting* reigned twenty-eight years, and left three ſons at his death, all of age, the eldeſt of whom, named *Nyau*, ſucceeded him; but was murdered by his brother *Su*, in the third month of his reign. *Su* reigned only five months, and was likewiſe aſſaſſinated by the youngeſt, who mounted the throne, without any oppoſition.

XXVIII. Kau-vang. *Year of the 38th cycle,* 38.

XXVIII. *KAU-VANG*, though he pretended to have only puniſhed one parricide by another, was yet greatly hated for that action; inſomuch, that ſeveral tributary princes withdrew their allegiance from him. He was, however, a mild and good prince, and gave ſome eminent proofs of his paternal love for his ſubjects (Y). He reigned fifteen years, and was ſucceeded by his ſon.

XXIX. Ghey-lye-vang. *Year of the 38th cycle,* 53.

XXIX. *GHEY-LYE-VANG*, alias *Ghei-hew*, began his reign about the beginning of the civil wars between the tributary princes, which laſted near 300 years, which epocha is from thence ſtyled, by the *Chineſe*, the *years of war*, or *warlike ages*, when every petty ſovereign ſtrove to make himſelf independent, and lord it over his rivals, and the imperial dignity brought ſo low, that theſe monarchs ſaw their authority trampled under foot, the provinces taken from them by degrees, whilſt they hardly retained the bare name of ſovereigns. The kingdom of *Tſin* was divided between four princes, who had conquered it, one of whom, famed for his battles, had formed the deſign of ſwallowing up the other three. He was prevented indeed by death; but his ſon, equally ambitious and unquiet, picked a quarrel with the kings of *Han* and *Gay*, and forced them to yield ſome territories to him. He next tried to do the ſame by the king of *Chan*, another neighbour; but was defeated, and ſlain by him, together with his whole family, and his head cut off, and made a drinking-cup of. The king of *Lu* made likewiſe war againſt that of *Tſi*, took ſome conſiderable places from him, and obliged him to ſue for a peace. As for *Ghey-lye-vang*, we hear nothing of him, but that he reigned twenty-four years, and left the crown to his ſon.

XXX. Ngan-vang. *Year of the 39th cycle,* 17.

XXX. *NGAN-VANG*'s reign is recorded for nothing but for the wars which reigned between the petty kings, particularly thoſe of *Tſin* and *Ghey*, in which the latter was the moſt ſucceſsful; but *U-ki*, the general, who had gained him ſeveral victories, being envied by his courtiers, withdrew himſelf privately to the former, and turned the ſcales againſt his old maſter, and became very great at this ſecond court. Being here likewiſe envied by the grandees, he reſolved to reform the government by limiting their authority, and lodging the

---

(Y) It will not be amiſs to obſerve to our readers, that *Martini*, and ſome other *Chineſe* annaliſts, reckon the reigns of the two ſlain princes among the reſt, and ſo make this of *Kau-vang* to be the thirtieth of this dynaſty, which, in due courſe, is but the twenty-eighth, ſince both reigns not exceeding eight months, ought rather to be included with the firſt of the following one.

power ſolely in the king. He had already, by his valour and merit, rendered him ſo powerful, and brought his kingdom into ſuch a flouriſhing condition, that he was become formidable to all his neighbours; but his miniſters ſo highly reſented the blow which his brave general had given to their overgrown ſway, that they cauſed him to be privately murdered in his own houſe. *Ngan-vang* reigned twenty-ſix years, and was ſucceeded by his ſon.

XXXI. Lye-vang. *Year of the 39th cycle,* 43.

XXXI. *LYE-VANG*'s reign was not more remarkable than his father's, except for the birth of the great philoſopher *Meng-tſe*, commonly called *Mencius*, the moſt celebrated one, next to *Confucius*, that ever *China* produced. In other reſpects, the imperial authority ſtill went on to its decline, inſomuch that the king of *Tſi* was the only one who paid him homage. The year in which he came to the crown was likewiſe remarkable for the extinction of the *Ching* dynaſty, after it had laſted 432 years, under 23 princes, the laſt of whom was ſubdued and ſlain by the king of *Han*. *Lye-vang* reigned ſeven years, and died without iſſue, and was ſucceeded by his brother,

XXXII. Hyen-vang. *Year of the 39th cycle,* 50.

XXXII. *HYEN-VANG*, though he enjoyed a long reign, yet had little more than the title of emperor, the princes not only refuſing him the uſual homage, but threatening him with war if he oppoſed their deſigns. The *Chineſe* records take notice of the nine celebrated braſen veſſels which *Yu*, the founder of the firſt dynaſty, cauſed to be made, repreſenting the nine provinces of the empire; and which whoever was in poſſeſſion of, was ſure of the empire †. Theſe veſſels are affirmed to have ſhaken of themſelves in the reign of *Ghey Lye-vang*, the 29th monarch of this dynaſty, which was then looked upon as a preſage of the evils which enſued. And now in this reign the contending kings began to ſtrive who ſhould get the poſſeſſion of them; but the emperor, to defeat their deſign, cauſed them to be thrown into a deep lake, from which it was impoſſible to get them out. In his reign we firſt hear of chariots of war being uſed by the *Chineſe*. He reigned forty-eight years, and was ſucceeded by his ſon.

XXXIII. Shin-tſin-vang. *Year of the 40th cycle,* 38.

XXXIII. *SHIN-TSIN-WANG*, alias *Xi-cin*, had a fair opportunity of recovering the loſt dignity of the empire, had not his ſloth and cowardice hindered him from making the beſt advantage of the wars which raged among other princes. Not ſo did the king of *Tſin*, who raiſed himſelf by them to ſuch height of power, that he kept the others in ſubjection to him; and had almoſt engroſſed the whole imperial authority, though he had not the title of emperor. He defeated the confederate forces of the kings of *Tſu*, *Chau*, *Han*, *Ghey*, and *Yen*; and would have deprived them of their kingdoms, had not a more important concern called him elſewhere; *viz.* two independent princes in the weſtern part of *Se-chwen*, who were at war, and each imploring his aſſiſtance. The hopes of joining two ſuch principalities to his own kingdom eaſily prevailed upon him to engage in the quarrel; the upſhot of which was, that he defeated and killed the one, and ſeized upon his territory; and obliged the other, whom he had aſſiſted, to pay him homage, and an annual tribute. Soon after this, the king of *Ghey*, one of the five confederates, put himſelf under his protection, and became tributary to him; by which means that prince could more eaſily enter into and ſubdue the territories of the other four. All this while the emperor continued an idle ſpectator; and, after a ſhort reign of ſix years, left the crown to his ſon.

---

† Martini, Du Halde, & al. ſup. citat. See before, p. 372, & ſeq.

XXXIV. Ngan-vang. *Year of the 40th cycle,* 44.

XXXIV. *NGAN-VANG*, alias *Sous*, found the imperial authority reduced to ſo low an ebb, that though he wanted neither courage nor prudence to act as became his dignity, yet had not power ſufficient to undertake any thing which might give the leaſt umbrage to his rival the king of *Tſin*. This laſt, who aimed at no leſs than the imperial dignity, promoted underhand the wars between the other princes; and, as they all applied to him for help, he readily aſſiſted them with forces to deſtroy one another, and leſſen their number and ſtrength: by which means the kingdom of *Song*, which had ſubſiſted 381 years, under 32 princes, was deſtroyed by the kings of *Tſi* and *Tſu*; and the principality of *Lu*, which had been governed by 34 ſovereigns, was ſubdued by the king of *Tſu*.

Dethroned by the king of Tſi.

Having thus far opened the way to the imperial diadem, *Chau-ſyang* began to diſcover his deſigns, by offering a public ſacrifice to the Lord of heaven, with the ſame ceremonies as the emperors alone were allowed to uſe: neither was there any prince powerful or courageous enough to controul him in it, except the king of *Tſi*; but his army was ſo ſmall, that *Chau-ſyang* with eaſe defeated him; immediately after which, he ſent part of his forces to dethrone the emperor. The unfortunate monarch, who had but few forces to oppoſe him, was likewiſe defeated at the firſt attack, and forced, in order to ſave his life, to ſubmit himſelf to the conqueror's mercy, to own him for his ſovereign, and to yield him the few cities which remained in his hands. He retired immediately after into the province of *Shan-ſi*, and died there a year after, in the 59th year of his reign; upon which, ſeveral princes haſtened to go and pay their homage to *Chau-ſyang*. On the other hand, there were not wanting others who ſtill adhered to the family of *Chew*, and raiſed a grandſon of the brother of *Kau-vang* to the throne.

XXXV.
Chew-kyun.
Year of the 41ſt cycle, 44.

XXXV. *CHEW-KYUN*, immediately upon his acceſſion, ſent to demand what aſſiſtance he could get, to make head againſt the uſurper, and particularly from the kings of *Tſi*, *Tſu*, and *Ghey*, but they were too fearful of diſobliging the new emperor to ſend him any; ſo that, ſeeing himſelf abandoned, and without hopes of maintaining himſelf on the throne, he choſe to relinquiſh it, and end his life in a private ſtate, after a troubleſome reign of ſeven, or, according to others, nine years. *Chan-ſyang* did not long enjoy his new dignity, but died even before his rival had abdicated it. His ſon *Hyau-veng-vang* died alſo in the ſame year; but left the crown to his ſon *Chwang-ſyang-vang*, who put an end to the third, and became the founder of the fourth, dynaſty.

End of the 3d dynaſty.

Fourth dynaſty.

The Fourth Dynaſty, called Tſin, *or* Cin, *conſiſting of only Four Emperors within the Space of Forty-three Years.*

I.
Chwang-ſyang.
Year of the 41ſt cycle, 55.

I. *CHWANG-SYANG-VANG* began his reign with makeing an inroad into the kingdom of *Ghey*; in which he was ſo ſucceſsful, and won ſo many battles, that thoſe of *Han*, *Tſu*, *Hyen*, *Chau*, and *Tſin*, being afraid of being ſtripped likewiſe of their dominions, formed a confederacy againſt him; and, with an army of 200,000 men, gave him a total overthrow, and obliged him to quit his new conqueſts. The emperor died ſoon after, in the third year of his reign, and left the crown to his adopted ſon *Shi-whang-ti*, who is affirmed by the *Chineſe* hiſtorians to have been born twelve months after his conception[a].

II.
Shi-whang-ti.
Year of the 41ſt cycle, 55.

II. *SHI-WHANG-TI*, alias *Ching*, owed his good fortune, on his coming to the crown, to the ambition and jealouſy which began to reign among the above-mentioned princes, which made them break off a confederacy which might otherwiſe have defeated all his meaſures; whereas the mutual wars which they waged gave him a fair opportunity of ſubduing them one after another, extirpating all the males of their families and tribes (Z), re-uniting all thoſe principalities

---

[a] MARTINI, DU HALDE, & al. ſup. citat.

(Z) His revenge diſplayed itſelf ſtill more againſt the king of *Tſi*, whom he cauſed to be ſhut up in a park planted with nothing

Builds the great wall.

ties under him, and reducing them from thenceforth into ſo many dependent ſtates of his empire. To theſe he added ſoon after ſo many other new conqueſts, that he divided the whole into 36 provinces (A); and having obſerved, in viſiting his empire, that the northern ones of *Shen-ſi*, *Shan-ſi*, and *Pe-che-li*, were much expoſed to the excurſions of the *Tartars*, he firſt ſent a formidable army againſt theſe invaders; and, having driven them far enough beyond his frontiers, ſet about his projected ſcheme of ſecuring them for the future by the famed wall which we have elſewhere deſcribed [b]. But as neither this ſtupendous work, which of itſelf would have been ſufficient to eternize his fame, nor his great ſucceſſes and conqueſts, could ſatisfy his ambitious mind, unleſs he could obliterate the glorious deeds of all his predeceſſors, and ſtand as it were alone in the *Chineſe* annals a fit object of admiration and praiſe; he publiſhed a decree, expreſly commanding all his ſubjects, upon pain of death, to burn all the records of the kings, and all the writings of *Confucius*, *Mencius*, &c. which tranſmitted the virtues and actions of thoſe illuſtrious emperors, excepting only ſuch as treated of phyſic and architecture.

His unmeaſurable ambition.

Deſtroys all the ancient records.

This decree, the baſeneſs of which he endeavoured to conceal under divers ſpecious pretences (B), was executed with the utmoſt ſtrictneſs by the governors of the provinces; and many perſons of virtue and learning were put to death for concealing thoſe valuable records; though it is not improbable, that, in ſo vaſt an empire, ſome few copies might be ſtill privately preſerved, and come to light after the death of that tyrannic prince, whoſe memory has been odious to all poſterity ever ſince. But what relates to the recovery of thoſe antient records, we ſhall refer our readers to what hath been already ſaid on that head [c]; from which it will eaſily appear, that the regret which the *Chineſe* to this day expreſs for that loſs can only relate to ſome of the inferior, but not at all to thoſe of the claſſic and canonic kind [d].

---

[b] See before, p. 289, & ſeq. & not. (B).

nothing but pine-trees; and allowed him ſuch a ſmall pittance, as quite drove him into deſpair; ſo that he refuſed it, and ſtarved himſelf. On the other hand, the king of *Han*, by a timely ſubmiſſion, and ſurrender of himſelf, troops, and dominions, not only avoided the fate of the reſt, but became a great favourite of that monarch, and ended his days at his court, with all the marks of diſtinction that belong to his rank (22).

(A) The *Chineſe* pretend, that about this time the iſlands of *Japan* and *Bengal* were diſcovered and colonied by them. The account they give has too much the air of a fable to be depended upon; we ſhall therefore poſtpone the further diſquiſition about it till we come to ſpeak of thoſe iſlands in the ſequel.

(B) One of his pretences was, that thoſe books, though uſeful when the empire was divided among various ſovereigns, in order to have the ſubjects all governed by the ſame laws; yet, as it was now under one monarch, the ſame ſpirit ought to govern and animate the whole. Beſides, added he, thoſe ſciences, to which ſuch vaſt numbers of men apply themſelves, ſerve rather to encourage ſloth and

(22) *Martini & Du Halde ſub Ching-xi, & Du Halde ſub Shi-whang-ti.*

New regulates the government.

Proviſion for the younger ſons.

SHI-WHANG-TI, after a war which had laſted near 25 years, ſettled ſuch a profound peace in his empire, that he had leiſure enough to new-model that government, by abrogating and mending ſome laws, and enacting others, as he thought fit: and, as he had ſeveral children, ſome of his miniſters adviſed him to erect new principalities for the maintenance of the younger ſort; but he, putting them in mind of the great troubles they had cauſed in former dynaſties, choſe rather to build them palaces in ſeveral cities, where they ſhould be maintained according to their rank at the emperor's charge, but without any authority over the people; which method hath been followed almoſt ever ſince, except that in the latter reigns they have been obliged to reſide in the metropolis, and to follow the court. As he could not endure to be idle, he reſolved upon making a new progreſs through the eaſtern provinces of the empire, and took his ſecond ſon with him; but he fell ſick upon the road, and, finding himſelf near his end, wrote a letter to his eldeſt ſon, whom he

---

[c] Conf. Univ. Hiſt. vol. xx. p. 155, (D); and before, p. 355, & ſeq.

[d] Du Halde Introd. in Annal.

---

idleneſs, to the neglect of agriculture, which is the fountain of happineſs to the people. He charged moreover thoſe antient books, with containing in them the ſeeds of rebellion and ſedition, and thoſe who ſtudied them as men ever ready to promote it; inaſmuch as if a wiſe prince's commands were not exactly agreeable to thoſe antient laws, as it muſt frequently happen, ſince they muſt neceſſarily vary according to the ſeveral occaſions and emergencies for which they were given, thoſe learned men took the liberty raſhly to condemn his conduct, and, with their ſeditious reflections, kindled a ſpirit of diſobedience and rebellion (23).

(23) *Martini & Du Halde ſub Ching-xi, Du Halde ſub Shi whang-ti.*

declared his ſucceſſor. This, together with the ſeals of the empire, he delivered up to his ſecond ſon, charging him to bear them to his brother; and died ſoon after, in the thirty-ſeventh year of his reign. *Death.*

III. Eul-ſhi. *Year of the 42d cycle,* 32.

III. *EUL-SHI*, alias *Ul-xi*, inſtead of obeying his father's command, reſolved to place the crown upon his own head; and having, with ſome difficulty, engaged the prime miniſter *Li-tſe*, then in great authority, to his ſide, eaſily got the ſuffrages of the reſt by his means. The eldeſt ſon raiſed ſome forces againſt him, in order to maintain his right; but, finding that moſt of the provinces had declared for *Eul-ſhi*, was forced to ſubmit; and, the ſtep he had taken being deemed treaſonable, was ordered to kill himſelf. This perfidy and parricide met with the reward they deſerved; and that infatuated prince, taking a *Ko-lau* for his prime miniſter and confident, who was a private enemy to the whole imperial family, was by him perſuaded to diſcard all his beſt friends, under pretence that they preſumed to condemn his too great love of pleaſure, and filling their places with his own creatures. A general diſcontent ſoon followed thro' the empire, occaſioned by the exactions of the governors and miniſters; and one of the generals, who had been ſent to quell ſome provinces, proved the very firſt who cauſed a revolt in favour of the ſon of the elder brother. About this time appeared the famed *Lieu-pang*, who, from a private ſoldier, was become captain of a company of banditti; and was a bold, courageous man, eloquent and active, and an enemy to the emperor's luxury. He had been ſaluted emperor by a great phyſiognomiſt, who, as a pledge of the certainty of his prediction, gave him his daughter, one of the greateſt beauties in the whole empire, in marriage. It was not long before *Lieu-pang* was applied to by one of the governors for aſſiſtance againſt the revolted general, who deſigned to ſeize on the kingdom of *Tſin* for himſelf, and was going to beſiege one of the cities of it. The very name of *Lieu-pang* was by that time become ſo dreaded, that he eaſily made that general retire; but the treacherous governor, ſeeing himſelf rid of him, ſhut up the gates againſt his deliverer. Preſently after there happened a ſedition in the city; of which *Lieu-pang* having got notice by an arrow ſhot into the camp, ſcaled the walls, and took it; and, the governor being killed in the action, the inhabitants declared for him, and he entered the place in triumph; and, from a captain of vagabonds, became general of an army, and maſter of a rich booty, and began now to cheriſh the hopes of his advancement to the empire.

A revolt.

Lieu-pang *promiſed the empire.*

His ſucceſs.

All this while the perfidious *Ko-lau* kept the emperor drowned in pleaſure, whilſt he purſued his own deſtructive meaſures, and indulged his creatures in all kind of rapine, which were grown to ſuch a height, that ſeveral provinces revolted before he had reigned two years, and choſe their own ſovereigns, particularly the kingdoms of *Tſi*, *Yen*, *Chau*, *Ghey*, and *Tſu*, which had been deſtroyed by *Shi-whang-ti*, roſe up anew; and the king of *Tſu*, having choſen *Lieu-pang* for his general, ſent him with two others, and with each a powerful army, againſt the emperor, with a promiſe of giving the kingdom of *Tſin* to any of the three that ſhould ſeize on the metropolis, and drive the tyrant out of it. *Eul-ſhi* ſent a powerful army againſt them, which was defeated by one of them named *Hyang-hya*; and the reſt, not being able to obtain a reinforcement from the *Ko-lau*, went over to the conqueror. The *Ko-lau*, fearing this defection might diſcover his treachery, found no ſurer way of avoiding the due puniſhment of it, than by cauſing the unfortunate emperor to be aſſaſſinated by a ruffian, in the twenty-fourth year of his age, and third of his reign; and, to conceal his having a hand in it, placed *Ing-wang*, the grand-nephew of the deceaſed emperor, on the throne.

Made general. *Sent againſt the emperor.* *The emperor murdered by his prime miniſter.*

IV. Ing-wang. *Year of the 42d cycle, 35.*

IV. *ING-WANG*, alias *Ing*, had not enjoyed the crown three days, before he diſcovered the *Ko-lau* to be the murderer of the emperor; but, as he dared not act openly againſt ſuch a powerful miniſter, he feigned himſelf to be ſick, and ſent for him, and ordered him to be ſtabbed as he entered the apartment; ſoon after which, his whole kindred, to the third generation, underwent the ſame fate; by which the empire was delivered from a rapacious monſter, and his adherents. This did not deter *Lieu-pang* from purſuing his deſign, and marching againſt him. *Ing-wang*, on the other hand, raiſed an army, and ſtrengthened it with a good number of veterans which he drew out of ſeveral of his garriſons. But *Lieu-pang* found means to alienate them, by ſending a vaſt number of his troops among them, under the notion of deſerters; and, as ſoon as he found the imperial army ready to revolt in his favour, came ſuddenly upon, and eaſily defeated it. The emperor, finding himſelf thus abandoned, threw himſelf at his feet, and delivered up to him the ſeals, and other inſignia, of the imperial dignity, after he had reigned only forty-five days; and *Lieu-pang* entered the city in triumph, which he delivered up to be plundered by his troops; but with an expreſs order, that they ſhould not uſe any of the inhabitants ill. After that, he marched ſtrait to the palace, where he found an immenſe treaſure; and cauſed himſelf ſoon after to be

Dethroned by Lieu-pang.

be proclaimed emperor, and became the founder of a new dynaſty.

The Fifth Dynaſty, called Han, *containing* 25 *Emperors within the Space of* 426 *Years.*

Fifth dynaſty.

I. Lieu-pang; *ſince*, Kau-tſe. *Year of the 42d cycle,* 35. *Bef. Chr.* 206.

I. *LIEU-PANG* at firſt tok only the title of king of *Tſin*, the capital of which he had lately taken, and exchanged his own name for that of *Kau-tſu*. But he had a rival who cauſe him much trouble, *viz.* the general *Hyang-hyu*, lately mentioned, a man of an haughty and brutiſh nature, who, notwithſtanding his pretended reconciliation to him, ſet the city and imperial palace on fire, committed many dreadful outrages on the tombs and bodies of the deceaſed kings of *Tſin*; and with his own hand murdered the dethroned emperor, under pretence that *Lieu-pang* had ſhewn him too much reſpect. He committed many other bloody murders and outrages, which, as they rendered him odious to all the ſoldiers, ſo they ſerved as a foil to ſet off the juſtice, moderation, and clemency, of *Lieu-pang*.

Hyang *oppoſes him, and commits many outrages.*

HYANG-HYU reſolved next to murder the king of *Tſu*, to whom he owed his advancement, and to make a bold puſh for the empire; and marched towards the city of *Kyew-kyang*, in the province of *Kyang-ſi*, where that prince then reſided; who, ſuſpecting nothing of his treacherous deſign, came out to meet him, and was aſſaſſinated upon the ſpot. *Lieu-pang*, grieved at the murder of his noble benefactor, ordered the moſt magnificent obſequies to be performed to him; and, from that time, became a ſworn enemy to *Hyang-hyu*. Theſe two had many a bloody conteſt for the imperial diadem; in one of which *Lieu-pang* having totally defeated him, the traitor ſlew himſelf, to avoid falling into his hands. This put an end to the war; and the ſtates of the empire, being convoked, declared *Lieu-pang* emperor under the name of *Kau-tſu*. He kept his court at firſt in the province of *Shen-ſi*, but removed it afterwards to that of *Ho-nan*, where it continued the ſpace of ninety-ſix years, under twelve emperors. He reigned twelve years; and, in his laſt ſickneſs, nominated his ſon *Whey-ti* his ſucceſſor, and appointed him a ſet of miniſters in whom he might confide.

Lieu-pang *declared emperor.*

His death.

II. Whey-ti. *Year of the 42d cycle,* 47. *Bef. Chr.* 194.

II. *WHEY-TI*, alias *Hoey*, was a prince who had many good qualities, but they were all unfortunately ſwallowed up partly by his exceſſive love of women, and partly by his too great complaiſance to his ambitious mother, whom he intruſted with the ſole care of the empire, and who became odious to the whole nation for her cruelties towards thoſe ſhe did not like, and whom ſhe commonly cauſed to be diſpatched by poiſon. She went ſo far as to attempt to poiſon the king of *Tſi*, who was the emperor's elder brother, and was come to viſit him in his ſickneſs; but was happily prevented by the emperor, who ſnatched the cup out of his hand. *Whey-ti* reigned but ſeven years, and died oppreſſed with the many infirmities which his looſe life had brought upon him. *Lyeu-hew*, his mother, fearing leſt one of his brothers ſhould be ſet on the throne, gave out that ſhe had a child (which was a boy ſhe had bought of a country-woman), and declared him emperor, and herſelf his guardian; and, to avoid being diſcovered, cauſe the mother to be ſtrangled.

Lyu-hew. *Year of the 42d cycle, 54. Bef. Chr. 187.*

LYU-HEW, alias *Liu-heva* (C), was no longer ſuffered to bear the imperial title than it ſuited with the tyrannic views of his pretended mother, that is, about eight years; at the end of which ſhe cauſed him to be murdered, and, by that means, diſcovered the ſecret artifice which her ambition had prompted her to. She had, by that time, raiſed a great many of her relations, from the loweſt rank, to the higheſt dignities in the empire, and ſome of them to the ſovereignty of provinces, for which they were to pay her homage; and all of them had behaved ſo inſolently in their high ſtations, that the nobles had combined together to reduce them to their priſtine obſcurity, when that wicked princeſs was taken away by a ſudden death, and delivered the nation both from her tyranny, and from that of her creatures, who were all maſſacred throughout the empire. The ſtates immediately proceeded to the election of a new emperor; and raiſed *Ven-ti*, the ſecond ſon of *Kau-tſu*, who was then ſovereign of a ſmall ſtate, to that dignity.

Death of the empreſs.

III. Ven-ti *choſen emperor. Year of the 43d cycle, 2. Bef. Chr. 179.*

III. *VEN-TI* proved ſo wiſe and virtuous a prince, that he quickly recovered the ſplendor of the imperial dignity, and reſtored peace and wealth throughout the realm. His frugality was ſuch, that he forbad all utenſils of gold and ſilver to be uſed in his palace, and the wearing of ſilks to his wives. He likewiſe remitted the duty upon ſalt, and one half of the other ordinary taxes; and ordered all the old people in every city to be maintained at his own expence. He ordered the copper money, which was no-where coined but in the metropolis, to the great diſadvantage of the ſubjects, eſpecially of thoſe who lived at a diſtance from it, to be every-

---

(C) It muſt be obſerved here, that the *Chineſe* annaliſts neither place him nor the empreſs among the monarchs belonging to this dynaſty, but account that epoch as an uſurpation of eight years.

where ſtruck; and preſcribed the form of it, as we have elſewhere deſcribed it [e].

His excellent reign.

His next care was, to reſtore and encourage agriculture, which had been in ſome meaſure ruined during the late wars, and vouchſafed to cultivate the earth with his own hand, by which he alſo in ſome meaſure ennobled that profeſſion. He revived the ſilk manufacture in his own palace, and obliged his empreſs and wives to ſet an example to other ladies of his his realm. He was no leſs an encourager of learning; and permitted the books, which had been ſaved from the common deſtruction, to be ſought out, and made public. In his reign the making of paper with grounded bamboes, and *Chineſe* ink and pencils, ſuch as have been in uſe ever ſince, and have been formerly deſcribed †, were found out; and the *Tartars*, who had taken the advantage of the late diſtractions to make ſeveral inroads into the empire, were ſtoutly repulſed, and driven at a great diſtance from his frontiers. He became at length ſo famed for his wiſdom, virtue, and good government, that the moſt diſtant nations ſought his friendſhip; and ſeveral provinces, particularly thoſe of *Quang-tong* and *Quang-ſi*, voluntarily ſubmitted themſelves to his laws, and paid him homage and tribute. He died in the forty-ſixth year of his age, and the twenty-third of his reign, and was ſucceeded by his ſon (D).

Death.

IV.
King-ti.
Year of the 43d cycle,
25.
Bef. Chr.
156.

IV. *KING-TI*, alias *Hiao-king*, was no leſs remarkable for the mildneſs of his reign than his father; and one of his firſt acts was, to mollify the ſeverity of the puniſhments which were then inflicted on certain criminals. However, as agriculture was ſo well reſtored by this time, he revived the taxes which his father had reduced to one half; alleging,

---

[e] See before, p. 217, & (R).

† Ibid. p. 210, & ſeq.

(D) The only fault this excellent prince is accuſed of, is, his having been weak enough to give credit to an impoſtor, who preſented him with a coſtly liquor, the drinking of which he affirmed would render him immortal. However, when he found himſelf dying, he is recorded to have expreſſed himſelf thus to his ſon: "Should "my death be followed by any "war, as there is but too much "reaſon to fear, be ſure you "take the general *A-fû* into "your council, and commit "every thing to his care: make "no doubt of his long-tried fi"delity; and, as for his martial "ſkill, I can only aſſure you, "that he has not his equal in "the whole *Chineſe* empire." This advice proved of excellent uſe to the young prince, who might otherwiſe have loſt his life and crown, as we ſhall ſee in the ſequel.

that the treaſury ought to be put in a condition to ſupport the expences of the ſtate. An unhappy accident, which happened ſoon after, had like to have been attended with fatal conſequences to him: His eldeſt ſon having, as was then uſual, given a feaſt to a number of young princes, amongſt whom was one who was his great favourite, they carrried their debauch ſo high, that it came to a quarrel, in which the emperor's ſon ſtabbed his favourite to death; upon which the father of the deceaſed ſwore he would be revenged on the imperial family; and engaged ſix tributary princes in his quarrel, who actually joined forces with him. It was on this occaſion that the emperor ſent the general *A-fû*, mentioned in the laſt note, with a powerful army againſt them, who had the addreſs to draw them into a province where they could ſcarcely get any proviſion; whilſt himſelf was well fortified in his camp, and had plenty of all things. When the confederates found that they muſt either fight or be famiſhed, they agreed to attack his camp on all ſides at once. They were, however, ſtoutly repulſed, and fell into a diſorderly flight; but were purſued with ſuch terrible ſlaughter, that the ſix princes were either ſlain by the imperial ſoldiers, or killed themſelves, to avoid falling into their hands. *King-ti* reigned ſeventeen years, and was ſucceeded by his ſon.

V.
Vu-ti.
Year of the 43d cycle, 42.
Bef. Chr. 140.
His great moderation.

V. *VU-TI*, alias *Hi-a-ow*, was endowed with moſt excellent qualities, but naturally warlike, as his laſt name expreſſes it; and, to indulge that inclination, ſent for all the wiſe philoſophers, to conſult with them about the conqueſt of ſome neighbouring country; but was greatly ſurpriſed to find them all againſt it, and to prefer peace before the moſt juſt war, which ſooner or later proves fatal to a ſtate. He did however yield to their advice; and gave himſelf wholly to the cares of his government, which he only relieved at proper times by hunting; but even here, conſidering that his parks took up too much ground, and were a loſs to the people, he contracted them into a narrower compaſs. He made ſeveral wholſome laws and regulations; and ordained, among other things, that, when a prince died, his eſtate ſhould be equally divided among his children; and that, when any died without lawful heirs, their ſovereignties ſhould revert to the crown.

Foible for impoſtors.

He was a great encourager of learning, and of the republiſhing thoſe books that had eſcaped the public ruin, which he cauſed to be taught in the ſchools, together with the morals of *Confucius* and *Mencius*, His greateſt foible was, his fondneſs for ſome impoſtors, who promiſed him immortality by the drinking of a certain liquor of their own making; and by whom he had been perſuaded to build a palace all of the moſt fragrant woods; and in the midſt of it a braſen tower, in which he and they ſpent much time and pains in preparing that precious panacea. He was likewiſe inclined to liſten too much to ſome pretended magicians, who promiſed to perform wonders before him (E), and for which he was juſtly raillied by the wiſer ſort. The *Tartars* having rouſed his martial genius by ſome freſh inroads, he gained four ſignal victories over them, and drave them beyond the wall. From thence he carried his ſucceſsful arms into the kingdoms of *Pegu*, *Siam*, *Camboya*, and *Bengal*, and divided his conqueſts among his generals, and other officers, who had helped to ſubdue them *. He built ſeveral cities there, and gave two of his generals the title of kings, who, by contracting in time the manners and inclinations of the *Tartars*, became the greateſt enemies to their native country. A little before his death he nominated one of his ſons by a concubine, then but eight years old, to ſucceed him; and gave him for a guardian one of his miniſters, in whom he placed an intire confidence;

Conqueſts.

Death.

---

* See before, vol. vii. paſſ.

(E) With relation to the firſt ſort of thoſe impoſtors, we are told, that one of them having ſet ſome of that liquor before him in a cup, one of his miniſters, who had tried in vain to cure him of his credulity, took it up, and drank it; upon which the emperor, in a violent paſſion, threatened to put him to death; to which he replied, with a ſmile, *How can you put me to death, if this liquor hath made me immortal; and, if it hath not, how can ſuch a poor theft deſerve it?* This anſwer diſarmed his reſentment, but did not cure him of his foible.

As to the magicians, of whom he was no leſs fond, one of them having promiſed to ſhew him a favourite concubine, whom he affirmed to have paſſed, after her death, into the world of the moon, where ſhe enjoyed the effects of the immortalizing liquor, cauſed a tower to be built, into which he pretended he would cauſe her to deſcend by his art as often as the emperor pleaſed. The experiment was tried, and that monarch aſſiſted at the conjuring ceremony; but, the immortal lady proving deaf to the call, the magician was forced to have recourſe to the following ſtratagem: Having cauſed a piece of white ſilk (whereon he had written the reaſons why the concubine could not deſcend to him) to be ſwallowed up by a cow, he told the emperor, in a pretended ſurpriſe, and fearful tone, that that beaſt was pregnant with ſome ſtrange wonder, and deſired that ſhe might be cut open. It was done accordingly, and the piece of ſilk found in her maw; but, the hand-writing proving to be that of the conjuror, he was put to death. This ſtory, we are told, hath ſerved for a ſubject of ſeveral comedies (24).

(24) *Martini & al. in Hiaoum. Du Halde in Vu-ti.*

and, to prevent his empreſs raiſing any troubles in favour of her ſon, condemned her to death on ſome pretence or other, and only gave her the choice of it. *Vu-ti* reigned fifty-four years, and was ſucceeded by his ſon above-mentioned.

VI. Chau-ti. *Year of the 44th cycle,* 36. *Bef. Chr.* 86.

VI. *CHAU-TI*, alias *Hiao-chan*, though ſo very young, gave the greateſt marks of a moſt excellent diſpoſition; he was very obſerving of his wiſe guardian's inſtructions, and no leſs liberal to thoſe who faithfully ſerved the ſtate. A dearth happening in his reign, he not only remitted the uſual taxes of grain, but aſſiſted his indigent ſubjects with corn for their ſubſiſtence. He next concluded an honourable peace with the *Tartars*; but died ſoon after, to the great regret of his people, in the thirteenth year of his reign; and, leaving no iſſue, was ſucceeded by his uncle *Hyau-ti*, with the conſent of the whole nation. However, he, proving a very debauched prince, without either affection for his ſubjects, or regard for his moſt faithful counſellors, was ſoon after depoſed by them, ſtripped of all enſigns of the imperial dignity, and ſent to the little ſovereignty whence they had called him to the empire, after a ſhort reign of ſeven months. The ſtates choſe in his ſtead,

VII. Swen-ti. *Year of the 44th cycle,* 48. *Bef. Chr.* 74.

VII. *SWEN-TI*, alias *Si-ven*, the grandſon of the emperor *Vu-ti*, who had been educated in a priſon with the empreſs his mother, to which ſhe had been confined on an unjuſt ſuſpicion of deſtroying the princes and princeſſes of the blood by witchcraft. Here his misfortunes enabled him to learn many excellent leſſons from her, which made him worthy of the empire; and his keeper took ſuch particular care of him, that, upon his acceſſion to the throne, he rewarded him with a principality. He was mild and compaſſionate, eaſy of acceſs, and aſſiduous to the affairs of ſtate. He revived the office of cenſors, which had been ſuppreſſed by his predeceſſors; cauſed exact information to be brought to him of the behaviour of his miniſters; gave frequent audience to his ſubjects, eſpecially to the widows and orphans; and encouraged more particularly memorials being preſented to him, becauſe they gave him more leiſure to examine the caſe than by an audience. He reduced the multitude of laws to a certain number of articles; and abrogated the reſt, as tending only to perplex matters, and perpetuate ſuits.

His mild government.

Makes ſome wholſome regulations.

In his reign the *Indian* princes, whom his grandfather had ſubdued, ſhook off the yoke; and he was preparing to march againſt them, but was diſſuaded from it by his miniſters, who reminded him, that the blood of his ſubjects ought to be dearer to him than any conqueſts; and that thoſe, who refuſed the bleſſing of his wiſe government, were unworthy of it.

Diſſuaded from a war.

it. There happened in his time ſome dreadful earthquakes, which rent whole mountains aſunder, filled up vallies, and ſpread an univerſal terror through that whole ſuperſtitious nation, which looked upon them as forerunners of greater evils. Some time after a *Tartarian* king ſent an ambaſſy to *Swen-ti*, which was at firſt ſuſpected of ſome ſiniſter views; but upon its appearing, by the rich furs they brought with them, and the homage they came to pay him, that the intent of their coming was only to promote a mutual commerce, they were graciouſly received, and treated as envoys of an ally. *Swen-ti* reigned twenty-five years, and was ſucceeded by his ſon.

VIII. Ywen-ti. *Year of the 45th cycle,* 13. *Bef. Chr.* 48.

VIII. *YWEN-TI*, alias *Iuen*, is juſtly celebrated for his love of learning and learned men; for his tender regard for his ſubjects; and, above all, for his ſingular frugality, which made him diſcard a great number of ſuperfluous domeſtics, with reſpect to furniture, diet, ſtables, equipage, *&c.* according to a favourite maxim he ſeldom loſt ſight of, That he, who could be contented with a little, would want nothing. He was however unhappy in the indiſcreet choice he made of his miniſters, whom he raiſed chiefly for their politeneſs and eloquence, without any other regard to their wiſdom or experience; by which means his court was filled with factious ſycophants, who drew him into all their meaſures, and got him by degrees to turn all the men of virtue and merit out of his ſervice. He was guilty of another and groſſer piece of injuſtice with regard to the troops which guarded the great wall, who beheaded the *Tartarian* princes whom they took priſoners as they were hunting on the mountains; for, inſtead of puniſhing their commander for his treachery (the former peace with that nation ſtill ſubſiſting), he rewarded him for it. This had like to have brought on a new war; the ſucceſſor of one of thoſe princes being then levying a numerous army, and making a powerful confederacy, againſt him; to ward off which, he was obliged to give him a princeſs of the imperial family in marriage, with a very rich dower. This ſtorm was ſcarcely over, when he perceived that a more dangerous war was ready to break out, within the empire, among the numerous parties formed by the miniſters, the apprehenſion of which is ſuppoſed to have haſtened his death. He reigned ſixteen years, and died in the forty-third year of his age, and was ſucceeded by his ſon.

Singular frugality.

Bad choice of miniſters.

Baſeneſs to the Tartars.

Death.

IX. Ching-ti. *Year of the 45th cycle,* 29.

IX. *CHING-TI*, a ſlave to wine and women, and to all other infamous pleaſures, was wholly governed by his mother, who conferred the moſt important poſts in the empire on her own relations. He afterwards fell ſo paſſionately in love with an actreſs, that he turned his lawful wife out of his

palace,

Bef. Chr. 32.

palace, to make room for her; and then declared her empreſs, giving her father a principality, to conceal the meanneſs of her birth. Several of his miniſters, having repreſented to him the diſcredit of ſuch a ſhameful alliance, were all put to death. Many other brutal crimes he was guilty of; and many more he would have committed, had not a ſudden death (F) put an end to his odious reign in the twenty-ſixth year of it. He left no iſſue; but was ſucceeded by his nephew.

X. Hyau-ngay. *Year of the 45th cycle,* 52. *Bef. Chr.* 16.

X. *HYAU-NGAY-TI*, alias *Ngay*, though but eighteen years old, gave great hopes of a mild and happy reign by his early care in reforming the ſtate, diſplacing all the wicked miniſters of his predeceſſor, and filling their places with men of known virtue and probity. In his reign *Tan-gu*, king of the *Tartars*, came in perſon to pay homage to him, and to confirm the peace which either he or his predeceſſor had made with the emperor *Swen-ti*. He was received in a magnificent manner, and a firm peace renewed between the two nations. The emperor died the very year after; which was that, according to the *Chineſe* annaliſts [a], in which the Saviour of the world was born; and was ſucceeded by a prince deſcended from *Ywen-ti*, the eighth monarch of this dynaſty.

Dies the year in which Chriſt was born.

XI. Hyau-ping.

THE FIRST YEAR OF CHRIST

XI. *HYAU-PING-TI* was but nine years old when he came to the crown; and his grandmother imprudently put him under the guardianſhip of *Vang-mang*, whom ſhe made a *Ko-lau*; a man of ſuch unbounded ambition and artfulneſs, that he made no ſcruple to commit the moſt enormous cruelties to attain to the imperial dignity. He began with diſcarding his aſſociates, and other perſons of virtue and merit; then erected ſeveral principalities, which he beſtowed on his own creatures; and at length cauſed ſome poiſon to be mixed with the emperor's food, which in a few days brought him to the laſt extremity. All this while the traiterous villain pre-

Poiſoned by Vang-mang.

---

[a] Vid. NOEL, COUPLET, MARTINI, DU HALDE, & al. ſub Ngan & Hyau-ngan. See alſo befoee, p. 345, & ſeq.

(F) He is ſuſpected to have been poiſoned by the orders of his wicked mother, who had hitherto led him into moſt of his enormities; for he was in perfect health the night before, and had cut himſelf out a deal of buſineſs to be done early next day; but, on the morning, fell down dead as he was dreſſing himſelf; and, what confirmed this ſuſpicion, was, that one of her relations, ſuppoſed to have adminiſtered the draught to him, being like to be tryed for it, killed himſelf, to prevent all future diſcovery (25).

(25) *Martini, & al. ſup. citat. ſub Ching.*

tended to be under the deepeſt concern for him; offered ſacrifices for his recovery, filled the air with the bittereſt cries, and even devoted his own life for that of his prince, by which means his treaſon went unſuſpected; eſpecially as he did, after his death, place the crown on a young prince deſcended from *Swen-ti*, the ſeventh emperor of this dynaſty.

XII. Zhu-tſe-ing. *Aft. Chr.* 5.

XII. *ZHU-TSE-ING* was then but two years old when the *Ko-lau* raiſed him to the throne, which he only ſuffered him to enjoy three years, that is, till he had ſufficiently ſtrengthened himſelf; after which, he depoſed him, and cauſed himſelf to be proclaimed emperor.

Vang-mang, *an uſurper.* *Aft. Chr.* 8.

VANG-MANG, having thus ſeized on the crown, gave his family the name of *Tſin*, which ſignifies *New*, as well as a new face to the empire, by the innovations he made in it. He divided it into nine provinces; and every province into diſtricts, the government of which he gave to his own creatures: he likewiſe erected ſome principalities, to increaſe the number of his dependents. By theſe, and other ſuch precautions, he thought his authority ſo firmly ſettled, that nothing could wreſt it from him; when on a ſudden he ſaw the empire all in a flame, and ſeveral armies marching againſt him, ſome commanded by the confederate lords, and others by the two brothers *Lyew-ſiew* and *Lyew-ing*, of the family of *Han*. Theſe wars proved long and bloody, and attended length with an almoſt univerſal famine, occaſioned chiefly by the graſhoppers devouring the harveſt; and this brought on freſh inſurrections and robberies, which ended in the death of the uſurper. His army was defeated, his palace forced, plundered, and burnt, his throat cut, his body mangled in pieces, and his head ſtuck on a pitchfork, and expoſed to the view and diverſion of the populace. Thus fell that baſe tyrant, after he had uſurped the crown fourteen years. The victorious army, reſolving to reſtore it to ſome worthy prince of the royal family, elected *Whay-yang-vang* to that dignity, who was a deſcendant of *King-ti*, the fourth monarch of this dynaſty.

A bloody war raiſed againſt him.

His dreadful end.

XIII. Whay-yang-vang. *Aft. Chr.* 22.

XIII. *WHAY-YANG-VANG*, they ſoon perceived, had deceived their hopes, who proved an effeminate and debauched prince; which made them reſolve to dethrone him, after he had reigned two years, and to elect another in his ſtead. They pitched at firſt upon *Wang-lang*, an impoſtor, who pretended to be the ſon of the late emperor *Ching-ti*, the ninth monarch of this dynaſty; but, he being diſcovered and beheaded, they elected *Lyew-ſyew* emperor, who aſſumed the title of *Quang-vu-ti*, and was deſcended from the tenth ſon of *King-ti*, the fourth monarch of this dynaſty.

XIV. Quang-vu-ti. *Aft. Chr.* 24.

XIV. *QUANG-VU-TI*, who had had but an homely education in the country, and had ſhared in the wants and labours of his fellow ruſtics, became thereby ſo ſenſible of the miſeries of his ſubjects, that he proved a truly mild, affable, and compaſſionate prince; and, upon his paſſing through the country where he was born, ſent for ſeveral of his countrymen, and admitted them to his table. He was no leſs a patron to learned men, whom he invited to his court, and raiſed to conſiderable employments. His reign, however, was diſturbed with ſome powerful and ſtubborn factions, which took him up near twelve years in reducing, though, in the ſucceſs he had againſt them, he uſed ſuch ſingular moderation, as made him the more admired and loved by all. He removed his court from *Shen-ſi* to *Ho-nan*; and the *Chineſe* records mention a total eclipſe of the ſun, in the laſt day of the ſeventh moon of the 46th, or, according to *Du Halde*, the fortieth, cycle, which they pretend to have happened ſooner than it ought to have done, according to their calculations (G). *Quang-vu* died in the ſixty-firſt year of his age, after he had reigned thirty-three years; and left ten ſons behind him, one of whom ſucceeded him.

A wonderful eclipſe.

XV. Ming-ti. *Aft. Chr.* 57.

XV. *MING-TI*, famed for his clemency and wiſdom, and for eſtabliſhing an academy in his own palace, for the education of princes and young noblemen, into which ſtrangers were likewiſe admitted, and would be often preſent at their exerciſes. He made choice of a lady for his empreſs, who was a pattern of diſcretion and modeſty, and never wore any embroidered cloaths. He cauſed a bank ten leagues in length to be raiſed, to prevent the frequent inundations of the *Whang-ho*, or *yellow river*, in which he employed 100,000 men.

(G) If this wonderful eclipſe was the ſame which happened at the crucifixion of Chriſt (26), the *Chineſe* annaliſts ſhould rather have ſaid contrary to, than before, their calculation; for it happened in the full moon, or when ſhe was in oppoſition to the ſun, and ſo could not cauſe that total darkneſs; and this a *Chineſe* aſtronomer could not but know to be contrary to nature. It is therefore probable, either that ſome error hath crept into the *Chineſe* annals, or that the tranſlator might miſtake the word, and render it *before*, inſtead of *contrary to*. As to the ſupernatural one at our Saviour's crucifixion, we ſhall refer our reader to what hath been ſaid of it in a former part of this work (27).

---

(26) *Matt.* xxvii. 45.

(27) *See Univ. Hiſtory, vol.* x. *p.* 605, (C).

It was on the ſecond year of the forty-ſeventh cycle, and of Chriſt ſixty-four, that he had that dream we have mentioned in a former ſection [f], which induced him to ſend his ambaſſadors in ſearch of the *Holy One that was in the weſt*, but who, inſtead of his doctrine, brought home the idol and worſhip of *Fo*, together with the doctrine of tranſmigration; and he is much blamed by the *Chineſe* hiſtorians, for having admitted them into his dominions. He reigned eighteen years, and was ſucceeded by his ſon.

XVI. Shang-ti. *Aft. Chr.* 75.

XVI. *SHANG-TI* enjoyed a peaceable reign of thirteen years, which was chiefly owing to his wiſdom, virtue, and tender regard for his ſubjects, whoſe taxes he leſſened, and to his averſion to luxury and ſuperfluous expence. He was often recommending to his nobles the oeconomy of the antients, and was himſelf a perfect pattern of it. He died in the thirty-fifth year of his age, and was ſucceeded by his ſon.

XVII. Ho-ti. *Aft. Chr.* 88.

XVII. *HO-TI* was then but ten years old, and under the guardianſhip of his mother; but that did not hinder his fame and power from extending itſelf to very remote countries. He had a wiſe and valiant general, named *Pan-chau*, who obliged a great number of ſovereigns to pay him homage, and ſeek his protection; and is affirmed to have advanced as far as *Judea*, which the *Chineſe* call *Ta-tſin*, and to have ſpent much time in ſuch long expeditions. *Ho-ti*, through jealouſy, divorced his firſt empreſs, who died ſoon after of grief, and married the grand-daughter of one of his generals, who was a mirror of her ſex, for her rare ſkill in all the *Chineſe* learning, and much more ſtill for her ſingular modeſty; inſomuch, that when the uſual compliments and preſents came to be made to her, on her advancement, ſhe would accept of nothing but a few pencils, and a fine ſort of paper, newly invented. *Ho-ti* was one of the firſt who raiſed the eunuchs of his court to an exorbitant height of power, which hath proved ſince ſo fatal to the empire, by advancing them to the higheſt poſts of it. He reigned ſeventeen years, and was ſucceeded by his ſon.

XVIII. Shang-ti. *Aft. Chr.* 105.

XVIII. *SHANG-TI*, an infant in the cradle when his father died, lived ſcarcely a year; and was ſucceeded by a grandſon of *Chang-ti*, the ſixteenth monarch of this dynaſty.

XIX. Ngan-ti.

XIX. *NGAN-TI* being but thirteen years of age, his mother was appointed his guardian, and veſted with the imperial dignity, which ſhe preſerved beyond the term preſcribed by

---

[f] See before, p. 108, & ſeq.

His mother's excellent reign.

by the laws, that ſhe might do the more good to the people. It was then a time of great ſcarcity, and many of them muſt have periſhed, if ſhe had not timely aſſiſted them. She condeſcended to viſit the poor, even as far as the priſons, to give them relief. Conſidering, in the next place, that an empire of ſuch vaſt extent, as it now was, could not eaſily be preſerved, ſhe releaſed a great number of conquered nations, and ſovereign princes, from the uſual homage and tribute, and reduced the *Chineſe* dominions to narrower bounds (H). Her ſon married a lady, who, finding herſelf barren, took another woman's ſon as her own, to ſucceed to the crown; and, to prevent diſcovery, ſecretly poiſoned his mother. *Ngan* reigned nineteen years, and was ſucceeded by that ſon.

XX. Shun-ti. *Aſt. Chr.* 125.

XX. *SHUN-TI*, the ſon of *Ngan-ti*, by a concubine, ſignalized the firſt years of his reign by ſeveral victories over the barbarians; and deprived the late empreſs of the funeral obſequies, for having poiſoned his mother. He made a law, in the fourth year of his reign, which excluded men from the magiſtracy, except they were forty years old, or had ſome extraordinary merit to ſupply the want of age. In the ninth year of the cycle, one *Ma-myen* formed a conſiderable army of vagabonds, who plundered the cities and country, and, fluſhed with ſucceſs, made a bold puſh for the imperial dignity; but was defeated, and ſlain, before he could accompliſh his deſign. The emperor died in the nineteenth year of his reign, and was ſucceeded by his ſon,

XXI. Chang-ti.

XXI. *CHANG-TI*, who aſcended the throne in the ſecond year of his age, died before it was expired, and was ſucceeded by

XXII. Che-ti. *Aſt. Chr.* 144.

XXII. *CHE-TI*, who, though but eight years old, gave ſome ſignal marks of an excellent diſpoſition; but the empreſs, who was his guardian, had a brother named *Lyang-ki*, who, abuſing her authority, paid little or no regard to the young emperor; and did one day behave before him with ſuch pride and inſolence, at a public aſſembly, that the prince could not forbear caſting a threatening look at him, and whiſpering, loud enough to be heard, *that is an arrogant perſon.* This ſaying coſt him his life; and *Lyang-ki*, juſtly

(H) About this time was taken, and executed, the famed pyrate *Chang-pe-tu*, who had infeſted the *Chineſe* ſeas five or ſix years. In this reign happened likewiſe ſome dreadful earthquakes; eſpecially one, in the eighth year of it, which extended over a great part of the country, where the earth opened itſelf, and made dreadful devaſtations (28).

---

(28) *Du Halde, ſub Ngan-ti.*

fearing his reſentment, cauſed him to be poiſoned, before he had reigned one whole year. He was ſucceeded by his brother. *Poiſoned.*

XXIII. Whan-ti. *Aft. Chr.* 167.

XXIII. *WHAN-TI* proved a weak prince, and a patron of the ſect of *Lau-kyun*, formerly ſpoken of [g]. Under him the magiſtracy became venal, and the eunuchs were his chief favourites; which made all the learned men retire from his palace; nor could all his freſh invitations bring them back. *Lyang-ki*, the murderer of the late emperor, and his wife, were raiſed to the higheſt honours, in which he behaved with ſuch pride and inſolence, that he even ventured into the palace with his ſword by his ſide, contrary to the laws. He was, however, forgiven, upon his ſubmiſſion; but being become odious to all, and eſpecially to the eunuchs, who now ingroſſed the whole power, his houſe was ſo cloſely beſieged with a troop of them, that, finding no way to eſcape them, he killed his wife and himſelf. In the twenty-eighth year of this cycle, there happened ſuch a dreadful famine in ſeveral parts of the empire, that the people were obliged to feed on human fleſh. The emperor died in the thirty-ſixth year of his age, and twenty-firſt of his reign. He left no iſſue, though he had a great many concubines, and was ſucceeded by a prince of the family of *Chang-ti*.

XXIV. Ling-ti. *Aft. Chr.* 189.

XXIV. *LING-TI* betrayed a ſtill greater fondneſs for eunuchs, and raiſed them to a higher pitch of power, whilſt he ſhewed no leſs an averſion againſt thoſe who were able to give him better counſel. He was, moreover, a prince of unſatiable avarice, ſarcaſtical wit, and a ſour humoriſt (I). The only good thing recorded of him, is his cauſing the wiſe inſtructions of the antient emperors, contained in the five claſſical books, to be engraved on marble tables, and publickly expoſed at the entrance of the academy. But the intolerable inſolence of the eunuchs had rendered him ſo odious, great numbers of the nobility being put to death for endeavouring to ſuppreſs it, that, in a little time, ſeveral great armies appeared in the field, who ſtyled themſelves *yellow caps*, and were commanded by three brothers, who plundered ſeveral provinces; but were at length defeated and ſlain one after another. Some barbarian troops, ſo they call all ſtrangers, made likewiſe ſeveral attempts on the frontiers; but were likewiſe defeated, as were alſo ſome remains of the *yellow caps*, about the fifth year of the following cycle, by an experienced general, who is reported never to have gone into a bed all the ten years that the wars laſted. *Ling-ti* died the year after, in the thirty-fourth of his age, and twenty-ſecond of his reign, without naming his ſucceſſor.

---

[g] See before, p 117, & ſeq.

(I) Among other of his humorous whimſies, he is ſaid to have eſtabliſhed a fair in his own palace, for ſelling all ſorts of curioſities, and to have taken a ſingular delight in ſeeing his concubines out-bid, wrangle, and abuſe each other. Another diverſion he took delight in, was in taking the air in his gardens, in a chariot drawn by aſſes; whence thoſe creatures came to be preferred everywhere to horſes, in imitation of the court (29).

(29) *Du Halde, ſub Ling ti.*

XXV. Hyen-ti. *Aſt. Chr.* 189.

XXV. *HYEN-TI* had an elder brother, named *Pyen-ti*, who mounted the throne after *Ling-ti*'s death; but, after a few months reign, reſigned it to him; and is not therefore numbered among the other emperors. *Hyen-ti* was then but young, and his weakneſs and indolence, if not rather ſtupidity, proved the occaſion of perpetual wars, both at home and abroad. *China* was divided firſt into three, and then into four parts, under as many ſovereigns. The eaſtern part rebelled againſt *Tong-che*, general of the imperial army, who had murdered the emperor and his brother, burned the palace, and opened the imperial ſepulchres, where he found an immenſe treaſure, and then removed his court into the province of *Shen-ſi*. His crimes did not go long unpuniſhed; he was murdered the year after, his body hung on a fork in the public market-place, and all his riches confiſcated. The *yellow caps* had likewiſe taken advantage of the reigning diſorders, and were grown very numerous; but theſe were likewiſe gradually cut off by *Tſau-ſau*, who uſurped the imperial authority. This laſt was ſtripped of it the thirty-ſeventh year of the cycle, by his own ſon *Tſau-poi*, and baniſhed into a ſmall principality, which he gave him, where he died, fourteen years after, generally deſpiſed. *Hyen-ti* reigned thirty-one years; and with him ended the fifth dynaſty.

Sixth Dynaſty.

The Sixth Dynaſty, called Hew-han, *that is, the latter Family of* Han, *which had Two Emperors within the Space of Forty-four Years.*

I. Chau-lye-vang. *Aſt. Chr.* 220.

I. *CHAU-LYE-VANG*, the firſt monarch of this dynaſty, was before called *Lyew-pi*, and was deſcended from *King-ti*, the fourth emperor of the preceding one. He was very tall, and had an air of grandeur, which commanded reſpect. His valour correſponded to his aſpect, and preſerved ſtill an even temper, let things go well or ill. How he came to the imperial dignity we are not told. His reign laſted but three years, and he died in the ſixty-third year of his age, after he had named his ſon *Hew-ti* his ſucceſſor, and given him and his prime miniſter ſome wholſome directions concerning their future conduct (K).

II. Hew-ti.

II. *HEW-TI*'s reign proved a troubleſome one, through the wars that raged among the other ſovereigns, in which himſelf loſt two famed generals, *Chang-ſi* and *Quang-yu*, the latter of whom is idolized as the *Chineſe Mars*. *Ko-lyang* received likewiſe ſeveral defeats from the king of *Ghey*, tho' he always made a good retreat, at which he was moſt expert. That prince marched next with a prodigious army againſt the confederate kings of *Han* and *U*, with an intent to ſtrip them of their territories; but, being come to the borders of the river *Yang-tſe-kyang*, whoſe waves were then very rough and boiſterous, he cried out, *Doubtleſs theſe are the bounds which heaven hath put to the ambition of mortals*; and immediately marched back. He was ſoon after defeated, by his own rebellious general *Song-chau*, who, fluſhed with his many ſucceſſes, as well as the great ſway he had over the army, reſolved to make his way to the imperial dignity. Upon which *Hew-ti*'s ſon, ſeeing things in that deſperate condition, went to his father: "There is, ſaid he, "now no room to deliberate; and this moment muſt decide "your fate, either to vanquiſh, or die with this ſword in "your hand, and your crown on your head." But the emperor wanting courage to give *Song-chau* battle, the young prince did ſo take it to heart, that, retiring into the hall of his anceſtors, he firſt killed his wife, and then himſelf. Soon after this, the imperial army was cut in pieces, the palace plundered,

The imperial army cut off.

(K) He ſent for them a little before his death, and addreſſing himſelf to his prime miniſter, named *Ko-lyang*, ſaid to him: "If my ſon refuſe to pay a due "regard to your wiſe counſel, "dethrone him, and reign in "his ſtead." Then to his ſon he ſpake to this purport: "How "light ſoever a fault may ſeem "to you, beware of committing it; and how ſmall ſoever a virtuous action may "appear, neglect not to do it. "Virtue alone deſerves our attention and purſuit; I have "had too little of it, to ſerve "you for an example; but "follow the advice of *Ko-lyang*, "and you will find in him a "ſecond father." Juſt before he died, he is reported to have expreſſed himſelf in words to this effect: "When a man "hath attained to the age of "fifty years, he hath no reaſon to complain of the ſhortneſs of his life; why ſhould "I then, who am ſo much paſt "ſixty (30)?"

(30) *Du Halde, ſub Chang-lye-vang.*

Hew-ti's *cowardice and death.* plundered, and the cowardly emperor went and delivered himſelf into the hands of the conqueror, who gave him a ſmall principality, in which he lived ſeven years an obſcure and contemptible life, and died in the ſixty-fifth year of his age, and forty-firſt of his reign, and with him ended the ſixth dynaſty.

7th dynaſty.

Seventh Dynaſty called Tſin (L), *which had Fifteen Emperors within the Space of* 155 *Years.*

I. Shi tſu-vu-ti. *Aft. Chr.* 264.

I. *SHI-TSU-VU-TI* was the ſon of the rebel *Song-chau*, which name he took upon his becoming the founder of this new dynaſty. He kept his court in the province of *Honan*; and was a magnanimous prince, had a quick apprehenſion, ſound judgment, and was a profeſſed enemy to all diſſimulation. His reign was much diſturbed by the warlike preparations of many petty princes who aſpired to the imperial dignity; but the ſouthern were often defeated by the northern ones, who, beſides their being more hardy ſoldiers, were aſſiſted by the *Tartars* with whom they were in league. *His conqueſts.* However, he ſubdued the latter, and then immediately marched into the ſouthern provinces; and, having paſſed the river *Yang-tſe-kyang* without any oppoſition, he beſieged the metropolis of the kingdom of *U*, whoſe king, not being in a condition to oppoſe him, ſurrendered himſelf to him; and had a little ſtate aſſigned to him, where he ended his days. *Ill conduct.* He had ſcarcely reigned ſeven years before he found himſelf maſter of the whole empire, and out of danger of any enemy; and reſolved thenceforth to enjoy the repoſe which his victories had procured him. He not only gave himſelf up to idleneſs and pleaſure, but was indiſcrete enough to diſband his army, which rouſed up afreſh the ambition of the petty *Death.* ſovereigns. He died in the twenty-fifth year of his reign, and the fifty-fifth of his age, and left a numerous poſterity, but was ſucceeded by his eldeſt ſon.

II. Whey-ti. *Aft. Chr.* 289.

II. *WHEY-TI*'s want of genius and ability was in a great meaſure made up by the ability of four of his miniſters; ſo that the beginning of his reign proved pretty ſucceſsful, but the ambition or jealouſy of one of his wives, or ſecond

(L) Tho' the name of *Tſin* here ſeems to be the ſame with that of the fourth dynaſty, yet we are told, they are differently written and pronounced, and have a quite different ſignification among the *Chineſe* (31).

---

(31) *Du Halde, ſub Shi-tſu-vu-ti.*

queens, who made him remove his empreſs from the court, poiſoned her only ſon, and cauſed all the nobles that were of her party to be put to death, ſoon threw the court and empire into the utmoſt confuſion. Several battles were fought, and a great deal of blood was ſhed on both ſides, till at length this virago was ſlain in her turn, with all that ſided with her, and the emperor forced to flee for his life. *Ruined by an ambitious queen.*

Several of the petty kings, taking the advantage of theſe diſorders, took the field; particularly the king of *Tſi*, who had ſuch ſucceſs, that he was in a fair way of having ſeized the imperial crown, but was ſlain in the attempt. The king of *Han* did the ſame in his northern province, and met with the ſame fate. At laſt the emperor was poiſoned in the forty-eighth year of his age, and ſeventeenth of his reign; and, leaving no iſſue behind him, the grandees elected the twenty-fifth ſon of *Shi-tſu-vu-ti*, founder of this ſeventh dynaſty, for his ſucceſſor. *Poiſoned.*

III. *WHAY-TI* was a prince of ſuch endownments as promiſed a happy reign, but the ambition of the petty kings did not ſuffer him to enjoy it long enough. One of thoſe reguli, named *Lyew-ywen*, was upon the point of dethroning him, when he was prevented by a ſudden death; but his ſon *Lyew-tſong*, following his ſteps, got poſſeſſion of the palace, and plundered it, ſlew both the emperor and his ſon, after he had made the former wait on him at table in the guiſe of a ſlave, in the thirtieth year of his age, and ſixth of his reign. The grandees choſe in his ſtead *Min-ti*, the grandſon of the founder of this dynaſty. III. Whay-ti. *After Chr.* 306.

IV. *MIN-TI* was no leſs unfortunate than his predeceſſor, being dethroned in the third year of his reign, and baniſhed into a ſmall principality in the province of *Shen-ſi*, and in the next year being ſlain there by the king of *Han*. IV. Min-ti. *After Chr.* 312.

V. *YWEN-TI*, another grandſon of the founder, was choſen in his ſtead; who proved a prince of ſingular moderation, frugality, and love for learned men. He removed his court from the weſt to the eaſt, and fixed it in the city of *Nanking*, whence his family hath been ſtyled the eaſtern family of *Tſin*. He reigned ſix years; and then fell into a deep melancholy, which ended his days in the forty-ſixth year of his age, and was ſucceeded by his ſon. V. Ywen-ti. *After Chr.* 316.

VI. *MING-TI* reigned only three years: nothing elſe is recorded of him, except that he left the crown to his ſon. VI. Ming-ti.

VII. *CHING-TI* was then but five years old, and his mother governed in his ſtead; but the imperial authority was too weak to curb the ambition of the petty princes, who warred againſt and deſtroyed each other, in order to make VII. Ching-ti. *After Chr.* 325.

way to the empire. *Ching-ti* reigned ſeventeen years, and was ſucceeded by his brother.

VIII. King-ti. 342.

VIII. *KING-TI* reigned but two years, and died in the forty-ſecond year of his age; he left the crown to his eldeſt ſon.

IX. Mo-ti. *After Chr.* 344.

IX. *MO-TI*, who was then but two years old, and under the guardianſhip of the empreſs, gave great tokens of an excellent prince. When of age to take the reins, he ſtill followed the advice of his beſt miniſters, and recovered ſeveral provinces. *Wan-ven*, one of his generals, marched againſt a northern petty prince of the family of *Han*, who had revolted, whoſe palace he burnt to the ground. There were ſeveral others in arms, all aiming at the imperial dignity, who, had *Mo-ti* lived longer, might have ſhared the ſame fate; but he died in the ſeventeenth year of his reign, and was ſucceeded by a ſon of *Ching-ti*, the ſeventh emperor of this dynaſty.

X Ngai ti. 361.

X. *NGAI-TI* reigned four years, and died in the twenty-fifth year of his age, and the ſecond of the fifty-ſecond cycle. The nobles choſe his younger brother for his ſucceſſor.

XI. Ti-ye. *After Chr.* 365.

XI. *TI-YE*'s reign was not much longer than his brother's, altho' he outlived the loſs of it fifteen years; *Wang-ven*, his general and prime miniſter, having dethroned him, after he had gained a victory in the north, and confined him in a citadel, where he ended his days in the forty-third year of his age. He was ſucceeded by *Kyen-ven-ti*, the laſt of the children of *Ywen-ti*, fifth emperor of this dynaſty.

XII. Kyen-ven-ti.

XII. *KYEN-VEN-TI* reigned only two years, and died in the fifty-third year of his age, and was ſucceeded by his ſon.

XIII. Vu-ti. *After Chr.* 372. *His ſucceſs againſt* Fu-kyen.

XIII. *VU-TI* was no ſooner on the throne, than he ſaw his territories attacked by *Fu-kyen*, who reigned in the north; and, contrary to the opinion of all his miniſters, came againſt him with a powerful army, and with a full deſign of ſtripping him of the imperial dignity. *Vu-ti*, as ſoon as he was informed of it, marched againſt him with a ſmall but ſelect body of troops; and, without giving him time to bring in all his forces, attacked his camp with ſuch courage and reſolution, that he totally defeated him; and his general, in a kind of deſpair and rage, ſeized on him in his flight, and led him to a temple, and there ſtrangled him. *Vu-ti*'s ſucceſs did not deter ſeveral other petty kings in the north from revolting, whom he might have eaſily quaſhed, had he made the beſt of his victory, and marched immediately againſt them, inſtead of returning to his court, as he did, and giving himſelf up to all manner of voluptuous ſenſualities. He died by the means of

Degenerates.

of a ſecond queen, whom, by way of raillery, he had called old woman, though but thirty years of age; which ſo ſtung her to the quick, that ſhe was ſoon revenged of him, he being found ſtifled in his bed in the twenty-fourth year of his reign. He was ſucceeded by his ſon. *Murdered.*

XIV. Ngan-ti. *After Chr.* 396.

XIV. *NGAN-TI* proved ſtill more worthleſs and indolent, inſomuch that we meet with nothing during his reign but revolts and wars among the petty princes. A grandſon of the king of *Tay*, the only remaining branch of the family, having ſtripped the king of *Yen* of his dominions, founded a monarchy which was governed by fourteen ſucceſſive kings of his family. About the ſame time a mean fellow, named *Lyew-hu*, who went ſelling of ſhoes about the country, turning ſoldier, became at laſt a general of a great army, and powerful enough to murder the emperor, and ſeize on the imperial dignity. *Ngan-ti* was killed in the twenty-ſecond year of his reign, and ſucceeded by his brother; but his reign proved ſhort; and *Lyew-hu*, having diſpatched him, ſeized on the throne, and became the founder of a new dynaſty.

XV. Kong-ti. *After Chr.* 418.

XV. *KONG-TI* aſcended the throne after his brother's death; but was himſelf ſtifled or ſtrangled by the ſame aſſaſſin, in the ſecond year of his reign, and was the laſt monarch of the dynaſty of *Tſin*.

Eighth Dynaſty, called Song (M); *conſiſting of Eight Emperors, within the Space of Fifty-nine Years.*

8th dynaſty.

I. Kau-tſu-vu-ti. *After Chr.* 420.

I. *LYEW-HU*, upon his mounting the throne, took the name *Kau-tſu-vu-ti*; and fixed his court at *Nan-king*, his native place. He had ſomething inexpreſſibly noble and majeſtic in his perſon and deportment; and was a man of no leſs frugality than valour, which plainly appeared in clothes, retinue, *&c.* He reigned but two years, and died in the ſixty-ſeventh year of his age, and was ſucceeded by his eldeſt ſon *Shau-ti.*

II. Shau-ti. *Aft. Chr.* 422.

II. *SHAU-TI* was then ſeventeen years old; but, being a weak trifling prince, *Tau-tau-tſi*, his prime miniſter, took the crown from him, and, ſoon after, his life, before he had

---

(M) This dynaſty and the four following ones, which together go by the name of *U-tay*, are accounted ſmall in compariſon of the others, both with reſpect to the ſmall number of years, and of the emperors. All this time *China* was divided into two empires, the northern and ſouthern, each of which had its proper monarchs.

reigned a year. *Shau-ti* was ſucceeded by *Ven-ti*, the third ſon of the founder of this dynaſty.

III. Ven-ti. *After Chr.* 423. III. *VEN-TI* was a prince much admired for his meekneſs, juſtice, and integrity; but too much bigotted to the bonzas, whoſe chief protector he openly declared himſelf. After ſeveral wholſome regulations, by which he fixed himſelf on the throne, he declared war againſt the northern emperor (who was by that time grown ſo powerful, that he had already ſixteen petty kings under his ſubjection), and gained many ſignal victories over him, by the valour and conduct of his prime miniſter *Tau-tau-tſi*; of whom growing afterwards jealous, he cauſed him to be put to death. The news of the loſs of ſo brave a general ſoon inſpirited the northern princes to renew the war; and *Ven-ti*'s troops, deprived of ſo brave a leader, were defeated in ſeveral battles; one eſpecially was fought in the twenty-ſixth year of his reign, with ſuch dreadful ſlaughter on both ſides, that the fields were overflowed with *Chineſe* blood. *Tay-vu-ti*, the northern emperor, who ſtill remained ſuperior to his rival, cauſed a general maſſacre to be made of all the bonzas throughout his own dominions, burnt all their temples, and deſtroyed their idols. *Ven-ti* was ſoon after murdered by his eldeſt ſon, in the thirty-fifth year of his age, and thirtieth of his reign; and the parricide ſerved in the ſame kind by his next brother, who immediately revenged his father's death.

Succeſs in the north.

Treachery to his general.

Dreadful defeats.

Murdered.

IV. Vou-tſe. *After Chr.* 453. IV. *VOU-TI* was eſteemed a learned prince; but valued himſelf ſo much on his ſkill in managing a horſe, and drawing a bow, that he made hunting his chief diverſion; and, being naturally more rough than was ſuitable to his dignity, gave his tongue too great a liberty of breaking out into ill language to thoſe about him. He died in the eleventh year of his reign, and thirty-fifth of his age, and was ſucceeded by his eldeſt ſon.

V. Fo-ti. *After Chr.* 464. V. *FU-TI* had hardly mounted the throne, before he diſcovered ſuch a bloody diſpoſition, and put ſo many innocent perſons to death, that he was himſelf murdered in the firſt year of his reign, and ſucceeded by *Ming-ti*, the eleventh ſon of *Ven-ti*, the third monarch of this dynaſty.

VI. Ming-ti. *After Chr.* 465. VI. *MING-TI*, no leſs inhuman than his predeceſſors, began his reign with the murder of thirteen of his nephews of the imperial blood; and, as he had no child, introduced men among his wives, with a deſign to have a male child by ſome of them, and, having killed the mother, to make a preſent of the boy to the empreſs who was barren. He raiſed *Syau-tau-ching*, a man of unmeaſured ambition, to the higheſt dignity of the empire, who afterwards murdered two emperors,

rors, to make his way to the throne. *Ming-ti* died in the eighth year of his reign, and thirty-fourth of his age, and was ſucceeded by his eldeſt ſon.

VII. Tſang-ngu-vang. *After Chr.* 473.

VII. *TSANG-NGU-VANG* ſhewed ſo much of his predeceſſors bloody temper, that it ſerved to colour the perfidiouſneſs of the traitor *Syang-tau-ching*, who murdered him in the fifteenth year of his age, and fourth of his reign. He was ſucceeded by his brother,

VIII. Shun-ti. *Aft. Chr.* 477.

VIII. *SHUN-TI*, who fell likewiſe a ſacrifice to the ambition of the prime miniſter above-mentioned, by whom he was murdered in the ſecond year of his reign, and fourteenth of his age; and with him ended the eighth dynaſty of *Song*.

The Ninth Dynaſty called Tſi, *which had Five Emperors within the Space of Twenty-three Years.*

9th dynaſty.

I. Kau-ti. *After Chr.* 479.

I. *KAU-TI*, having made his way to the throne by the murder of the two foregoing emperors, removed the court to *Nan-king*, the metropolis of *Kyang-nan*; but did not long enjoy the fruits of his parricides. He was more remarkable for his learning than his military exploits; and uſed to ſay, that if he could but reign ten years, he would make gold as cheap as dirt. Being one day dreſſed in a habit ſet over with precious ſtones, he on a ſudden ordered them to be beaten into powder, ſaying, they were only fit to inſpire a man with luxury and avarice. He died in the fifty-fourth year of his age, and fourth of his reign, and left the crown to his eldeſt ſon.

II. Vu-ti. *After Chr.* 483.

II. *VU-TI* began his reign with enacting a law, that the mandarins ſhould not hold their places longer than three years; and reviving an old one, which forbad intermarriages between perſons of the ſame name. In his reign appeared the impious philoſopher *Fan-chin*, whoſe till then unheard-of and impious doctrine is ſtill profeſſed, though privately, by many of the *Chineſe* literati; though there then and ſince appeared ſome of the moſt learned pens to confute it (N). About the ſame time *Syau-ywen* was raiſed to the dignity of *Ko-lau*, a man of conſummate politics and boundleſs ambition, who ſoon after made his way to the throne by the murder of the ſucceeding monarchs. *Vu-ti* died in the eleventh year of his reign,

---

(N) He taught, that all the events in the world were the effect of mere chance, that the ſoul dies with the body, and that the ſtate of men after death is the ſame with that of brutes.

reign, and forty-fifth of his age, and was ſucceeded by the brother of *Kau-ti*, founder of this dynaſty.

III. Ming-ti. *After Chr.* 494.

III. *MING-TI* had been intruſted by his brother with the education of his two younger ſons; whom he accordingly raiſed to the throne, and cut them off one after another in the ſhort ſpace of four months, and ſeized the crown. At this time the northern empire enjoyed a profound peace; whoſe monarch was ſo addicted to ſtudy, that, whether in his chariot, chair, or on horſeback, he always had a book in his hand. *Ming-ti* died in the fifth year of his reign, and fortieth of his age, and left the crown to his third ſon.

IV. When-lew. *After Chr.* 499.

IV. *WHEN-LEW* proved ſo debauched and cruel a prince, was ſo averſe to all good counſels, and ſo governed by his eunuchs, that the ambitious *Syang-ywen* could not have wiſhed for a better pretence for his aiming at the crown. He accordingly joined with the king of *Lyang*, and forced into the imperial palace, burnt it to the ground, and built a more magnificent one; dethroned the emperor in the ſecond year of his reign, and nineteenth of his age, and, for form ſake, placed his brother *Ho-ti* on the throne.

V. Ho-ti. *After Chr.* 501.

V. *HO-TI* was not placed on the throne by the traitor to enjoy it long, but that he might have an opportunity of depriving him of both that and his life at once; which he did by that time he had reigned one year; and, ſeizing on the crown, became the founder of a new dynaſty.

10*th dynaſty.*

Tenth Dynaſty called Lyang, *conſiſting of Four Emperors within the Space of Fifty-five Years.*

I. Syau-ywen. *After Chr.* 502.

I. *SYAU-YWEN*, having obtained the imperial dignity by the blood of the two foregoing emperors, aſſumed the name of *Kau-tſu-vu-ti*. He was deſcended from the family of *Syau-ho*, and was endowed with excellent qualities, being active, vigilant, and diſpatched all that paſſed through his hands with ſurpriſing readineſs. He was learned, martial, auſtere, and frugal; but became at length ſo fond of the bonzas, that he neglected the affairs of ſtate, and became one of that order[h]; and ſtrictly forbad killing of oxen and ſheep even for ſacrifices, and appointed corn to be offered inſtead of thoſe animals (O). In the fifteenth year of his reign he laid

Turns bonza.

---

[h] De his, vid. ſup. p. 112, & ſeq.

(O) *Syau-ywen*, tho' a tyrant and uſurper, had governed the empire with ſuch ſucceſs and approbation near 26 years, when this mad fit came upon him of turning monk, had his head ſhaved, laid ſiege to the city of *Shew-yang*, in the province of *Shen-ſi*, which laſted ten years, and loſt an infinite number of men both by the ſword, famine, and peſtilence. His prime miniſter, in a fit of diſcontent at being obliged to ſerve a tyrant and uſurper, ſtarved himſelf to death; which when he heard, he cried out, *Do not I hold my crown of heaven? Am I beholden for it to my grandees? What occaſion then had that unfortunate man to make away with himſelf?*

Seized by the king of Ho-nan.

Towards the latter end of his reign *Hew-king*, king of *Ho-nan*, his vaſſal and tributary, revolted from him; and, having made himſelf maſter of *Nan-king*, ſeized upon him. The emperor appeared before his conqueror with ſuch majeſtic intrepidity, that he was not able to look him in the face; but, in a kind of dread, cried out, *I could not have believed it ſo hard to reſiſt a power which heaven has eſtabliſhed*; ſo, not daring to imbrue his hands in his blood, condemned him to a more lingering death, by retrenching part of his ſuſtenance every day. He called for a little honey juſt before his death, to put a bitter taſte out of his mouth; and, being denied it, expired in the forty-eighth year of his reign, and eighty-ſixth of his age, and was ſucceeded by his third ſon.

His cruel death.

II. Kyen-ven-ti. 550. *Death.*

II. *KYEN-VEN-TI* had ſcarcely reigned two years, when *Hew-king* ſeized on him, and put him to death, in the forty-ninth year of his age, and aſſumed the imperial title; which he yet hardly enjoyed one year, when the ſeventh ſon of the founder mounted the throne.

III. Ywen ti. *After Chr.* 552.

III. *YWEN-TI* had then a *Ko-lau*, or prime miniſter, named *Chin-pa-ſien*, who was alſo ſovereign of a ſmall dominion, and who totally defeated the rebel *Hew-king*'s army, and cauſed him to be beheaded. But this *Ko-lau* likewiſe revolted, and beſieged *Nan-king*, where the emperor, a prince

ſhaved, and wore a coarſe garment, and lived upon herbs and rice, that the grandees of the empire in ſome meaſure forced him out of his retirement; but, though he returned to his palace, and reſumed the government, yet he obſtinately continued to live after the manner of the bonzas; though, according to the doctrine of the tranſmigration of the ſoul, he dared not condemn any, even the greateſt criminal, to death, which opened a door to licentiouſneſs, and occaſioned infinite murders and robberies.

At the ſame time the bonzaic ſect was in no leſs eſteem in the northern parts. That empire had been a long time divided between two ſovereigns, one of the eaſtern, the other of the weſtern; but were at length united under the king of *Tſi* and *Chew*, when the empreſs of it, named *Hu*, built a monaſtery large enough to lodge a thouſand bonzas, and gave it the name of *Yong-ching*, or *perpetual peace*.

infatuated with the ſuperſtitious dreams of the bonzas, kept his reſidence; but, being rouſed up by this rebellion, took a turn round the city-walls, and, ſeeing all was loſt, broke his ſword, and burnt his library, which conſiſted of 140,000 volumes, ſaying, *There was an end of all ſciences and military art.* This done, he mounted his horſe, and went and ſurrendered himſelf to the conqueror, who ſlew him in the third year of his reign, and forty-ſeventh of his age. He was ſucceeded by his ninth ſon.

Burns his famed library, and put to death.

IV. King-ti. *After Chr.* 555. IV. *KING-TI* had not reigned two years, before he was likewiſe ſlain by the murderer of his father, in the ſixteenth year of his age, and, with him, expired the tenth dynaſty. In his reign, the emperor of that part of the north, called *Chew*, cauſed all the temples and idols of the bonzas to be deſtroyed.

11th dynaſty.

Eleventh Dynaſty called Chin, *conſiſting of Five Emperors in the Space of Thirty-three Years.*

I. Kau-tſu-vu-ti. *After Chr.* 558. I. THE rebel *Chin-pa-ſien*, being thus become the founder of a new dynaſty, aſſumed the name of *Kau-tſu-vu-ti*; he was deſcended from *Chin-ſhi*, a famed general under the family of *Han*, and was a lover of the ſciences, but over-fond of the bonzas. He reigned but three years, and died in the fifty-ninth year of his age, and was ſucceeded by his brother *Ven-ti*.

II. Ven-ti. *After Chr.* 560. II. *VEN-TI*, though he had lived privately till he came to the crown, yet ſhewed himſelf ſoon to be a prince of excellent qualities, and gained the love of his ſubjects. It was he who ordered the night-watches to be diſtinguiſhed by the beat of a drum, which method hath been obſerved ever ſince: and, finding that his ſon had not ſufficient capacity to reign after him, appointed his own brother, then king of *Ngan-chin*, to ſucceed him; but his prime miniſter, and other grandees, making a ſtrong repreſentation againſt it, he altered his intention. *Ven-ti* died in the ſeventh year of his reign, and fortieth of his age, and was ſucceeded by his ſon.

III. Lyng-hay-vang. 567. III. *LYNG-HAY-VANG* had hardly reigned two years, before he was dethroned by his uncle, the king of *Ngan-chin*; and died ſoon after, in the nineteenth year of his age; upon which *Swen-ti*, nephew to the founder, ſeized on the crown.

IV. Swen-ti. *After Chr.* 569. IV. *SWEN-TI* was a ſweet and mild prince, a great lover of muſic, and an admirer of learned men. One of his vaſſal princes having, out of ſome ſelfiſh view, ſent him ſome preſents of great value, he, to check his ambition, ordered them to be burnt in his own preſence. In his reign the northern emperor having raiſed *Lyang-kyang* to the dignity of *Ko-lau*, and given his daughter in marriage to his ſon, made him not long alter ſovereign of the principality of *Swi*, in which he became ſo powerful in a few years, that he was in a condition to ſubdue all *China*. *Swen-ti* died in the fourteenth year of his reign, and forty-ſecond of his age, and was ſucceeded by his ſon.

V. Chang-ching-kong. *After Chr.* 583.

V. *CHANG-CHING-KONG* ſoon gave himſelf up to all manner of exceſſes; upon which *Kyen* aſſumed the title of emperor, and, advancing ſouthward with a numerous army, croſſed the *Yang-tſe-kyang* without oppoſition, and entered the metropolis of *Nan-king* in triumph. The emperor, to avoid falling into his hands, threw himſelf into a well; but was taken out alive, and dethroned in the ſeventh year of his reign. The conqueror became the founder of a new dynaſty, and changed his name of *Yang-kyen* for that of *Kau-tſe-vu-ti*.

Twelfth Dynaſty called Swi, *conſiſting of Three Emperors within the Space of Twenty-nine Years.*

12th dynaſty.

I. Kau-tſu-ven-ti. *After Chr:* 590.

I. *KAU-TSU-VEN-TI* ſeized on the crown in the forty-ſeventh year of the cycle; and, ſeven years after, re-united the northern and ſouthern empires, which had been divided near 300 years by *Yang-tſe-kyang*, their conſtant boundary. He was deſcended from a noble family; his ſolid penetrating judgment made amends for his want of learning, and his moderation and temperance gained him the love of his ſubjects. He reformed muſic and rhetoric of all that was ſoft and enervating; and cauſed a certain portion of corn and rice to be levied on the ſubjects, for the ſupport of the poor in time of famine. He was inexorable to the judges that ſuffered themſelves to be corrupted: he had alſo made a law that puniſhed the ſmalleſt larcenies with death; but was afterwards perſuaded to repeal it, as rather too ſevere; and, by another, excluded merchants and mechanics from public employments. The preference which he gave to his eldeſt ſon, a prince of no merit, whom yet he deſigned for his ſucceſſor, ſo exaſperated his ſecond ſon *Yang-ti*, that he murdered them both, and, by a double parricide, mounted the throne. *Kau-tſu-ven-ti* reigned fifteen years, and was ſlain in the ſixty-fourth of his age.

Murdered by his ſon.

II. Yang-ti. *After Chr.* 605.

II. *YANG-TI* was much given to luxury; and, having removed his court from the province of *Shen-ſi* to that of *Ho-nan*, ſpent much of his time with his wives and concubines, and in the diverſions of hunting and muſic. He was however ſo much reſpected, that ſeveral petty princes put themſelves under his protection, and cauſed the great *Chineſe* wall to be newly repaired. He forbad his ſubjects to carry arms about them, which policy hath been in force ever ſince; and commiſſioned a hundred of the moſt learned men to reviſe and reprint, after the manner of thoſe days, all books treating of war, politics, phyſic, and agriculture. He likewiſe founded the degree of doctor, to qualify both the military and literary men for their reſpective employments. He attacked the *Koreans* both by ſea and land; and, though his firſt attempt proved abortive, yet in his next he obliged them, as vaſſals, to ſend ambaſſadors to implore his clemency. He was aſſaſſinated in his progreſs through the ſouthern provinces, in the city of *Kyang-nan*, by a mean fellow, in the thirteenth year of his reign, and thirty-ninth of his age; upon which *Li-ywen*, one of the petty kings, having got together an army of 120,000 men, placed the crown on the head of *Kong-ti*, grandſon to the founder of this dynaſty.

III. Kong-ti. *After Chr.* 618.

III. *KONG-TI* was crowned and dethroned in the ſame year by *Li-ywen*; whoſe ſon, at the head of his father's army, entered the palace, and, having viewed the magnificence of it, fetched a deep ſigh, and ſaid, *No*; *ſuch a ſtately edifice muſt not be ſuffered to ſtand any longer, being good for nothing but to ſoften the ſpirit of a prince, and cheriſh his vicious inclinations*; and ordered it to be immediately reduced to aſhes. What became of the emperor, we are not told; but *Li-ywen*, by dethroning him, put an end to this dynaſty, and became the founder of a new one.

13*th dynaſty.*

The Thirteenth Dynaſty called Tang, *conſiſting of Twenty Emperors within the Space of* 289 *Years.*

I. Shin-yau-ti. *After Chr.* 619.

I. *LI-YWEN*, upon his mounting the throne, aſſumed the name of *Shin-yau-ti*, and began his reign with abating the rigour of the penal laws and public taxes; but was too great a zealot for the ſect of *Lau-kyun*[i], to whoſe honour he erected a temple. He had not reigned above two years before he had reduced all the rebels, and was become the peaceful poſſeſſor of this vaſt empire. He was the monarch who ordered the copper coin to be ſtruck which we have elſewhere deſcribed[k]; and cauſed 100,000 idle bonzas to marry, in order to beget a ſupply of ſoldiers for his army. He reigned nine years, at the end of which he abdicated the crown in favour of his ſecond ſon; and died nine years after, in the ſeventieth year of his age.

---

[i] De hoc, vid. ſup. p. 117.

[k] Vid. ibid. p. 247, & (R).

II. Tay-tſong. *After Chr.* 628.

II. *TAY-TSONG* is by the *Chineſe* eſteemed one of their greateſt monarchs, both for his wiſdom, and kindneſs to thoſe who either gave him good counſel, or told him of his faults. He was no leſs admired for his frugality, temperance, and love of learning (P). He was a ſevere enemy to corrupt judges, and all ſorts of bribery; and, in a time of drought and ſcarcity, publiſhed an edict, ordering all his faults to be laid before him, that, by amending them, he might avert the anger of heaven. As to ſoothſayers, he always ſhewed a ſingular contempt for them; but when once, in the ſecond year of his reign, he ſaw the fields covered with devouring locuſts, he cried out with a deep ſigh, *Alas! I had much rather you would devour my own bowels, than thus deſtroy the harveſt and lives of my poor ſubjects.* On ſuch times as theſe he would releaſe the priſoners, and grant them a general pardon; tho' he was very cautious not to offend by too great an indulgence to them, leſt, as he uſed to ſay, the impunity of the wicked ſhould prove hurtful to the good ſubjects. *His excellent reign.*

In the eighth year of his reign came an ambaſſy to *China*, conſiſting of white men with fair hair and blue eyes, and whoſe dreſs, air, and manners, were altogether unknown to the *Chineſe*, and met with a gracious reception at that court. Theſe are ſuppoſed to have been thoſe Chriſtians of whom we have given an account in a former ſection[1], who left the noble monument *A Chriſtian ambaſſy.*

---

[1] Vide ſupra, p. 77, & ſeq. & (L), & 123.

(P) As an inſtance of that, he cauſed an academy for all kind of literature to be erected in his own palace, wherein were reckoned 8000 ſcholars, many of them ſons of foreign princes, whom he provided with the beſt maſters, and cauſed the beſt books to be brought to it from all parts. He likewiſe cauſed another academy to be erected for military exerciſes, particularly archery, at which he often aſſiſted; and, being reminded by his miniſters of the danger it might prove to his perſon, anſwered: *I look upon myſelf in my empire as a father in his family; and I carry my ſubjects in my boſom as my children; what have I then to fear?*

He was indeed ſo conſiderate in regard to them, that, having read in a phyſic-book written by the emperor *Whang-ti* (32), that a blow or bruiſe on the ſhoulders was apt to injure the vital parts, he made a law, ſtill extant, that none ſhould be baſtonadoed on the back, but on the buttocks (33).

(32) *De hoc. vid. Univ. Hiſt. vol.* XX. *p.* 140, *& ſeq. ſub Tay-tſong.*

(33) *Du Halde,*

ment of Chriſtianity there mentioned, which was afterwards diſcovered *An.* 1625; and we find accordingly, that that monarch admitted it to be preached in his dominions in the 12th year of his reign, and even allotted a piece of ground in the imperial city for building a Chriſtian church.

Grief for his excellent empreſs,

In the tenth year of his reign he loſt his empreſs, a princeſs of moſt excellent qualities (Q), by whoſe addreſs he was reconciled to his prime miniſter, whom he had forbidden his preſence for too frequently troubling him with his wiſe admonitions. The emperor grieved immoderately for her loſs, and raiſed a much more magnificent monument for her than he had done for his own father; but, being checked for it by the faithful *Ko-lau* above-mentioned, cauſed it to be demoliſhed.

and prime miniſter.

That wiſe and excellent miniſter dying afterwards in the ſeventeenth year of this prince's reign, he cauſed a noble encomium of his own penning to be engraved on his tomb; after which, turning to his courtiers, ſpake to this purport: *We have three ſorts of mirrors, one for the ladies to dreſs themſelves by; the ſecond, the antient books treating of the riſe, progreſs, and fall, of empires; and the laſt, wiſe men, by whoſe example we form our own conduct: this laſt I had in the perſon of my deceaſed* Ko-lau, *whom, to my misfortune, I have loſt, without hopes of finding another like him.* About the latter end of his reign, the *Koreans* having revolted, he was upon the point of ſending a formidable army to reduce them; but was prevented by death, which for a time put a ſtop to that expedition.

Death.

He reigned twenty-three years, and died in the fifty-third of his age, leaving a ſett of the wiſeſt and moſt excellent inſtructions to his ſon and ſucceſſor.

III. Kau-tſong.

III. *KAU-TSONG* had reigned five years very peaceably, when he unhappily fell in love with *Vu-ſhi*, the young lady

---

(Q) It is obſerved of that excellent lady, that, whilſt ſhe lived, not one of that vaſt number of officers which belong to the court was condemned to any ſevere puniſhment; which is a circumſtance ſcarcely to be paralleled in the *Chineſe* hiſtory. She wrote likewiſe a book conſiſting of thirty chapters, on the due behaviour of women in their inner apartments; a piece highly admired, eſpecially by the emperor, who ſtyled it the rule that ought to be obſerved in all ages, but the ſight of which made him the more ſenſible of his inexpreſſible loſs.

In the eleventh year of his reign he admitted into his palace, probably to ſupply the place of the deceaſed empreſs, a young lady of ſingular beauty and wit, and about fourteen years of age; who, after his death, retired into a monaſtery of bonzeſſes, whence ſhe was fetched out by his ſon and ſucceſſor, and placed on the throne, and became a great tyranneſs.

mentioned at the end of the laſt note; and, for her ſake, repudiated his empreſs, and one of his queens, maugre all the remonſtrances and oppoſition of his faithful miniſters, and placed her on the throne. She ſoon diſcovered, however, that his love for the diſcarded princeſſes was far from being obliterated; and, in a fit of jealous rage, cauſed their hands and feet, and a few days after their heads, to be cut off. It was not long before the horror of her guilt threw her into a dreadful phrenſy, in which ſhe fanſied herſelf purſued night and day by the ghoſts of thoſe two princeſſes, which obliged her to be ever ſhifting from place to place; the emperor, ſtill more enamoured of her than ever, not only indulging her in it, but committing the care of the whole empire to her, and giving her the title of *Tyen-hew*, or *Queen of heaven.*

After Chr. 651.

Fatal fondneſs for Vu-ſhi.

Her cruelty and tyranny.

SHE was no ſooner raiſed to this height of power, than ſhe poiſoned her eldeſt ſon, that the crown might thereby fall to her brother's children, and her family be ſettled on the throne; though ſhe was diſappointed of her aim. In the latter end of *Kau-tſong*'s reign the *Koreans* returned to their obedience; and he, after having reigned thirty-four years, during above two thirds of which the Chriſtian religion flouriſhed in ſeveral parts of his empire, died in the fifty-ſixth year of his age, and appointed his eldeſt ſon to ſucceed him; but he was ſet aſide by his tyrannic empreſs, to make room for a younger, whom ſhe might govern more at her will; for which reaſon that prince is by the *Chineſe* looked upon as an uſurper, and ſtruck out of the liſt of the monarchs of this dynaſty.

His death.

VU-HEW was the third ſon of that ambitious princeſs; ſhe had poiſoned her eldeſt in the late reign, as hath been hinted, and ſent her ſecond, after his father's death, into a ſmall ſovereignty, where he lived rather like an exile, whilſt this third, whom ſhe declared emperor, had only the name, without the power. When ſhe had ſettled all things thus to her mind, her next care was to rid herſelf of all the nobles and grandees whom ſhe ſuſpected not to be in her intereſt; and, in one day, put a great number of them to death, who were of the beſt families in the empire. There was raiſed likewiſe, under her, a cruel perſecution againſt the Chriſtians, in the fifteenth year of *Vu-hew*'s reign, which laſted fifteen years. Her *Ko-lau*, a man of virtue and courage, and equally grieved and aſhamed of her tyranny and cruelty, did at length preſent ſo many noble remonſtrances in favour of the lawful heir, who had, by this time, been baniſhed from his throne fourteen years, whilſt her other ſon was only looked upon now, and likely be tranſmitted to poſterity, as an uſurper, that ſhe was at length prevailed upon to recal him, and to aſſign him the eaſtern

Vu-hew.

After Chr. 585.

A perſecution againſt the Chriſtians.

eaſtern palace for his reſidence, till the death of *Vu-hew*, which happened about ſeven years after; upon which he aſcended the throne, from which he had been deprived twenty-one years.

The lawful heir reſtored.

IV. Chung-tſong. *After Chr.* 706.

IV. *CHUNG-TSONG* ſhewed himſelf little deſerving of the regard which his father and prime miniſter had expreſſed for him, and, giving himſelf up wholly to pleaſure and indolence, left the whole management of the empire to his empreſs, who had been the faithful companion of his exile. This princeſs, who, by the advice of the governor of the palace, intended to place her ſon *Shang* upon the throne, was ſtrenuouſly oppoſed by the princes and petty kings, who took up arms againſt him. However, the emperor being made away by poiſon, in the fifth year of his reign, ſhe cauſed *Shang* to be proclaimed his ſucceſſor; but his uncle, who poſſeſſed a ſmall principality, having made himſelf maſter of the palace, cauſed her and her daughter to be put to death; upon which *Shang* found no other way to ſave his life, than by ſurrendering the diadem to him.

V. Zhui-tſong.

V. *ZHUI-TSONG* reigned but two years; during which, nothing is recorded of him, except that he died in the fifty-fifth year of his age, and was ſucceeded by his third ſon.

VI. Yivn-tſong. *After Chr.* 713.

VI. *YIVN-TSONG* proved an excellent prince, and the reſtorer of his family, then upon the brink of ruin. He was a mortal enemy to the luxury then in vogue; and, to ſhew a good example to his nobles, cauſed all his gold and ſilver veſſels, and his embroidered cloaths, to be burnt before his palace. He was no leſs diligent in the promoting of learning; and was the firſt who honoured ſuch of his generals as had ſignalized themſelves by their ſervices, with the title of petty kings, which uſed only to be given to princes of the blood. In one of his progreſſes through the empire, he divided it into fifteen provinces, and did ſeveral other public acts. But one blemiſh is juſtly caſt upon him; *viz.* his being deaf to the wholſome counſel of his prime miniſter *Ywen-chau*, who ſtrove to perſuade him to ſuppreſs the too great power of his eunuchs, and to aboliſh the idolatrous ſects of *Fo* and *Tau*.

A rebellion in the north.

HE had reigned almoſt thirty-years peaceably, when the empire was, all on the ſudden, diſturbed with ſome inſurrections, his army defeated, with the loſs of 70,000 men, whilſt all avenues to his throne were ſo obſtructed by his eunuchs, that he knew nothing of it. The author of this rebellion was a foreign prince, named *Ngan-lo-ſhan*, whom he had raiſed to the higheſt employments, even to the command of his army, and who took the advantage of his ſucceſſes in the north to aſſume the imperial title. The palace

Diſaſters in the palace.

The emperor's defeat, and flight.

was, at the ſame time, in no leſs a combuſtion, the emperor having divorced his wife, and put three of her children to death, without any juſt cauſe, and married his daughter-in-law. Theſe diſaſters brought on new ones, and encouraged a band of robbers to attack the imperial army, which they routed, with the loſs of 40,000 men, the emperor himſelf being obliged to flee into the province of *Se-chwen*. He had reigned forty-four years when he made this ſhameful retreat; and his ſon *So-tſong* was obliged to mount the throne during his life, to ſave the empire from ruin.

VII. So-tſong. *After Chr.* 757.

VII. *SO-TSONG*, being a brave warlike prince, ſoon deſtroyed the army of the robbers, and reſtored the public tranquillity; after which, he brought back his father from *Se-chwen*, and conducted him to his palace with all the honours due to his rank; but the unhappy prince died ſoon after, in the ſeventy-eighth year of his age, and left the crown to his more worthy ſon. In the mean time the rebel *Ngan-lo-ſhan* had plundered the palace of *Chang-ngan* of all its riches, and, among other curioſities, of an hundred elephants and horſes which had been taught to dance at the ſound of inſtruments, and to preſent the emperor with a cup with their mouths. The rebel wanted to ſee that ceremony performed to himſelf, but thoſe creatures could not by any means be brought to give him that ſatisfaction; upon which, in a fit of rage, he ordered them to be killed on the ſpot. He met, however, ſoon after with the reward of his treaſon, being murdered in his bed by his own ſon, and this by his general. *So-tſong* reigned ſix years, and was ſucceeded by his ſon.

VIII. Tay-tſong. *After Chr.* 763.

VIII. *Tay-tſong* was ſo ſucceſsful in the choice of his miniſters, that peace was ſoon reſtored to the empire, and the rebels reduced: but it was not long before five other tributaries revolted, and made themſelves independent. The *Tartars* likewiſe, to the number of 200,000, made a dreadful irruption into the empire, in the eighth year of his reign, forced him to flee, and carried away an immenſe treaſure into their own country. The emperor returned ſoon after into his palace, by the help of his celebrated general *Ko-tſu-i*, a great patron of the Chriſtians (R), and died in the ſeventeenth

(R) His elogy, we are told by the miſſionaries, is ſtill to be ſeen in the antient monument, formerly mentioned, wherein his liberality to the Chriſtian preachers is highly extolled; and he is thought to have been very inſtrumental, both by his credit and purſe, in building of churches; inſomuch, that ſome believe him to have been a convert to Chriſtianity (34).

(34) *Du Halde, ſub Tay-tſong, Le Compte, Noel, Couplet, & al.*

year of his reign, and fifty-third of his age, and was ſucceeded by his eldeſt ſon.

IX. Te-tſong. *After Chr.* 780. IX. *TE-TSONG* was a timorous and miſtruſtful prince, who minded only his flatterers; yet ſo far diſintereſted, as to refuſe ſome conſiderable preſents offered him from ſtrangers; but he had the misfortune to loſe his prime miniſter and general *Ko-tſu-i*, who died in the third year of his reign, aged eighty-five years, after he had enjoyed that dignity, with the utmoſt reputation, during the four foregoing reigns. The whole empire mourned for him, as for a father, three whole years; but the power of the eunuchs, which he had artfully ſuppreſſed, whilſt he lived, became ſoon after ſo formidable, that it occaſioned inſurrections every-where. The emperor, in order to maintain the vaſt army he was forced to raiſe, to ſuppreſs them, laid ſuch heavy taxes upon the ſubjects, as reduced them to the loweſt ebb of miſery, and occaſioned an infinite number of robberies. By good fortune his troops proved every-where victorious, ſuppreſſed the rebels, and reſtored peace and plenty to the people. He reigned twenty-five years, and died in the ſixty-fourth year of his age, and was ſucceeded by his ſon.

X. Shun-tſong. X. *SHUN-TSONG* was a promiſing prince; but, being attacked by an incurable diſeaſe, reſigned the crown to his ſon, after he had reigned one year.

XI. Hyen-tſong. *After Chr.* 806. XI. *HYEN-TSONG* was a prince excellently qualified for the diſpatch of the moſt intricate buſineſs of the empire, and of ſuch firmneſs of mind, that nothing could ſhake him from a good reſolution once taken. He was no leſs tender of his ſubjects welfare; and, in times of ſcarcity, had ſet open his granaries to their relief, ſending his nobles through the afflicted provinces, with orders to ſee that every one was ſupplied according to their preſent diſtreſs. But he was, beyond meaſure, addicted to the ſuperſtitious follies of the Bonzaic ſect, and had let his reſentment fall very heavy on ſuch of his miniſters as had endeavoured to diſſuade him from them. He was no leſs intoxicated with another notion, which coſt him his life, *viz.* a firm perſuaſion of his being made immortal by the pretended ſupernatural liquor which thoſe charlatans pretended to have the true receipt of; and having cauſed ſome of it to be brought to him, which is ſuppoſed to have been mixed with poiſon by one of his eunuchs, expired immediately after his taking it, in the 15th year of his reign, and 43d of his age. He left his crown to his ſon, whom he had appointed his ſucceſſor.

XII. Mo-tſong. XII. *MO-TSONG* was at firſt oppoſed by ſome of the grandees, who deſigned to place another prince on the throne;

but their meaſures being fruſtrated, and they put to death, he was indiſcrete enough to diſband his army, part of which being thereby reduced to great ſtraits, went and liſted themſelves among the banditti, and increaſed their number, and the diſtreſs of the people. In his reign the imperial family of *Tang*, or of this thirteenth dynaſty, began to decline apace, and his few ſucceſſors helped to complete its ruin. He died in the fourth year of his reign, and the thirtieth of his age, after having taken a medicine prepared for him, and was ſucceeded by his ſon in the year following. *After Chr.* 821.

XIII. *KING-TSONG* was raiſed to the throne by the intereſt of the powerful eunuchs, and, proving a weak prince, was deprived of it by the ſame intereſt, after two years reign, to make way for the empreſs mother. He was but juſt returned from hunting, and about to ſhift his cloaths, when, on the ſudden, the candles were put out, and he murdered by his eunuchs, who placed his brother in his room. XIII. King-tſong. *After Chr.* 825. *Murdered.*

XIV. *VEN-TSONG*, a wiſe and good prince, grew ſo impatient at the exorbitant power of thoſe eunuchs, that he had taken meaſures ſecretly to deſtroy them; but they being aware of it, fell ſuddenly on the miniſters, and guards of the palace, and ſlew above a thouſand of them, and together with them were ſeveral conſiderable families deſtroyed, in the ninth year of his reign. This misfortune, and others he foreſaw, grieved him to ſuch a degree, that, having in vain tried to alleviate his melancholy, by diverſions, drinking, *&c.* he died of a deep conſumption, in the fourteenth year of his reign, and was ſucceeded by his brother, though he left a ſon, whom the eunuchs ſet aſide. XIV. Ven-tſong. *After Chr.* 827.

XV. *VU-TSONG* was a prince of a warlike temper, dreading neither danger nor fatigue, and worthy of the preference ſhewed to him. He drove the *Tartars* out of the province of *Shen-ſi*, where they had fortified themſelves, and cleared others of the banditti that infeſted them. He had ſo excellent a judgment, that he never was deceived in the choice of his miniſters. He revived a law, ſtill in force, though little practiſed, which obliged the mandarins of the provinces, once in five, or at moſt ſeven, years, to ſend an account to court of all their miſcarriages, and to beg the emperor's pardon for them [m]; and if any thing was found in their confeſſion either diſguiſed, palliated, or excuſed, they were to expect no favour, but were immediately turned out. He is ſaid to have ſuppreſſed the Chriſtians, who had been ſo much favoured during ſome of the former reigns, and to have XV. Vu-tſong. *After Chr.* 841. *An excellent regulation.*

---

[m] See before, p. 148. & ſeq.

obliged the bonzas to return to a ſecular life. He reigned but ſix years, and died in the thirty-third year of his age, and was ſucceeded by the grandſon of *Hyen-tſong*, the eleventh monarch of this dynaſty; the eunuchs having rejected his ſon from reigning after him.

XVI. Swen-tſong. *After Chr.* 847.

XVI. *SWEN-TSONG* was no ſooner upon the throne than he ſhewed himſelf a prince excellently qualified to reign, contrary to the expectation of the eunuchs, who had raiſed him to it with quite other views. His wiſdom, equity, application, and love of his people, made him be looked upon and revered as a ſecond *Tay-tſong*, the ſecond emperor of this dynaſty. All his merit, however, proved inſufficient to ſuppreſs the power of the eunuchs, though his prime miniſter put him upon an effectual way of doing it; *viz.* by ſhewing himſelf inexorable to thoſe who were guilty of any fault, and not to ſupply with new ones the places of thoſe that died: but they, having got intelligence of this deſign, became ſuch mortal enemies both to the prime miniſter and prince, that they ceaſed not to create new troubles againſt them. That wiſe monarch is however juſtly blamed for his fondneſs for the ſect of *Tau*, and his eagerneſs of being immortalized by their pretended panacea, notwithſtanding all the wiſe diſſuaſives of his beſt miniſters; for he had no ſooner drank the fatal liquor, than he felt himſelf devoured by worms that ſwarmed in his body; and died a few days after, in the thirteenth year of his reign, and fiftieth of his age. He was ſucceeded by his ſon, and by the intereſt of the eunuchs.

His dreadful end.

XVII. I-tſong. *After Chr.* 860.

XVII. *I-TSONG* ſoon became odious to all his ſubjects for his luxury and debaucheries. He reigned fourteen years; and, about three months before his death, cauſed one of the fingers of the idol *Fo* to be brought with great ſolemnity into his palace; and the *Chineſe* attribute his death, and the troubles which enſued, to his ſtupid devotion for that idol. The eunuchs placed his ſon on the throne, who was but twelve years old, that they might enjoy the greater ſway.

XVIII. Hi-tſong. *After Chr.* 874.

XVIII. *HI-TSONG* accordingly left the ſole management to them; and, whilſt he ſpent his time in muſic, riding, ſhooting, and other ſuch diverſions, nothing was ſeen on all ſides but tumults and revolts, eſpecially in the northern parts. The people groaned under the heavy load of taxes, and a grievous famine, occaſioned by the overflowing of the rivers, and vaſt ſwarms of locuſts which had deſtroyed moſt of the corn; all which ſtill added to the number of the revolters. Theſe had one *Whan-tſyau* at their head, who went and beſieged the imperial city; and, having driven their prince out of

Great revolts, &c.

of it, proclaimed their leader emperor, and gave to his family the name of *Tſi.*

In the midſt of theſe diſaſters, the command of the imperial army was given to a young man not above twenty-eight years old, named *Li-ke-yong*, but nicknamed *To-yien-long*, on account of his being blind of one eye. This youth, however, attacked the rebel army with great valour; and, tho' repulſed at the firſt onſet, yet rallied his men, and renewed the fight with ſuch vigour, that he totally defeated them, and brought back the emperor in triumph. For this eminent ſervice, he was raiſed to the principality of *Tſin*, and his ſon became ſoon after the founder of a new dynaſty. The emperor died about three months after, in the fifteenth year of his reign, and twenty-ſeventh of his age; and was ſucceeded by the ſixth ſon of the laſt emperor, whom the eunuchs placed upon the throne.

Imperial army victorious.

XIX. *CHAU-TSONG*, a wiſe and valiant prince, deſigned, by the help of his prime and other miniſters, to have totally aboliſhed the exorbitant power of the eunuchs; when they, on a ſudden, having got intelligence of it, came unawares upon him with their ſoldiers, ſeized on his perſon, confining him in a remote apartment under a ſtrong guard, leaving him only a hole in the wall for conveying his food to him.

XIX. Chau-tſong. *After Chr.* 889. *Impriſoned by the eunuchs.*

The prime miniſter *Tſu-yu*, having diſcovered the place, ſent ſuddenly a number of reſolute fellows, who ſlew the guards, and reſcued the emperor, and brought him back to his palace. After this, he invited *Chu-ven*, then at the head of the robbers, to come and aſſiſt his prince againſt the eunuchs, who arrived juſt at the time when that monarch had iſſued out an edict for extirpating them all excepting thirty of the youngeſt, to be reſerved for the moſt ſervile offices of the palace; and executed his commiſſion with ſuch zeal, that many hundreds of them were put to the ſword. But *Chu-ven*, who had thus far behaved with ſo much loyalty, being ſeized with a ſpirit of ambition, cauſed the faithful prime miniſter to be ſlain, and obliged the emperor to remove his court from the province of *Shen-ſi* to that of *Ho-nan*; which he had no ſooner done, but the traitor put him to death in the ſixteenth year of his reign and thirty-eighth of his age, and placed the crown on his ſon, till he could ſafely take it from him.

Releaſed. Reſtored.

Eunuchs deſtroyed.

Chn-ven *rebels, and murders the emperor.*

XX. *CHAU-SWEN-TSONG* had not reigned two years, before he perceived that *Chu-ven* deſigned to ſacrifice him as he had done his father; to prevent which, he offered voluntarily to reſign the crown to him. The uſurper took him at his

XX. Chau-tſong. *After Chr.* 905.

his word; and gave him a principality, which he enjoyed only three years, being ſlain in the ſeventeenth year of his age; and with him ended the family of *Tang*, and thirteenth dynaſty; and *Chu-ven*, who then aſſumed the name of *Tay-tſu*, became the founder of a new, though ſhort and inconſiderable one (S).

14th dynaſty.

The Fourteenth Dynaſty called Hew-lyang, *which had only Two Emperors within the Space of Sixteen Years.*

I. Tay-tſu. *After Chr.* 907. *Murdered by his ſons.*

I. *TAY-TSU* did not long enjoy the fruits of his rebellion and parricides; and even during the time he ſat on the throne, many principalities fell off from their allegiance. He fixed his court in the province of *Ho-nan*; and was murdered by his eldeſt ſon, in the ſixth year of his reign, and ſixty-ſecond of his age, but was ſucceeded by his third ſon.

II. Mo-ti. *After Chr.* 913.

II. *MO-TI* was then ſovereign of a petty ſtate; but, as ſoon as he heard of his father's death, he marched immediately at the head of an army againſt his brother, and totally defeated and ſlew him, and mounted the throne. In the third year of his reign the *Sye-tans*, lately mentioned, who had changed their name into that of *Lyau*, laid the foundation of their government, which reckoned a ſucceſſion of nine princes within the ſpace of 209 years. *Chang-tſong*, the ſon of the famed one-eyed general, lately mentioned for his great ſervices done to the late emperor *Hi-tſong*, took the advantage of the then reigning troubles to ſeize on a crown, of which he thought himſelf more worthy than the uſurper. He commanded an army accuſtomed to conquer; and, after taking ſeveral conſiderable places from him, engaged and defeated him; and *Mo-ſi*, in deſpair, ſlew himſelf in the tenth year of his reign, and with him ended this dynaſty.

Defeated, and kills himſelf.

(S) The five following dynaſties are ſtyled by the *Chineſe* *Hew-u-tay*, or the five latter races or ſucceſſions, and are accounted as petty ones, as well as the five that preceded that of *Tang*. They likewiſe reſemble them in their wars, revolts, and parricides, which ſo often ſtained the throne with royal blood: but they differ from them in the number both of years and monarchs; the five former reckoning twenty-four emperors in the ſpace of 198 years, whereas the following ones hardly continued one cycle, and reckon no more than thirteen emperors; and theſe latter being much diſturbed by a warlike nation called *Sye-tau*, which inhabited the country now called *Lyau-tong*, and were much increaſed by the colonies that came thither from *Korea*.

The Fifteenth Dynaſty called Hew-tang, *conſiſting of Four Emperors in the Space of Thirteen Years.*

15th dynaſty.

I.
Chwang-tſong.
After Chr. 923

I. *CHWANG-TSONG*, like his father, was enured to the martial trade from his youth; and, in all his campaigns, lay on the ground with a bell about his neck, for fear of ſleeping too long; tho' his earlier years were blemiſhed by his luxury, and fondneſs for public ſhews; and would himſelf act a part in plays, to divert his mother and wives. He was no leſs given to avarice; inſomuch that though his coffers were filled with gold and ſilver, yet could he not prevail on himſelf to open them for the relief of his ſubjects. He was at length wounded in a ſedition raiſed among his ſoldiery; and died of it, in the third year of his reign, and thirty-fifth of his age; but it was never known whether the arrow that wounded him was ſhot deſignedly at him, or at random. He was ſucceeded by *Ming-tſong*, whom the father of the late emperor had adopted, though he was not born in the empire.

II.
Ming-tſong.
After Chr. 926.
His excellent reign.

II. *MING-TSONG* proved worthy of the rank he was raiſed to; and was highly eſteemed for his liberality, peaceable diſpoſition, love of his ſubjects, and regard for learned men, though himſelf was quite illiterate. In his reign the art of printing [n] was found out; and the celebrated *Chau-quang-yu*, who afterwards became the founder of the nineteenth dynaſty, was born. Several other bleſſings which accompanied and followed *Ming-tſong*'s reign are attributed to his ſingular piety, and the continual prayers he offered up to heaven for himſelf and ſubjects (T). He had moreover a great number of wiſe men, by whoſe counſel he made many excellent regulations, and one among the reſt which excluded the eunuchs from all public employments. He reigned eight years very

---

[n] De hac, vid. ſup. p. 212. & ſeq.

(T) The *Chineſe* hiſtorians tell us, that he every night burnt perfumes to the Lord of heaven; and addreſſed him in words to this effect: *I was born a barbarian, and in a country of barbarians; yet, in the midſt of the diſturbances that troubled the empire, they choſe me to govern it: I make but one requeſt, which is, that the heavenly Majeſty would vouchſafe to watch over my conduct, and ſend me wiſe and experienced men, whoſe counſel may aid me to govern this ſtate, without falling into any miſtakes* (35).

(35) *Vide Le Compte, Noel, Couplet, & al. & Du Halde, ſub Ming-tſong.*

Death. peaceably, and died in the ſixty-ſeventh year of his age, and was ſucceeded by his ſon.

III. Min-tſong. *After Chr.* 934. III. *MIN-TSONG* had not reigned a full year, when *She-king-tang*, ſon-in-law to the late emperor, at the head of an army of 50,000 men, furniſhed by the people of *Lyau-tong*, made himſelf maſter of the palace, and deprived him both of his life and crown in the forty-firſt year of his age. He was ſucceeded by his adopted ſon *Lo-vang*, ſince named *Fi-ti*.

IV. Fi-ti. *After Chr.* 935. *Burns himſelf alive.* IV. *FI-TI*, not being able to make head againſt the murderer of his father, fled for ſhelter into the city of *Ghey-chew*; where not thinking himſelf ſafe, he ſhut himſelf up with his family, and every thing he had of value, in a palace, and, ſetting it on fire, periſhed in the flames in the very firſt year of his reign. With him ended the fifteenth dynaſty; and the rebel *She-king-tang* became the founder of a new one, and took the name of *Kau-tſu*.

16th dynaſty.

The Sixteenth Dynaſty called Hew-tſin, *conſiſting of Two Emperors in the Space of Eleven Years.*

I. Kau-tſu. *After Chr.* 936. *Makes a fatal ſtep.* I. *KAU-TSU* was forced to purchaſe his new-gotten dignity at the expence of the honour of his country. The general of the auxiliary forces of *Lyau-tong* refuſing to acknowlege him, and being inclined to aſſumed the imperial diadem, *Kau-tſu*, not daring to enter into a war with him, was forced to buy a peace, by yielding to him ſixteen cities of the province of *Pe-cheli*, neareſt to that of *Lyau-tong*, and ſending to him annually 300,000 pieces of ſilk. This imprudent donative, which could not but augment the power and pride of that warlike nation, proved the fatal ſource of numberleſs wars, which ravaged the *Chineſe* empire above 400 years. He reigned but ſeven years; and died in the fifty-firſt year of his age, and was ſucceeded by his nephew, by the choice of the grandees.

II. Tſi-wang. *After Chr.* 943. *Betrayed and dethroned.* II. *TSI-VANG* had not reigned long, before he ſaw himſelf invaded by the *Lyau-tongians*, notwithſtanding the treaty made with his predeceſſor. He oppoſed them with an army ſufficient to have given them an effectual repulſe, had not his general *Lyew-chi-ywen*, who himſelf aimed at the imperial dignity, given them time, by his ſlow marches and affected delays, to ſeize on the emperor; who, being dethroned by them, was glad to accept of a ſmall ſovereignty, where he ended his days. He reigned four years; and was ſucceeded by his treacherous general, who aſſumed the name of *Kau-tſu*, and became the founder of a new dynaſty.

The Seventeenth Dynaſty called Hew-han, *conſiſting of Two Emperors in the ſhort Space of Four Years.*

17*th dy-naſty.*

I. Kau-tſu. *After Chr.* 947. *Northern* China *ra-vaged.*

I. *KAU-TSU*, at the beginning, made ſo little reſiſtance againſt the *Lyau-tongian* forces, that they made a terrible havock among the northern provinces; but, upon their entering into the ſouthern ones, they were oppoſed by ſuch bodies of *Chineſe*, as made their general ſay, *He could not have believed the conqueſt of* China *would have proved ſo difficult*; ſo that, contenting himſelf with his rich plunder, he retired to his own country. In the mean time *Kau-tſu* died in the ſecond year of his reign, aged fifty-four, and in the next was ſucceeded by his ſon.

II. In-ti. *After Chr.* 949. *Murdered by the eunuchs.*

II. *IN-TI*, being obliged to employ his forces againſt the *Tartars* of *Lyau-tong*, gave an opportunity to the eunuchs of raiſing great diſturbances, in order to recover their power; ſo that, whilſt his army was gaining many ſignal victories againſt thoſe barbarians, his palace was all in combuſtion; and the eunuchs had raiſed a ſedition, in which the emperor was ſlain, in the ſecond year of his reign. The empreſs immediately placed his brother on the throne; but he was ſcarcely ſeated on it, before the imperial general, named *Ko-ghey*, returned crowned with laurels from his glorious expedition, and was proclaimed emperor by his army. The empreſs, unable to ſupport her ſon, was forced to ſubmit to the victorious general, who from that time reſpected her as his mother; and, taking upon him the name of *Tay-tſu*, became the founder of the next dynaſty.

The Eighteenth Dynaſty called Hew-chew, *conſiſting of Three Emperors within the Space of Nine Years.*

18*th dy-naſty.*

I. Tay-tſu. *After Chr.* 951.

I. *TAY-TSU*, upon his mounting the throne, removed his court to the capital of the province of *Ho-nan*, viſited in perſon the ſepulchre of *Confucius*, and honoured his memory with the title of king (V). Some believe that the *Mohammedans*

(V) We are told, that ſome of his courtiers repreſented to him, that ſuch an honour did not ſuit with a man who had always been a ſubject not only to the emperors, but even to petty kings. To which he replied, that they were miſtaken; for that he had been rather a maſter to kings and emperors, and that therefore too much honour could not be paid to him (36).

(36) *Le Compte, Noel, Couplet, Du Halde, ubi ſupra.*

hammedans firſt ſettled in *China* in his reign; whilſt others place it much earlier, even as high as the thirteenth dynaſty. He reigned but three years, and died in the fifty-third year of his age, and was ſucceeded by his adopted ſon.

II. Shi-tſong. *After Chr.* 954. *His ſingular charity.* *Death.*

II. *SHI-TSONG* was admired for his love of learning, and ſkill in the art of war; though he ſtill retained ſuch ſingular modeſty, notwithſtanding his grandeur, that he always kept a plough and loom at work in his palace. In the time of ſcarcity he opened all his granaries, ordered his corn and rice to be ſold at the cheapeſt rate, and the people to pay him when they were able; alleging, that they were all his children, and that it did not become a parent to with-hold neceſſary food from his children. He likewiſe cauſed all the metal ſtatues to be melted, and coined into money for their relief. His fame brought ſeveral petty princes to their obedience, who had for many years withdrawn it from his predeceſſors; and a method was propoſed to him how to recover the provinces that had been diſmantled from the empire during the late troubles; but death prevented his putting it in execution. He reigned ſix years, and died in the thirty-ninth year of his age, and was ſucceeded by his ſon.

III. Kong-ti. *After Chr.* 960.

III. *KONG-TI* was but ſeven years old when his father died, who put him under the guardianſhip of his prime miniſter *Chau-quang-yu*, who had done ſignal ſervices to the empire during the late wars; but the grandees, excepting againſt his nonage, raiſed that miniſter to the empire. When they went to acquaint him with their choice, they found him in bed; and ſaluted him emperor, cloathing him with a yellow habit, which is the imperial colour. *Kong-ti*, who had reigned but a few months, had a ſmall principality aſſigned him, and with him ended the eighteenth dynaſty. *Chau-quang-yu* accepted of the crown on condition that the empreſs mother ſhould take place of him on all occaſions; and with him began

---

We have formerly obſerved, that it was the cuſtom of the *Chineſe* thus to honour the dead with ſuch titles; and many of the founders of dynaſties, and their ſucceſſors, have done it to their anceſtors, who never had any while alive, and merely to give the face of grandeur to their families.

The Nineteenth Dynaſty called Song, *conſiſting of Eighteen Emperors within the Space of* 319 *Years.*

19th dynaſty.

I. Tay-tſu. *After Chr.* 960. *His excellent character and reign.*

I. *TAY-TSU*, for that was the name he aſſumed with his new dignity, together with eight of his ſucceſſors, kept their court in ſome of the northern provinces of *China*, that they might be at hand to ſuppreſs the incurſions of the *Tartars* and *Lyau-tongians*; by which means the empire began to take breath after all its former diſaſters; and thoſe commotions were happily ſucceeded by a long calm, which might have proved ſtill more laſting, had all the princes of his family been as much addicted to learning and arms. He was indeed endowed with all the princely qualities that could make a people happy and flouriſhing; and ordered the four gates of his palace, which fronted the four cardinal points, to be always open, *that his houſe, as well as his heart, might be open to all his ſubjects.*

Frugality.

His fame was ſuch for wiſdom and moderation, that no leſs than ten petty ſovereigns ſubmitted to his government; and he was ſuch an enemy to luxury, that he retrenched it altogether in his family, and would not ſuffer even his daughters to wear pearls. However, he honoured his deceaſed father, grandfather, and great grandfather, with the title of emperor; and his mother, an excellent princeſs, with that of empreſs (W). During a ſevere winter, reflecting on what hardſhips his army, then engaged in oppoſing the northern nations, were likely to ſuffer, he pulled off his fur gown, and ſent it to their general; telling him, that he wiſhed it was in his power to do the like to every ſoldier; and it is hardly to be conceived what ardor and zeal this action inſpired his whole army with. He gave a ſtill more pregnant proof of his

Kind meſſage to his army.

(W) This noble lady, when congratulated by the grandees on her ſon's advancement, inſtead of expreſſing any joy at it, only reminded them of the great difficulty of ruling well; adding, that, if her ſon did ſo, ſhe ſhould gladly receive their congratulations; but, if not, that ſhe ſhould contentedly reſign thoſe honours, and finiſh her days in her priſtine obſcurity.

A year before her death ſhe is ſaid to have earneſtly charged her ſon not to be ſwayed by his affection for his children in the choice of a ſucceſſor; but to nominate his brother to that dignity; "for (ſaid ſhe), remember, my ſon, that you are beholden for the throne you ſit on, leſs to your own merit, than to the infancy of the prince of the preceding family;" which advice the emperor exactly followed, as will be ſeen in the ſequel.

Stratagem to ſave Nan-king. his fatherly affection at the ſiege of *Nan-king*; when, reflecting upon the horrid ſlaughter that would be made in it, as it was on the point of ſurrendering, he feigned himſelf ſick. His generals, alarmed at it, came and ſurrounded his bed, every one propoſing ſome remedy to him. To whom he ananſwered: "The only remedy that can effectually cure me, "Is in your power alone; ſwear to me, that you will not ſhed "the blood of the citizens." They all ſwore accordingly, and he immediately appeared well; and, though they took all poſſible precaution to reſtrain the ſoldiers, ſo that there were but few ſlain by them, yet thoſe few drew a flood of tears from him: and as the city had, with a long ſiege, ſuffered likewiſe by famine, he immediately ſent one hundred thouſand meaſures of rice to be diſtributed among them. Many other public acts he did, worthy of ſo good a prince; and died in the ſeventeenth year of his reign, leaving the crown to his brother *Tay-tſong*, according to his mother's deſire, mentioned in the laſt note. *Death.*

II. Tay-tſong. *After Chr.* 977. II. *TAY-TSONG* was a great lover of learning, and erected a library which is affirmed to have contained 80,000 volumes. He was once beſieging the metropolis of one of the revolted reguli, when he was alarmed with a tumult in the camp which was commanded by his brother *Chau*, occaſioned by a deſign of the ſoldiers, as was reported the next day, of making him emperor. *Tay-tſong*, without betraying the leaſt reſentment, went on vigorouſly with the ſiege; and, a few days after he had taken it, *Chau* in a familiar manner told him, he wondered he had not rewarded thoſe who had ſignalized themſelves at the ſiege. To which the emperor replied, *I expected that you would have rewarded them.* This ſtung *Chau* ſo to the heart, that he killed himſelf before night; which when his brother heard, he ſhed a flood of tears over his corpſe, and cauſed the greateſt funeral honours to be paid to it.

Wars in the north. He fought ſeveral battles with unequal ſucceſs againſt the *Lyau-tongians*, in order to recover the cities which had been yielded to them by *Kau-tſu*, founder of the ſixteenth dynaſty, though contrary to the advice of his more experienced general; ſo that we need not wonder at his purſuing that war with ſuch fluctuating ſucceſs, being as often defeated by, as victorious over, the *Tartars*, but without gaining any great advantage (X). He reigned twenty-one years; and died in the fifty-

---

(X) Theſe wars were much againſt the mind of his wiſe general *Chang-tſi-hyen*, who adviſed him firſt of all to ſettle the empire fifty-ninth year of his age, and was ſucceeded by his third ſon. *Death.*

III. *CHING-TSONG* much deceived the hopes which his ſubjects had conceived of his reign (Y); and, inſtead of purſuing the advantages he had gained againſt the *Lyau-tongians*, whom his victorious forces had thrown into the utmoſt conſternation, bought a ſhameful peace of them at the price of 100,000 taels, and 200,000 pieces of ſilk, to be paid annually to them. He was much intoxicated likewiſe with notions of magic, and other ſuperſtitions of the ſect of *Tau;* and we have had occaſion to mention elſewhere an egregious trick that was put upon him by one of thoſe impoſtors [o], which was not a little to his diſhonour (Z).

III. Ching-tſong. *After Chr.* 998.

In

---

[o] See before, p. 103. ſub not. (E).

empire in peace, before he aimed at new conqueſts. However, we are told of a ſtrange ſtratagem which that officer made uſe of to raiſe the ſiege of a city: he cauſed 300 ſoldiers to approach the beſieger's camp, in the dead of the night, with lighted flambeaux in their hands; which ſo alarmed them, that they thought the whole *Chineſe* army was coming againſt them; ſo that they, betaking themſelves to a ſudden flight, fell into an ambuſcade which *Chang-tſi-hyen* had laid for them, and were moſt of them cut off (37).

(Y) A comet having appeared at the beginning of his reign, which was deemed to portend ſome calamity, he ordered, as uſual, all his faults to be laid before him, that he might avert the omen; and at the ſame time remitted ten millions of the taxes, and ſet 13,000 priſoners at liberty; and, a ſon being born to him at that juncture, he attributed that long-wiſhed for bleſſing to the favour of heaven, which he looked upon now as pacified by his religious and charitable deeds above mentioned; and his ſubjects looked upon the whole as a good omen of a proſperous reign; though it proved otherwiſe, through his exceſſive weakneſs.

(Z) His prime viſir, we are informed, being on his deathbed, told his children, that his conſcience did not upbraid him with any neglect, except that of his not having adviſed the emperor to burn that pernicious book which they had made him believe was dropt from heaven, and he received with ſo much reſpect; and, as I cannot forgive myſelf that fault, ſaid he, ſo then I deſire I may be puniſhed for it after my death; and therefore charge you to cauſe my head and face to be ſhaven; and my body to be buried, like that of a wretched bonza, without cap or girdle. This was doubtleſs done by that wiſe miniſter, in order to cure the emperor of his vaſt reſpect for that curſed

(37) *Vide Du Halde ſub Tay-tſong. See alſo before, p.* 103. *ſub* (E).

book;

In the ſixteenth year of his reign he cauſed an account to be taken of all the people employed in agriculture; who were found to amount to 21,976,965 able perſons, excluſive of the magiſtrates, literati, eunuchs, ſoldiers, bonzas, watermen of all ſorts, *&c.* all which amounted to an immenſe number. He cauſed likewiſe the antient books to be reprinted, and diſperſed through the empire, and died in the twenty-fifth year of his reign, and fifty-fifth of his age, and was ſucceeded by his ſixth ſon, whom he had by his ſecond queen.

IV.
Jin tſong.
After Chr. 1023.

IV. *JIN-TSONG* was then but thirteen years old; but the empreſs took the government into her hands, and held it till her death, which happened eleven years after his acceſſion, and to whom he had always paid the ſame reſpect as if ſhe had been his own mother. As he was of a pacific diſpoſition, his ſole aim, when he came to govern, was, to let his ſubjects taſte the fruits of tranquillity; but, this emboldening the *Tartars* to renew the war, he was forced to buy another ſhameful peace from them. He was, however, a prince of great piety; which he ſhewed not only in baniſhing all image-worſhippers from his palace, but by his conſtant addreſſes to heaven during a long drought, and his thankfulneſs to it upon the return of the uſual rains. He ſaved 500,000 of his ſubjects from periſhing by the timely ſupply he ſent them of corn and rice.

Buys a ſhameful peace of the Tartars.

His ſingular piety to his ſubjects.

His extreme deſire of having a ſon made him divorce his empreſs, for which he was blamed by the generality of his ſubjects; but his moſt ſhameful falſe ſtep of all was, his buying a peace of the *Lyau-tongian* king, who demanded a reſtitution of ten cities which had been retaken by one of his predeceſſors, and inſtead of which he engaged to pay him a penſion of 200,000 taels, and 300,000 pieces of ſilk; and ſuffered the word *Na* to be uſed in the treaty, which rather ſignifies a tribute than a penſion. As he had no children either by his empreſs, or by that which he married after her divorcement, he was obliged to name *Ing-tſong*, the thirteenth ſon of his brother, for his ſucceſſor. He died in the forty-firſt year of his reign, and fifty-fourth of his age.

A ſhameful treaty with the king of Lyau-tong.

V.
Ing-tſong.
After Chr. 1064.

V. *ING-TSONG*'s reign had like to have been imbittered by a miſunderſtanding between him and the empreſs, who, though not his mother, had a ſhare in the government; but that breach being made up by the ſtrenuous endeavours of his wiſe prime miniſter; and ſhe reſigning her part up to him,

---

book; againſt which it is obſerved by the *Chineſe* hiſtorians, that, from that fatal period, the reſpect due to the Sovereign Lord of heaven abated much among great numbers of their countrymen.

he reigned quietly the reſt of the time, which was in the whole but four years. He died in the thirty-ſixth year of his age, and was ſucceeded by his ſon (A).

VI. Shin-tſong. *After Chr.* 1068.

VI. *SHIN-TSONG*, a prince of more courage than conduct, was extremely deſirous to deliver his northern ſubjects from the *Tartarian* yoke; but was diverted from it by his dying mother, who counſelled him to ſacrifice every thing to the peace of his empire. He was a lover of learned men, many of whom flouriſhed in his reign, particularly *Chew*, *Chang*, *Ching*, *Shau*, &c. authors of a new atheiſtical philoſophy, by which they undertook to explain their antient books, and whom that monarch diſtinguiſhed by titles and honours both before and after their deaths. One of their diſciples, obſerving the emperor's grief at a time of drought, and that he endeavoured to appeaſe heaven by faſting and prayer, had the boldneſs to tell him, that he tormented himſelf in vain, for that every thing that happened in the world was the mere effect of chance. Upon which the prime miniſter ſeverely reproved him: "How dare you, ſaid he, "teach ſuch a doctrine? If the emperor was to loſe all reſpect and fear of heaven, what crimes would he not be capable of committing?" Theſe philoſophers had ſome other equally dangerous notions, all which were learnedly oppoſed by the great *Su-ma-quang* mentioned in the laſt note, and who was then in the higheſt eſteem. *Shin-tſong* reigned eighteen years, and died in the thirty-eighth year of his age, and was ſucceeded by his ſon.

An atheiſtical ſect.

VII. Che-tſong. *After Chr.* 1086.

VII. *CHE-TSONG* being then but ten years old, his grandmother governed with ſingular wiſdom during the eight years ſhe lived; and, when ſhe died, would have obliged the prime miniſter to have diſcarded ſeveral of the young monarch's uſeleſs ſervants and flatterers; but, as ſhe had not done it herſelf, his authority was not ſufficient for it. He preſented, however, a memorial to him, in which were the ten following inſtructions, expreſſed in twenty characters: 1. Fear heaven; 2. Love your ſubjects; 3. Strive after perfection; 4. Apply yourſelf to the ſciences; 5. Employ perſons of merit; 6. Readily hear advice; 7. Leſſen the taxes; 8. Mitigate the ſeverity of puniſhments; 9. Shun profuſeneſs;

Ten noble inſtructions.

(A) In his reign flouriſhed the celebrated *Ko-lau* and annaliſt *Su-ma-quang*, who is ſaid to have compiled his hiſtory from above 2000 volumes, beginning with *Whang-ti*, the third *Chineſe* monarch (38).

---

(38) *Du Halde, ſub Ing-tſong.*

10. Deteſt debauchery. *Che-tſong* died in the fifteenth year of his reign, and twenty-fifth of his age, and was ſucceeded by the eleventh ſon of his predeceſſor *Shin-tſong*.

VIII. Whey-tſong. *After Chr.* 1101.

VIII. *WHEY-TSONG* was equally a lover of learning and pleaſure; and divided the government with his grandmother, to avoid having too great a ſhare of buſineſs. He loſt the eſteem of his ſubjects, firſt, by raiſing the eunuchs to greater power than they had enjoyed of late, and ſome of them even to ſovereignties, which were actually granted only to princes of the blood; and, ſecondly, by his ſuperſtitious fondneſs for the ſect of *Tau*, whoſe books he cauſed to be collected; and was even infatuated enough to give one of his diſciples the title of *Shang-ti*, or *Supreme Lord*; and the *Chineſe* make no ſcruple to aſcribe all the diſaſters that ſince befel the empire, to that blaſphemous title, given in a ſort of contempt of heaven.

Wars againſt the Lyau-tongians. *An end of that kingdom.*

He joined forces with the *Nyu-che*, or eaſtern *Tartars*, againſt the *Lyau-tongians*, and obliged thoſe few that remained unſubdued to flee into the mountains in the weſt; by which an end was put to the kingdom of *Lyau-tong*, after it had ſtood 290 years. He paid dear for his victories: the *Tartarian* chief, no leſs elated with his ſucceſs, and reſolving to found an empire, and give it the name of *Kin*, or *Gold*, ſoon broke all treaties with him; and, invading the provinces of *Pe-cheli* and *Shen-ſi*, made himſelf maſter of them, more thro' the treachery of ſome *Chineſe* malcontents, than by force of arms. *Whey-tſong*, in danger of loſing a great part of his dominions, made him ſeveral conſiderable offers; and, at his deſire, went in perſon to him, and with him ſettled the limits of the empire by a new treaty of peace.

The Tartars *invade* China.

On his return to his capital, he was eaſily perſuaded to alter his mind, that treaty being ſo ſhameful to him, that the moſt bloody war was preferable to it: but the *Tartar*, having intelligence of it, reſolved to keep him to it by force of arms; and entered the province of *Shen-ſi* in triumph, where he invited the emperor to a ſecond interview. *Whey-tſong*, who dreaded nothing ſo much as a war, eaſily agreed to it; and, upon his arrival, was ſeized, and ſtripped of all his imperial ornaments, and confined priſoner under a ſtrong guard. He died in the deſart of *Sha-mo*, in the twenty-fifth year of his reign, and fifty-fourth of his age, and appointed his ſon *Kin-tſong* his ſucceſſor.

Emperor ſeized and confined. *His death.*

IX. Kin-tſong. *After Chr.* 1126.

IX. *KIN-TSONG*, according to his father's commands, put ſix of his miniſters to death, who had betrayed him to the *Tartars*; but made ſo little preparation againſt them, that they penetrated into the province of *Ho-nan*, and, croſſing the *Yellow River* without oppoſition, where a handful of men might have prevented them, marched directly to the metropolis, took and plundered it, and carried away the emperor and his queen priſoners, in the firſt year of his reign, whilſt ſeveral lords, preferring death to an ignominious ſlavery, ſlew themſelves. The conquerors left behind the empreſs *Meng*, who had been divorced, and excluded from public affairs, and who, being a princeſs of great wiſdom and conduct, had preſerved the empire, by getting the crown placed on the head of *Kau-tſong*, the brother of the late emperor.

X. Kau-tſong. *After Chr.* 1127.

X. *KAU-TSONG* had ſome few ſucceſſes againſt the *Tartars*, which he might have improved to advantage; but though he was a lover of learning, yet he was too apt to ſlight the advice of his beſt experienced miniſters, and confiding in a few paraſites, of no honour or ſkill in governing. He was, moreover, ſo addicted to the bonzaic ſect, that he committed the care of the empire to his adopted ſon, that he might be more at leiſure to vacate at his ſuperſtitions.

Invaded by the Tartars.

In the mean time, *Ho-tſong*, the *Tartar* king, did all he could to gain the love of his new ſubjects, and ſhewed a more than ordinary regard for learned men, viſited the ſepulchre of *Confucius*, and paid him the ſame royal honours the *Chineſe* did, telling his courtiers, that if he did not deſerve them on account of his birth, he did on account of his excellent doctrine. He marched thence to the city of *Nan-king*, where the emperor had fixed his reſidence at firſt, but had been forced to abandon it, and laid cloſe ſiege to it. He eaſily made himſelf maſter of it; and, among other priſoners, carried off a general, named *Yung-pang*, whom he ſtrove, by the moſt advantageous offers, to gain to his intereſt; but that faithful officer not only refuſed them, but wrote, with his blood, on his veſt, that he choſe to die, rather than ſerve barbarians; for which he was immediately put to death. Another *Chineſe* general was then marching, with all ſpeed, to relieve that capital; which the *Tartars* having notice of, ſet the palace on fire, and retired towards the north; but had their rear almoſt cut off by him; and from that time never dared to croſs the *Kyang*.

Nan-king *taken.*

A ſhameful peace made with them.

A few years after, *Kau-tſong* made a ſhameful treaty with them, in which he did not ſcruple to own himſelf *Chin*, or ſubject, and *Kong*, or tributary. This peace was, however, broken, in the thirteenth year of his reign, by the *Tartar*, who came again into the ſouthern provinces, with a formidable army, and took the city of *Yang-chew*; but attempting to croſs the *Yang-tſe-kyang*, near the mouth of it, where it is wideſt and moſt rapid, his army mutinied, and ſlew him, and with-

Tartar *king ſlain.*

withdrew with all ſpeed towards the north, where ſeveral inſurrections began to appear.

Kau-tſong *abdicates.*

KAU-TSONG reſigned his crown to his adopted ſon, in the eleventh year of his reign, but lived about twenty-five years longer, and died without iſſue, in the eighty-fourth year of his age.

XI. Hyau-tſong. *After Chr.* 1163.

XI. *HYAU-TSONG*, deſcended from the founder of this dynaſty, reigned peaceably twenty-ſeven years; the new *Tartar* king *She-tſong* being of a more pacific diſpoſition than his predeceſſor. In this reign flouriſhed the great *Chu-hi*, one of the moſt celebrated interpreters of the antient books, who diſcharged the greateſt functions in the ſtate with honour. *Hyau-tſong* died in the ſixty-eighth year of his age, and was ſucceeded by his third ſon.

XII. Quang-tſong.

XII. *QUANG-TSONG* died in a fit of an apoplexy, in the fifth year of his reign, and fifty fourth of his age, and was ſucceeded by his third ſon.

XIII. Ning-tſong. *After Chr.* 1195.

XIII. *NING-TSONG*, a prince of ſmall abilities, was, with great difficulty, perſuaded to accept of the crown, and, when he did, was wholly governed, or rather miſguided, by his courtiers. In his reign the imperial palace was ſet on fire, and burned four days before it could be extinguiſhed; and, ſome years after, a fire happened in the metropolis, which was *Hang-chew*, which reduced 530,000 houſes into aſhes.

IT was in the twelfth year of *Ning-tſong*'s reign that the famed *Jenghiz Khân*, head of the *Weſtern Tartars*, laid the foundation of his vaſt empire, and gave it the name of *Ywen*, as hath been fully related in a former volume *. In the mean time, the *Kin*, or *Eaſtern Tartars*, having, according to cuſtom, broken the peace, invaded *China* afreſh; upon which *Ning-tſong* entered into a league with the head of the *Weſtern Tartars*, in order to deſtroy a faithleſs enemy, which was perpetually diſturbing him. This put the *Eaſtern* into the utmoſt conſternation, and obliged them to ſend him new and advantageous offers of peace; but the emperor, incenſed at their frequent breach of faith, and confiding more on that of the *Weſtern*, rejected them with ſcorn (B). *Ning-tſong* reigned thirty years, and died in the fifty-ſeventh of his age, and was ſucceeded by *Li-tſong*, another deſcendant from the founder of this dynaſty.

---

* See before, vol. iv. p. 543. 573. & ſeq.

(B) We are told, that when the *Tartar* king heard of his offers being ſo ſcornfully rejected by the *Chineſe* monarch, he ſaid, as ſpeaking to him, "To-day he (the *Weſtern Tartar*) will take my empire "from me, and to-morrow "yours from you;" which came to paſs accordingly (39).

(39) *Couplet. Monarch. Sinic. Tab. Chron. p.* 74. *Vide & Du Halde Engl. ſub Ning, note* (E).

XIV. Li-tſong. *After Chr.* 1225. *Wars againſt the* Eaſtern Tartars. *The end of that empire.*

XIV. *LI-TSONG* was no warlike prince, but rather addicted to learning, and to the whimſies of the ſect of *Tau*; but, nevertheleſs, carried on the war againſt the faithleſs *Tartar* with great vigour, in conjunction with his new ally. He took from them the city of *Ho-nan*, where their king kept his court, and next the capital of *Shang-tong*, after a long and bloody ſiege, in which the *Tartars* were forced to feed on human fleſh, their king *Ngai-ti*, in a fit of deſpair, hanging himſelf, juſt before its ſurrender; which put an end to the empire of the *Eaſtern Tartars*, after it had continued 117 years, under nine princes.

Weſtern Tartars *hold the northern.*

NEVERTHELESS, the ſmall remains of that nation, which was then almoſt deſtroyed, gave riſe to the family which afterwards conquered the *Chineſe* empire, and governs it to this day, with ſo much glory, as will be ſeen in the ſequel. All this time *Li-tſong* only held the ſouthern provinces of *China* under his dominion, whilſt the *Weſtern Tartars* had the empire of the north. Their king, called *Kublay*, or *Koplay Khân*, and by the *Chineſe Ho-pi-lye*, a lover of the ſciences, gained the love of his ſubjects, by the reſpect he ſhewed to learned men, and the honours he paid to the memory of *Confucius*. *Li-tſong* reigned forty years, and died, without iſſue, in the ſixty-ſecond of his age, and was ſucceeded by his nephew.

XV. Tu-tſong. *After Chr.* 1265. *Betrayed by his* Ko-lau. *Stripped of moſt of his dominions.*

XV. *TU-TSONG* had the misfortune to be encouraged in his debauches by a treacherous prime miniſter, no leſs vicious than himſelf, and fell into ſuch pernicious counſels, as proved fatal both to him and the empire. Many of his faithful miniſters having in vain tried, by frequent and preſſing memorials, to diſengage him from his wicked *Ko-lau*; and, foreſeeing the dreadful diſaſters that were likely to fall on the imperial family, retired to the *Weſtern Tartars*, who were then purſuing their conqueſts in the north, and had already ſeized on the provinces of *Yu-nan*, *Se-chwen*, and *Shen-ſi*, and were entering into that of *Hu-quang*, moſt of the cities opening their gates to them; whilſt *Tu-tſong*, drowned in pleaſures, was gradually ſtripped of his dominions, without knowing any thing of it (C). He reigned ten years, and died in the twenty-

---

(C) It was about this time that *Marco Paolo*, or *Mark Paul*, a *Venetian* gentleman, came into this country, and travelled thro' ſome twenty-fifth of his age, leaving three young children, who ſeemed only born to be the ſport of fortune; the ſecond of whom was raiſed to the throne.

XVI. Kong-tſong. *After Chr.* 1275.

XVI. *KONG-TSONG* being but an infant, the empreſs, who governed for him, ſent an ambaſſy to the *Tartars*, to beg a peace, upon any terms; but received a moſt haughty refuſal. The *Tartar* general, at the head of 200,000 men, went ſtill on with his conqueſts; and having ſeized the young emperor, in the ſecond year of his reign, ſent him to a deſart of *Tartary*, called *Co-bi*, and by the *Chineſe Sha-mo*, where he died.

XVII. Twang-tſong. *After Chr.* 1277.

XVII. *TWANG-TSONG*, his elder brother, was next placed on the throne; but the *Tartar* advanced againſt him with ſuch diligence, as obliged him to go on board his fleet, with the lords of his court, and about 130,000 troops that remained with him, deſigning to retire into the province of *Fo-kyen*. But being cloſely purſued by the *Tartars*, both by ſea and land, was forced to fly to the coaſts of *Quang-tong*, the moſt ſouthern province of the empire, where he died of ſome diſeaſe, in the ſecond year of his reign, and eleventh of his age; and was ſucceeded by his youngeſt brother *Ti-ping*, the laſt remains of the family of *Song*.

XVIII. Ti-ping. *After Chr.* 1279. *Forced on board.* *Drowned.*

XVIII. *TI-PING* was then on board his fleet, which not being able to avoid engaging that of the *Tartars*, a bloody fight enſued, in which the latter gained a complete victory. *Lo-ſyew-ſe*, the prime miniſter, to whoſe care the young emperor, then eight years old, was committed, ſeeing his ſhip ſurrounded by *Tartar* veſſels, took him up in his arms, and leaped with him into the ſea. The reſt of the grandees, and the diſtracted empreſs, followed his example. Nothing was heard but the moſt diſmal outcries; and it is affirmed, that no leſs than 100,000 *Chineſe* periſhed in this fight, either by the ſword, or by water, into which the greater part threw themſelves, in deſpair.

The ſad cataſtrophe of his fleet;

THIS dreadful cataſtrophe happened near an iſland depending on the city of *Quang-chew-fu*, or *Canton*, capital of the province of *Quang-tong*.

and end of that dynaſty.

THUS ended the dynaſty of *Song*, and with it the *Chineſe* dominion; for *Shi-tſu* (before called *Ho-pi-lye* by the *Chineſe*, and *Kublay Khân* by the *Tartars*), who was the fourth ſon of *Tay-tſu* (or *Jenghiz Khân*, who founded the empire of the

ſome of the fineſt provinces of it, and publiſhed that deſcription of which we have ſpoken at the beginning of this chapter (40).

(40) *See before, p.* 8, & (F). *See alſo the next note.*

Weſtern Tartars), took poſſeſſion of his new conqueſts, and was the firſt emperor of this new dynaſty †.

The Twentieth Dynaſty, called Ywen, *conſiſting of Nine Emperors, within the Space of Eighty-nine Years.*

Twentieth Dynaſty.

I. Shi-tſu. *After Chr.* 1281. *His excellent government.*

I. *SHI-TSU,* founder of this dynaſty, though a *Tartar,* and the firſt foreign prince that ever reigned over the *Chineſe* nation, yet found a moſt effectual way of reconciling them to his government, and even of endearing himſelf to them, by keeping as cloſe as poſſible to their antient laws and cuſtoms, by his equity and juſtice, by his love and regard to learned men, and fatherly tenderneſs to all his new ſubjects; inſomuch, that the reign of this family is, to this day, ſtyled by the *Chineſe, the wiſe government.* He even cauſed a declaration to be publiſhed, that all perſons ſhould continue in the ſame poſts and dignities which they enjoyed in the preceding reign; though many of the *Chineſe* nobles refuſed his offer, and preferred a voluntary death to an honourable ſervitude.

Fatal attempt on Japan.

In the third year of his reign, he formed a deſign of invading of the *Japan* iſlands with 100,000 men; but miſcarried in it, they being all ſhipwrecked, except four or five perſons, who brought him the melancholy news of it. He cauſed, in the ſame year, all the books of the impious ſect of *Tau* to be burned; and ordered, that there ſhould be but one calendar through the whole empire, which ſhould be compiled at court, and publiſhed every year; and forbid all private perſons to attempt the like, under pain of death. Four years after, his only ſon, whom he had named his ſucceſſor, died; and, though he left children behind, yet was the emperor inconſolable for his loſs.

Orders an univerſal calendar.

At his firſt acceſſion to the *Chineſe* crown, he had fixed his court at *Tay-ywen-fu,* the capital of *Shen-ſi,* but thought fit afterwards to remove it to *Pe-king* (D); and, being informed that

---

† See before, vol. iv. p. 519, & ſeq. & alib. paſſ.

(D) This metropolis is, by *Marco Paolo,* called *Kambalu,* in ſtead of *Ham-palu,* which, we are told, ſignifies, in the *Tartaric* tongue, the ſeal of the king or emperor; which miſtake is inconſiderable in a ſtranger, if it be really one. But the above-mentioned etymon of *Ham* and *palu* is juſtly queſtioned; for not *Ham,* but *Han,* or rather *Khân,* ſignifies a king, in the *Mongol* language, which is originally the ſame with the *Turkiſh*; and poſſibly *palu* may be another miſtake for that the barks which brought to court the tribute of the ſouthern provinces, or carried on the trade of the empire, were obliged to come by ſea, and often ſuffered ſhipwreck, he cauſed the famed great canal to be made, which is at preſent one of the wonders of the *Chineſe* empire, it being 300 leagues in length, and forming a great road of water, by which above 9000 imperial barks tranſport, with eaſe, and at ſmall expence, the tribute of grain, rice, ſilks, *&c.* which is annually paid to the court (E). He reigned fifteen years, and died in the eightieth of his age, and was ſucceeded by his grandſon.

Cauſes the great canal to be made.

His death.

II. Ching-tſong. *After Chr.* 1296.

II. *CHING-TSONG*, a mild and wiſe prince, mitigated the ſeverity of the *Chineſe* puniſhments, leſſened the taxes, with which ſeveral petty princes had began to burden the people; but his bad ſtate of health would not permit him to apply ſo cloſely to the affairs of the empire, as he was inclined to. He reigned thirteen years, and died in the forty-ſecond of his age, and was ſucceeded by his nephew.

III. Vu-tſong. *After Chr.* 1309.

III. *VU-TSONG* was no leſs admired for his mildneſs, generoſity, and regard to learned men, and, in particular, to the great *Confucius*. Being informed, that gold, ſilver, grain, ſilk, and other commodities, were exported into other countries, he forbade it, under the ſevereſt penalties. He reigned but four years, and died in the thirty-firſt of his age, and was ſucceeded by his brother.

IV. Jin-tſong. *After Chr.* 1313.

IV. *JIN-TSONG* was ſtill more remarkable for his princely virtues, and great penetration and application to the buſineſs of ſtate. He puniſhed with reluctance, and rewarded with ſingular generoſity. He forbade the petty princes to hunt from the fifth to the tenth month of the year, for fear of damaging the product of the earth. He ſet an extraordinary value on great men, and had them near his perſon; alleging, *that if he could but make his people happy and proſperous, by their advice, no riches or felicity could be equal to*

for *balik* or *baluk*, which, in the ſame language, ſignifies a city (41).

(E) A late miſſionary (42), who has publiſhed a curious abſtract of the five firſt *Mongol* emperors, from the *Chineſe* hiſtory, tells us, that thoſe hiſtorians exaggerate the faults of this great monarch, particularly his fondneſs for the ſuperſtitions of his lamas; but ſay nothing of his virtues, though it is plain, from what we have ſaid of him above, that he deſerved their higheſt encomiums, on ſeveral accounts, beſides that of the moſt uſeful and noble canal abovementioned.

(41) *See note on Du Halde, ſub Shi-tſû, vol. i. p. 215.* (42) *Souciet. Obſer. Math. ap. eund. ibid.*

his. He reigned nine years, and died in the thirty-ſixth of his age, and was ſucceeded by his ſon.

V. Ing-tſong. *After Chr.* 1322. *Murdered.*

V. *ING-TSONG* inherited all his father's virtues; but was unfortunately aſſaſſinated, in the third year of his reign, and thirtieth of his age, as he was entering his tent with his faithful *Ko-lau*, by ſome wicked villains, who were conſcious of ſome enormous crimes, and in dread of a condign puniſhment. He was ſucceeded by the eldeſt ſon of *King-hyen-tſong*.

VI. Tay-ting. *After Chr.* 1325. *Sundry calamities during his reign.*

VI. *TAY-TING*, upon his mounting the throne, not only put the murderers to the moſt ſevere deaths, but exterminated their families. In his reign happened ſome very ſevere calamities, as earthquakes, falling of mountains, overflowing of rivers, droughts, conflagrations, *&c.* during which, he gave ſignal proofs of his love for his ſubjects, by the timely aid he gave to them. He forbad likewiſe entrance into his dominion to all the bonzas or lamas of *Tibet*, who uſed to come in ſwarms, and, going from houſe to houſe, were a great burden to the people.

He reigned five years, and died in the thirty-ſixth of his age, and the eſtates choſe his ſecond ſon to ſucceed him; but he refuſing to accept of the crown, which, he ſaid, belonged to his eldeſt brother *Ming-tſong*, who was then in *Tartary*, they ſent for him from thence, and proclaimed him emperor.

VII. Ming-tſong *proclaimed, and dies.*

VII. *MING-TSONG*, upon his acceſſion, gave a grand entertainment to the court; but, in the midſt of it, was ſuddenly ſtruck with death, not without ſtrong ſuſpicion of his being poiſoned; and his brother, who had refuſed the crown, was choſen in his ſtead.

VIII. Ven-tſong. *After Chr.* 1330. *Sends for the lamas of* Tartary.

VIII. *VEN-TSONG* proved a wiſe and affable prince, open to the wiſe counſels of his miniſters; but was guilty of a weakneſs unbecoming his dignity, his receiving the lama or chief bonza of *Tibet* into his palace, and ſuffering his nobles to pay him their honours, on their knees, and preſenting him with wine, whilſt the haughty prieſt received them, without making the leaſt return (F).

He

(F) The proud lama did, it ſeems, receive all theſe honours, without ſtirring off his ſeat; which inſpired one of the nobles with ſuch diſdain, that he addreſſed him in a quite different manner: "Honeſt man, ſaid "he to him, I know that you "are the diſciple of *Fo*, and "maſter of the bonzas; but "you don't know, perhaps, "that I am a diſciple of *Confucius*, and one of the chief "among the litterati of the "empire; and it is fit I ſhould "acquaint you with it, and "and adviſe you to lay aſide "all this ceremony." This ſaying, He reigned but three years, and died in the twenty-ninth of his age, and was ſucceeded by *Ning-tſong*, the ſon of *Ming-tſong*, the ſeventh monarch of this dynaſty; but as he reigned but two months, he is not reckoned among the other emperors. He was ſucceeded by his elder brother *Shun-ti*, who was fetched from the province of *Shen-ſi*, and placed on the throne.

IX. Shun-ti. *After Chr.* 1333. *Degenerates.*

IX. *SHUN-TI* was the laſt of this *Tartar* race that reigned in *China*. Thoſe princes, enervated by the pleaſures of that fine and fruitful country, eaſily degenerating from the valour of their anceſtors; whilſt the *Chineſe*, growing gradually brave and warlike by their ſubjection, deprived them of their conqueſt, and drove them clear out of their empire. *Shun-ti*, though otherwiſe a prince of great parts, was lulled into a downright indolence and effeminacy, by his favourite *Ko-lau*; and, to complete his misfortunes, ſent for the lamas of *Tartary*, who quickly filled his palace with female ſingers and dancers, and introduced idolatry and magic, together with lewdneſs and debauchery, which quite bereaved the young prince of the little valour that was left.

Chû *heads the revolters againſt him.*

In the fourteenth year of his reign, a *Chineſe*, named *Chû*, who had been a ſervant in a monaſtery of bonzas, going over to a numerous company of revolters, became their chief, and made a ſurpriſing advantage of the preſent juncture, making himſelf maſter of many conſiderable cities, and next of the provinces; and, in a celebrated battle, defeated the imperial army ſent againſt him. His great ſucceſs ſoon drew vaſt numbers of *Chineſe* into his army, with which, having croſſed the *Yellow river* without oppoſition, he eaſily ſubdued every place that came in his way, and meeting at length with the imperial army, cut it all in pieces. The emperor was forced to flee towards the north, where he died two years after, having reigned thirty-five; and with him ended the *Tartar* dynaſty of *Ywen*, which was ſucceeded by that of *Ming*, founded by *Chû* above-mentioned, who, upon his mounting the throne, took the name of *Tay-tſû*.

His ſucceſs, and end of the Tartar *dynaſty.*

ſaying, he offered him the cup ſtanding; upon which the lama thought fit to ſtand up, and, with a ſmile, took the cup from him, and drank it (43).

(43) *Du Halde, in Ven tſong.*

The Twenty-firſt Dynaſty, called Ming, *containing Sixteen Emperors, within the Space of Two hundred and Seventy-ſix Years.*

Twenty-firſt Dynaſty.

I. Tay-tſû. *After Chr.* 1368.

Excellent government. *Piety.* *Grief for his ſon.* *Death.*

I. *TAY-TSU*, formerly named *Chû*, and *Hong-vu*, mounted the throne with a general applauſe, and fixed his court at *Nan-king*; and, the year following, made himſelf maſter of *Pe-king*, after one day's ſiege, erecting that country into a ſovereignty, which he gave to his fourth ſon. He likewiſe honoured his father, grandfather, *&c.* with the title of emperor; and then enacted ſome wholſome laws, to preſerve the national tranquility (G). His court was ſoon crouded with ambaſſadors, who came from all parts, to congratulate him, particularly from *Japan*, *Korea*, *Formoſa*, the *Philippine*, and other ſouthern iſlands. But the joy that reigned at his palace was ſoon after allayed by the death of his empreſs, to whoſe wiſe counſels, he ſaid, he owed the crown. He was a prince of great wiſdom and penetration; and his piety was no leſs conſpicuous in time of drought, when, they tell you, he hath gone and ſtaid three whole days upon a high mountain, and by his prayers hath obtained plenty of rain. He had taken likewiſe ſpecial care to breed up his ſon in ſuch excellent manner, that he might prove a father to his people; but the unexpected death of that promiſing young prince did ſo overwhelm him with grief, that he mourned for him three whole years, contrary to his own law. He reigned thirty-one years, and died in the ſeventy-firſt of his age, and was ſucceeded by his grandſon, then but thirteen years old.

II. Kyen-ven-ti. *After Chr.* 1399.

II. *KYEN-VEN-TI* gave early marks of an excellent diſpoſition, by remitting one third of the taxes, and other popular acts; but his uncles, ill brooking the preference that

---

(G) Among which, the following ones were the moſt important; *viz.*

1. That thoſe who poſſeſſed ſovereignties, ſhould not extend their power beyond their own territories, nor meddle with public affairs.
2. That the eunuchs ſhould be excluded from all employments, civil and military.
3. That the women ſhould not be ſuffered to turn bonzeſſes, nor men to turn bonzas, before the age of forty years.
4. That the antient and modern laws ſhould be reduced into one body, of 300 volumes. It was, we are told, a whole century before that work appeared.
5. That the twenty-ſeven months of mourning for the death of a parent ſhould be reduced to twenty-ſeven days (44).

(44) *Du Halde, ſub Tay-tſû.*

was given to him, which was aſcribed to the intrigues of the *Ko-lau* of the late emperor, ſoon raiſed great diſturbances in the empire. *Invaded by* Young-lo. *Young-lo*, in particular, who had been raiſed to the ſovereignty of *Pe-king*, took up arms againſt him, and a bloody battle was fought between him and the imperial army; which was ſoon followed with new offers of peace on the court ſide: but *Young-lo* refuſed to hearken to any, unleſs the emperor's miniſters were delivered up to him. This not being granted, he marched directly to the imperial city, where, the gates being opened to him by a traitor, he committed a moſt horrid ſlaughter, and reduced the imperial palace to aſhes. *Burned in his own palace.* The body of the young monarch being brought, half conſumed by the flames, to the conqueror, drew a flood of tears from him; and he ordered him to be interred with all the pomp due to his rank. But this did not allay his reſentment againſt his miniſters, many of whom he put to moſt cruel deaths; whilſt others choſe to kill themſelves, or to eſcape his fury in the habit of bonzas. Thus periſhed that young monarch, in the fourth year of his reign, and ſeventeenth of his age, and was ſucceeded by *Young-lo*, who then took the name of *Ching-tſu*, and ſeized on the crown.

III. Ching-tſu. *After Chr.* 1403.

III. *CHING-TSU* was a generous and magnanimous prince, but much dreaded, on account of the cruelties with which he began his reign. He obliged a great number of bonzas, who had taken the habit before they were forty years old, to quit their convents; and ordered all the books of chemiſtry, which treated of the immortalizing liquor, to be burnt. In the ſeventh year of his reign, he removed his court from *Nan-king* to *Pe-king*, leaving his ſon in the former, with the ſame number of courts and miniſters as were eſtabliſhed in the latter. He encouraged learned men, and cauſed ſome philoſophical works to be publiſhed, expoſitory of the antient claſſical books. When ſome fine precious ſtones were brought to him from a mine lately diſcovered, he ordered it to be ſhut up; alleging, *it only fatigued his people with uſeleſs toil; whereas thoſe ſtones, however valued, could neither feed nor cloath them in times of ſcarcity.* *An excellent ſaying.* He reigned twenty-three years, and died in the ſixty-third of his age, and was ſucceeded by his ſon.

IV. Jin-tſong. *After Chr.* 1426.

IV. *JIN-TSONG* gave early inſtances of his tenderneſs and liberality, in the ſpeedy relief he ſent to the province of *Shang-tong*, then labouring under a famine (H). He was like-

---

(H) It being repreſented to him, by his miniſters, that it would be proper for him to conſult the tribunals about the means of relieving ſo much people, he replied, "When "my likewiſe much given to aſtrology; and having ſpent a whole night in obſerving the ſtars, and found ſome uncommon change in the heavens, ſent for his two *Ko-laus*, and told them, that his life was at an end; and gave them ſome ſignal marks of his love and gratitude for their fidelity to him. His ſon, then at *Nan-king*, was ſent for with all ſpeed; but came too late to receive his laſt commands. He had reigned but a few months, and died in the forty-eighth year of his age. And this year is reckoned to the reign of his ſon, contrary to the *Chineſe* cuſtom, which includes that of the emperor's death with thoſe of his reign.

His ſtrange death.

V. Swen-tſong. *After Chr.* 1427.

V. *SWEN-TSONG* was attacked by the *Tartars*, who had made an irruption into the empire; but were ſeverely repulſed, and defeated by him. Some years after, the king of *Cochin-China*, whom he had nominated to that dignity, being ſlain by a band of rebels, theſe immediately ſent an embaſſy to crave pardon for it. *Swen-tſong* not being then able to ſend an army againſt them, without great inconveniency, not only granted them pardon, but ſent them home with ſome titles of honour. About the ſame time, the palace having took fire, burnt with ſuch violence ſeveral days, that great quantities of gold, ſilver, copper, tin, and other metals, which were melted together, formed a maſs of a mixed metal, which, like that which is reported to have happened at *Corinth*, hath been much eſteemed ever ſince, and bears a very great price. *Swen-tſong* reigned ten years, and died in the thirty-eighth of his age, and was ſucceeded by his eldeſt ſon.

Invaded by the Tartars.

Imperial palace burnt.

A new mixed metal produced.

VI. Ing-tſong. *After Chr.* 1437.

VI. *ING-TSONG*, then but nine years old, and under the guardianſhip of the empreſs and court eunuchs, began his reign with rebuilding the nine gates of the imperial city; and, in the third year, forbad any honour to be paid to *Confucius* in the idol temples. In the mean time, the *Tartars*, taking the advantage of his youth, made continual inroads into his northern provinces; againſt whom he marched, in the fourteenth year of his reign, at the head of a powerful army, even beyond the great wall; but his forces, weakened by want of proviſion, were totally defeated, and he taken priſoner, and carried into the furthermoſt part of *Tartary*.

Defeated, and carried priſoner.

"my ſubjects are in diſtreſs, "we ought to fly to their relief, with the ſame ſpeed as "we would to ſtop an inundation, or extinguiſh a fire;" and, upon their reminding him that a diſtinction ought to be made between thoſe who ſtood in more or leſs need of relief, "With all my heart, he ſaid; "but let them not be too nice "and dilatory in their ſcrutiny, "nor be afraid of exceeding "my intentions, by being too "liberal."

The court, in the greateſt conſternation at the news, placed his ſon, then but two years old, on the throne, under the guardianſhip of the captive prince's brother, who ſoon ſeized on the throne. In the mean time, the empreſs having ſent a great quantity of gold, ſilver, ſilks, *&c.* to ranſom the emperor, the *Tartar* conducted him to the frontiers of *China*; but there pretending that the ranſom was too ſmall, and being, perhaps, bought by the brother on the throne, conducted him back, in a few days, into *Tartary*. He reigned fourteen years, and was ſucceeded by his brother.

Two inſtances of Tartarian *perfidy.*

VII. King-ti. *After Chr.* 1451.

VII. *KING-TI* mounted the throne; but an agreement being ſoon after made for the releaſe of the emperor, ſome of the grandees went to receive him on the frontiers. Here the *Tartar* pretended a-new, that the retinue was too ſmall to accompany ſo great a monarch; and inſiſted, that a greater number ſhould come, and in greater pomp; but the emperor forbade it, and ſent the court word, that he renounced the empire, and deſigned to end his days in ſolitude; and, to avoid all ceremony, entered the capital by a private gate. Here the two brothers having embraced each other, with great tenderneſs, *King-ti*, attended by the whole court, accompanied him to the ſouth palace, which he had choſen for his retirement.

KING-TI had, by this time, reſolved to declare his own ſon his ſucceſſor; but that was oppoſed by the prime miniſter (I); and the young prince dying about a year after, and himſelf being ſoon after taken ill of an incurable diſeaſe, *Ing-tſong* was again brought out of the ſouthern palace, and reaſcended the throne, a year before his brother's death.

KING-TI had reigned ſeven years, and, upon his death, the emperor was deſired to ſtigmatize his memory, and to have his name eraſed out of all public records, as a puniſhment

---

(I) *King-ti* had deſigned to declare his ſon his ſucceſſor on his next birth-day; and, willing to try how the prime miniſter would take it, ſaid to him one day, "The birth-day of "the prince my heir falls on "the ſecond day of the ſeventh "moon." To which the *Ko-lau* replied, "Give me leave "to tell you, that it is the firſt "day of the eleventh moon." Plainly intimating thereby the birth-day of *Ing-tſong*, who was the lawful emperor. Upon which *King-ti* ſet aſide all further thoughts about his own ſon.

As *Ing-tſong* did afterwards reſume the empire, *Du Halde*, and others, have made two reigns of it, though but one monarch: we have only followed the ſeries as it happened, without that needleſs addition.

ment for his uſurpation: but he rejected the propoſal, and contented himſelf with ordering his funeral obſequies to be performed only as for an emperor's brother. After that, he reigned ſeven years longer, and died in the thirty-firſt of his age, and left the crown to his eldeſt ſon.

VIII. Hyen-tſong. *After Chr.* 1465.

VIII. *HYEN-TSONG*, who was the ſon of the ſecond queen, owed the crown to the empreſs's barrenneſs, and proved a warlike prince, and frequently defeated the plundering *Tartars*, who were often making inroads into his territories. The king of *Korea*, about that time, propoſed an eaſier method of paying his homage to him, than by ſending an ambaſſy; but he abſolutely rejected it. He reigned twenty-three years, and died in the forty-firſt of his age, and was ſucceeded by his eldeſt ſon *Hong-chi*, who ſince aſſumed the name of *Hyau-tſong*.

IX. Hyau-tſong. *After Chr.* 1488. *Dreadful calamities all over the empire.*

IX. *HYAU-TSONG* was much addicted to the ſuperſtitions of the bonzaic ſect; yet, in the eighth year of his reign, one of the moſt conſiderable of them, having been the ringleader of a rebellion, and being taken priſoner, was executed, without regard to his function. About the ſame time, a famine raged through ſeveral of the weſtern provinces, to ſuch a degree, that the parents were known to eat their own children; whilſt as grievous a peſtilence, a calamity ſcarcely known in *China*, raged and laid waſte the eaſtern ones. Theſe were followed with ſuch terrible earthquakes, that many thouſands of people were buried alive. The latter end of this reign was no leſs remarkable for the irruptions and depredations which the *Tartars* made in the empire, and, at length, for the death of the emperor, in the eighteenth year of his reign. He was ſucceeded by his ſon *Vu-tſong*, whom he had cauſed to be proclaimed his ſucceſſor, with great pomp, five years after his coming to the crown.

X. Vu-tſong. *After Chr.* 1506. *His unhappy reign,*

X. *VU-TSONG*, a wilful and debauched prince, enjoyed but a very uneaſy reign; the calamities of the former ſtill continuing, and he deaf to all advice that was given him towards a remedy. At length ſeveral provinces, particularly thoſe of *Shang-tong* and *Ho-nang*, oppreſſed with famine and heavy taxes, revolted, in a kind of deſpair, and, like an irreſiſtible torrent, ſpread dread and devaſtation where-ever they came; and if any forces were ſent againſt them, they only put a ſtop to the evil for the preſent, to break out ſoon after with greater fury.

In the thirteenth year of his reign, he took it into his head to march againſt the ravaging *Tartars incognito*; and he was, with great difficulty, diverted from the dangerous project, by one *cowardice,* one of his *Ko-laus* (K). The next year, he reſolved to retire into the ſouthern provinces, from which his miniſters all joined to diſſuade him; alleging, that it would be interpreted by the *Tartars* as a ſhameful flight: and ſo exaſperated was he at their oppoſition, that he ſuffered them to continue, on their knees, five whole days before his palace, notwithſtanding the badneſs of the weather. At length, a ſudden inundation which followed, and was by him looked upon as portending of ſome evil, made him relax, and ſet aſide this project alſo. He reigned ſixteen years; and, a little before his death, ſent for the grandees, and appointed his empreſs guardian to his ſecond ſon, then thirteen years old, whom he *and death.* appointed his ſucceſſor, and died in the thirty-firſt year of his age.

XI. Shi-tſong. *After Chr.* 1522.

XI. *SHI-TSONG*, or *Kya-tſing*, began his reign with ſeveral public acts (L); ſuch as, repairing the great wall, relieving his ſubjects during the ſcarcity, and enacting ſome wholſome laws; but is much blamed for his fondneſs for poetry, for the ſuperſtitions of the bonzas, and, in particular, for the immortalizing liquor, which he cauſed to be *His ſucceſs againſt the* Tartars, ſought for far and near. The *Tartars*, having invaded his territories, were totally defeated, and above 200 officers taken priſoners. The next year, their king ſent to beg pardon, and to aſk leave for his ſubjects to come into *China* to ſell their horſes; which was granted at firſt; but, as that commerce was like to prove a continual ſource of quarrels between the mandarins and the merchants, it was abſolutely forbid again.

and Japaneſe. ABOUT the thirty-fourth year of his reign, the *Japaneſe* ſhook off their homage to him, and about 4000 made a deſcent into the province of *Che-kyang*; but were either deſtroyed, or forced to flee to their ſhips. The next year, 10,000 more came on the ſame errand, and met a worſe fate, they being all cut off to a man. This did not prevent their making

---

(K) He was ſo provoked at their oppoſing his mad project, that he drew his ſcymetar to ſlay the firſt that ſpoke another word againſt it; upon which one of thoſe *Ko-laus* ſtretching out his neck towards him, as if to receive the blow, quite allayed his paſſion, and made him open his eyes to the danger of his deſign.

(L) The famine and poverty then raging, obliging many parents to proſtitute their daughters, two young maids, to avoid the diſgrace, drowned themſelves; which, when the emperor knew, he erected a fine monument to their memory, giving them the title of *The two illuſtrious virgins.*

making freſh attempts in the following years; but ſtill with the ſame ill ſucceſs.

TOWARDS the latter end of his reign, a ſevere memorial was preſented to him, complaining of his ill conduct almoſt in every branch of his government, and more particularly of his extravagant ſearch after the immortalizing liquor. He had no ſooner read it, than he trampled it under his feet, in the firſt ſally of his paſſion; but, growing cool again, he took it up, and, upon a ſecond reading, ſhewed ſome ſignal tokens of remorſe. He did not live long enough, however, to give any further proofs of it; for, falling ſick a few days after, he had no ſooner drank the pretended liquor, than he expired, in the forty-fifth year of his reign, and fifty-eighth of his age, and was ſucceeded by his ſon.

His ill conduct complained againſt.

Strange death.

XII. Mo-tſong. *After Chr.* 1567.

XII. *MO-TSONG*, alias *Shin-tſong*, began his reign with releaſing ſome of thoſe whom his father had too ſeverely impriſoned, and with other acts of clemency; but could never brook the advice of his miniſters, and often degraded them for it. He repealed, in part, the law which forbids the ſubjects having any employments in their own native provinces, by excluding out of it inferior mandarins, tax-gatherers, and inſpectors over literature. He fell ſick in the ſixth year of his reign; and putting his ſon, then but ten years old, under the guardianſhip of the empreſs, and of the *Ko-lau Chang-kyû-ching*, declared him his ſucceſſor, and died not long after. That prince was called *Van-lye*, but, upon his acceſſion to the crown, took the name of *Shin-tſong*.

XIII. Shin-tſong. *After Chr.* 1573.

His excellent reign.

XIII. *SHIN-TSONG* ſhewed an excellent diſpoſition, and prudence much above his years, and paid the utmoſt regard to his maſter *Chang-kyû-ching*, and behaved with ſingular aſſiduity, juſtice, and uprightneſs, in every branch of his government: and every day, from four in the morning, applied himſelf to examine and anſwer the petitions that were preſented the day before; and, for the greater eaſe and conveniency of his ſubjects, ordered a book to be printed every three months, containing the names, rank, degree, and country, of every mandarin in the empire; which cuſtom is ſtill obſerved. He married in the ſeventh year of his reign, and immediately his wife was proclaimed empreſs.

A dreadful famine.

THREE years after there was ſuch a dreadful famine in the province of *Shan-ſi*, that numberleſs people died of hunger; inſomuch that ſixty great pits were dug in different places, each of which held 1000 dead bodies, and, on that account, were called *Van-jin-keng*. The ſame year was remarkable for a great defeat of the *Tartars*, of whom 10,000 were killed on the ſpot; but much more for the death of the prime

Tartars defeated.

miniſter

miniſter *Chang-kyu-ching*, whom the emperor cauſed to be interred with great pomp, and ſingular marks of honour. Theſe, however, proved but of ſhort duration; his enemies laying ſuch accuſations againſt the deceaſed about two years after, that both he and his poſterity were deprived of all their titles; their eſtates confiſcated; and his ſon, either through grief or fear, killed himſelf. A grievous froſt, which happened in the eleventh year of his reign, and had congealed the greateſt rivers, invited again the plundering *Tartars* into *China*, who were moſt of them cut off. The famine, which followed ſoon after, obliged that monarch often to addreſs himſelf to heaven for relief, and to contribute largely to the aſſiſtance of his ſubjects; but when it was repreſented to him, that his miſconduct, and the avarice of the miniſters of his court, drew theſe calamities down upon his people, he not only proved deaf to their remonſtrances, but puniſhed the authors of them (M).

A new famine.

Japaneſe *fall upon* Korea.

ABOUT the twenty-firſt year of his reign, the *Japaneſe* broke into the kingdom of *Korea*, ſeized on ſeveral cities, and put all to fire and ſword where-ever they came. The king himſelf was obliged to flee; but, having ſoon after obtained a ſeaſonable ſuccour from the emperor, intirely routed them. After this defeat, they ſent an ambaſſy to the emperor, to beg his pardon for the irruption, and to intreat him that he would beſtow ſome title upon their chief. Both which were granted; and the title of *Je-pwen-vang*, which ſignifies king of *Japan*, was given to him; but with expreſs orders, that he ſhould ſend no more ambaſſies to *China*. By this time the *Nyu-che*, or eaſtern *Tartars*, who were become formidable, and divided into ſeven dynaſties, after a long and bloody war, coaleſced into one, under one prince, who laid the foundation of a new kingdom. As to the *Tan-yu*, or weſtern *Tartars*, they lived peaceably within their own territories, without making any further inroads into *China*.

Their chief obtains the title of king.

(M) During theſe troubles, a comet alſo appeared towards the eaſt, which was thought to portend ſtill ſome greater diſaſters to the empire; upon which a *Ko-lau*, named *Song-guen*, preſented a memorial to the emperor, ſetting forth, that the figure of the meteor forewarned him to rid his court of certain miniſters, who took bribes, and preſerved their poſts by the baſeſt flattery. For this he was condemned to death by the exaſperated monarch; but, his ſon coming to him, and begging he might be permitted to lay down his life to ſave his father's, *Shing-tong* relented, and changed his ſentence into that of baniſhment.

Tartars *invade* China.

Their king's letter to the emperor ſlighted.

Succeſs againſt the imperial forces..

The emperor defeated.

Death.

In the forty-fourth year of his reign, the chief of the *Tartars*, highly incenſed at the inſolence with which the *Chineſe* mandarins treated his merchants trading into *Lyau-tong*, and much more at their treacherouſly ſeizing on their prince, and cutting off his head, reſolved now to ſeize on ſome of the *Chineſe* cities which lay moſt convenient for him; and accordingly the ſon of the deceaſed king, named *Tyen-ming*, entered the province of *Lyau-tong* at the head of a powerful army, and took the city of *Kay-ywen*; but at the ſame time ſent a letter, with his complaints, to the emperor, offering to reſtore the city, and lay down his arms, upon proper ſatisfaction being made for ſuch a cruel injury. The mandarins, to whom the emperor communicated the letter, ſlighting it ſo far as not to vouchſafe an anſwer to it, ſo exaſperated the *Tartar* prince, that he vowed to ſacrifice 200,000 *Chineſe* to the ghoſt of his murdered father. He accordingly marched with an army of 50,000 men into the province of *Pe-cheli* in triumph, with a deſign to attack the imperial city; but, being repulſed by the *Chineſe* forces, he retired into *Lyau-tong*, where he aſſumed the title of emperor of *China*. Two years after, having, by a ſtratagem, drawn the *Chineſe* forces farther towards *Tartary*, he ſurrounded them at once, and made a dreadful ſlaughter among them; and their general was found among the ſlain. On the next year the emperor oppoſed them with a powerful army, and 12,000 auxiliaries out of *Korea*; and a long and obſtinate battle was fought; in which the *Tartars* being at laſt victorious, marched directly towards *Pe-king*; which threw the court into ſuch conſternation, that the emperor would have retired into the ſouthern provinces, had not his miniſters repreſented to him how much ſuch a ſhameful flight would inſpirit the enemy, and diſhearten his ſubjects. Under theſe diſaſters the emperor died, in the forty-eighth year of his reign, and fifty-eighth of his age, and was ſucceeded by his ſon *Quang-tſong*, who, upon his acceſſion, took the name of *Tay-chang*.

XIV. Tay-chang. 1621.

XIV. *TAY-CHANG* died in a month after, and, as is ſuppoſed, through the neglect of his phyſician; but appointed his eldeſt ſon *Tyen-ki* to ſucceed him, who thereupon took the name of *Hi tſong*.

XV. Hi-tſong. *Aft. Chr.* 1621.

Great preparations

XV. *HI-TSONG*, though a timorous prince, and too much ſwayed by his court-eunuchs, yet made a vigorous oppoſition againſt the *Tartars*; augmented his forces, ſent for freſh auxiliaries from *Korea*, and ſaw his army reinforced from ſeveral quarters; particularly by an amazonian lady, at the head of ſeveral thouſand men, which ſhe had brought from the province of *Se-chwen*, where her ſon held a ſmall ſovereignty.

againſt the Tartars. ſovereignty. He alſo fitted out a powerful fleet, in order to humble the enemy both by ſea and land; and, upon this occaſion, he ſent to *Ma-kau* for ſome *Portugueſe* engineers, to ſerve the artillery, to which the *Chineſe* were very little uſed; but, before they came, the *Tartars* were driven out of the province of *Lyau-tong*, and the capital recovered from them; ſo much the more eaſily, as the inhabitants deteſted the cruelty of *Tyen-ming*, and he was then engaged in another war in *Tartary*. He was, however, no ſooner returned from that expedition, than he renewed the ſiege of that city with freſh vigour; in which the *Chineſe* loſt 30,000 men, and he 20,000, and at laſt carried it by means of a traitor. As ſoon as he was maſter of it, he publiſhed an edict, commanding all the *Chineſe*, under pain of death, to ſhave their heads after the *Tartar* faſhion; upon which ſeveral thouſands of them choſe rather to loſe their heads than their hair. *Strange firmneſs of the* Chineſe. In the mean time one of the ableſt *Chineſe* generals, named *Mau-ven-long*, being ſent with freſh troops againſt the *Tartars*, ſo ſtrongly fortified the citadel of *Shang-hay*, that he made it impregnable, and, by that means, ſhut up the entrance into *China* from *Tartary*.

The third year of *Hi-tſong*'s reign was dreadfully diſturbed by crouds of robbers and ſeditious people, whoſe number and rapines daily increaſed; and the next year was remarkable for the Chriſtian monument dug out near the capital of *Shen-ſi*, and mentioned in a former ſection [a]; as alſo for the death of the emperor, *I-tſong's death.* in the ſeventh year of his reign, and thirty-ſecond of his age; who was ſucceeded by his brother *Tſong-ching*, or *Zun-chin*, ſince called *Whay-tſong*, the fifth ſon of *Quang-tſong*.

In the ſame year died *Tyen-ming*, the king of the *Tartars*; a prince, who, according to the *Chineſe* account, was diſtinguiſhed chiefly for his fierceneſs; and was ſucceeded by his ſon *Tyen-tſong*, who proved the reverſe of his father, and a prince of great clemency, meekneſs, and goodneſs.

XVI. Whay-tſong. *Aft. Chr.* 1628.

XVI. *WHAY-TSONG*, the laſt emperor of the *Chineſe* race, and more commonly known by the name of *Zun-ching*, was a great lover of ſciences, and a favourer of the Chriſtians, though he continued ſtill bigotted to the bonzaic ſuperſtitions. He had moſt of the princely qualities that could render him capable of governing; was an enemy to luxury, and to the court-eunuchs, and took the moſt effectual way to remove them (N), even from the very beginning of his reign. In the mean time the revolters multiplying in the provinces, whilſt his forces were engaged againſt the *Tartars*, he reſolved to make peace with the latter, that he might the more effectually ſuppreſs the former; and, to that end, ſent one of his generals, named *Ywen*, into *Tartary*, at the head of an army, with full power to negotiate a peace; but that traitor made one on ſuch ſhameful terms, that the emperor refuſed to ratify it; upon which he took the following method to oblige him to it:

---

[a] See before, p. 77, & (L).

Betrayed by his general.

MAU-VEN-LONG, the faithful and expert general mentioned under the laſt reign, was then at the head of the imperial forces; and him the villain invited to a feaſt, and poiſoned; and then ſent word to the *Tartars* to march directly to *Pe-king* by a different road from that which he took with his army; which they did without meeting with any oppoſition, and laid ſiege to that capital. *Ywen* was thereupon ordered to march to its relief; which he did, not ſuſpecting that his perfidy was found out; and, upon his arrival, was put to the torture, and then ſtrangled; which the *Tartars* no ſooner knew, than they raiſed the ſiege, and returned into *Lyau-tong*, loaden with the richeſt plunder.

Mau-ven-long *poiſoned.*

Ywen *ſtrangled.*

In the eighth year of *Whay-tſong*'s reign died *Tyen-tſong*, king of *Tartary*, and was ſucceeded by his ſon *Tſong-te*, father of the founder of the following dynaſty, and a mild and affable prince, who had been privately brought up from his infancy among the *Chineſe*, and was a perfect maſter of their language and learning, as well as of their genius and cuſtoms; all which gained him the love and eſteem of the *Chineſe* generals and mandarins, who inſenſibly fell off from the emperor, whoſe ill ſucceſs had quite altered his temper, and rendered him thoughtful, uneaſy, diffident, and cruel. This and the following year proving a ſeries of robberies, murders,

Tyen-tſong*'s death.*

His ſon brought up among the Chineſe.

The emperor abandoned.

(N) He at firſt forbad all his mandarins to have any converſation with them; and ſoon after gave them leave to go and viſit their native country for a month, and money to defray their journey, and afterwards ſent them an expreſs prohibition to return.

There was one among them, named *Ghey-tſong*, who had raiſed himſelf in the former reigns to the higheſt pitch of power, wealth, and inſolence; but, upon this emperor's mounting the throne, whom he knew to be an enemy to the whole tribe, diſpatched himſelf by poiſon, to avoid a more ſevere puniſhment; upon which his immenſe riches were confiſcated, his body torn in pieces by the populace, and the temples and monuments which his flatterers had reared to his honour, levelled with the ground.

Revolters every-where. murders, and inteſtine wars, the revolters grew to ſuch a height, that they compoſed no leſs than four armies, commanded by as many generals, who were however reduced ſoon after to two, named *Li* and *Chang*. Theſe agreed to divide the provinces between them: *Chang*, taking the weſtern ones of *Se-chwen* and *Hu-quang*, left *Li* to ſeize on part of *Shen-ſi*, and then of *Ho-nan*, whoſe capital, named *Kay-fong*, he laid ſiege to, but was repulſed with loſs. He renewed it ſix months after, with no better ſucceſs; the beſieged chuſing to feed on human fleſh, rather than ſurrender to a rebel. The imperial forces coming ſoon after to its aſſiſtance, their general made no doubt of drowning the whole rebel army, by breaking down the dikes of the *Yellow River*; but, by ill fortune, they had time to eſcape to the mountains; whilſt the city, which lay lower than the river, was quite overflowed, by which unforeſeen accident about 300,000 of its inhabitants periſhed.

Kau-fong *beſieged by* Li.

Drowned by accident.

AFTER this diſaſter *Li* marched into the provinces of *Shen-ſi* and *Ho-nan*, where he put to death all the mandarins, exacted great ſums from the officers in place, and ſhewed no favour to any but to the populace, whom he freed from all taxes: by this means he drew ſo many of the imperial army into his intereſt, that he thought himſelf powerful enough to aſſume the title of emperor. He next advanced towards the imperial city, which, though ſtrongly garriſoned, was divided into factions; and into which he had found means to convey a ſufficient number of his own men in diſguiſe, who were to open the gates to him ſoon after his firſt appearance. They did ſo accordingly on the third day, and he entered the city in triumph, at the head of 300,000 men; whilſt the infatuated emperor kept himſelf ſhut up in his palace, ignorant of what was done without it, and only buſying himſelf with his bonzaic ſuperſtitions. It was not long, however, before he found himſelf betrayed; and, under the greateſt conſternation, made an effort to get out of the palace, with about 600 of his guards. He was ſtill more ſurpriſed to ſee himſelf treacherouſly abandoned by them, and deprived of all hopes of eſcaping the fury and inſults of his rebel ſubjects; ſo that, preferring death to the diſgrace of falling alive into their hands, he forthwith retired with his beloved empreſs[b] (*Du Halde* ſays, only the young princeſs his daughter) into a private and diſtant part of the garden, or, according to *Palafox*, into a ſmall wood, without being able to utter a word to her, ſuch was the exceſs of his grief. That princeſs, how-

Li *aſſumes the imperial title.*

Enters Pe-king.

---

[b] Vide DU HALDE, vol. i. p. 266, & ſeq. & PALAFOX, ſup. citat.

ever, too well apprehended his meaning; and, after a few tender, but ſilent embraces, retired into the wood, and there hanged herſelf in a ſilken ſtring. The emperor, pierced to the heart at the doleful ſight, ſtaid only to write theſe words on the border of his veſt: *I have been baſely deſerted by my ſubjects; do what you will with me, but ſpare my people*; which being done, he cut off the young princeſs's head with one ſtroke of his ſcymetar, and hanged himſelf on another tree, in the ſeventeenth year of his reign, and thirty-ſixth of his age (O). His prime miniſter, queens, and faithful eunuchs, ſoon followed his example, and killed themſelves [c]; and with his life ended the *Chineſe* monarchy, to give place to that of the *Tartars*, who have reigned over the whole empire ever ſince with an abſolute ſway.

The emperor hangs himſelf.

The ſad cataſtrophe of his family.

It was not till after ſome time, and with great difficulty, that the body of the unfortunate *Whay-tſong* was found, which, when brought, and laid before the rebel *Li*, as he ſat upon the throne, the inhuman wretch uſed with the utmoſt indignity; after which he cauſed two of his ſons, and all his miniſters, to be beheaded; only his eldeſt ſon happily eſcaped by flight. It is ſcarcely credible how ſoon every one ſubmitted to the uſurper; and prince *U-ſan-ghey*, who commanded the imperial forces in the province of *Lyau-tong*, was the only one who refuſed to acknowlege him, which obliged him to march againſt him at the head of a powerful army; and, having inveſted the place where he was governor, the more effectually to move him to ſurrender, ſhewed

His body inſulted, and his ſons murdered, by Li.

U-ſan-ghey *oppoſes him.*

---

[c] See Du Halde, & al. ubi ſup.

(O) *Palafox* (45) adds, that the unhappy monarch, being quite chilled with horror, called for a glaſs of wine, though at all other times averſe to that liquor; and, having drank it, bit with his own teeth one of his fingers, till the blood guſhed out, and wrote with it, not the abovementioned ſhort ſentence, but a long and more mournful epiſtle, in which he complains of the treachery of his officers, but abſolves his ſubjects of the guilt, and prays that they may eſcape the puniſhment, of it. He deeply laments the ruin of his empire, which had flouriſhed in ſuch power and ſplendor ſo long a ſeries of centuries; and the extinction of his antient and royal family, who had held it ſo long, and with ſo much glory; and concludes, that, ſince he hath lived to ſee the loſs and ruin of them, and of all that was valuable in life, he thought it high time to put an end to it. But that author mentions nothing of his cutting off his daughter's head, as *Du Halde* doth (46).

(45) *Conqueſt of China, chap.* 2.

(46) *Annals, pag.* 227.

Noble reſolution.

him his father loaden with fetters; and ſwore that he ſhould be inſtantly ſacrificed, if he refuſed to ſubmit. The brave *U-ſan-ghey*, when he beheld his father in that condition, from the top of the city-walls, burſt out into a flood of tears; and, falling on his knees, prayed to heaven to forgive him, if he ſacrificed his filial duty to his allegiance to his prince; and the good old gentleman, applauding his ſon's noble reſolution, ſubmitted to his fate, and was accordingly put to death.

Invites the eaſtern Tartar.

U-ſan-ghey, reſolving at once to revenge his prince and his father's death, immediately ſtruck up a peace with the *Manchew* or eaſtern *Tartars*, and invited them to his aſſiſtance againſt the uſurper and his rebellious forces; which *Tſong-te* their king eaſily conſented to, and, without any delay, joined him with an army of 80,000 men; upon which the uſurper raiſed the ſiege, and marched directly to *Pe-king*. Not thinking himſelf ſafe there, he plundered and burnt the palace, and, with the immenſe treaſure he had got, fled with his troops into the province of *Shen-ſi*, no leſs loaden with the curſes of the people, than with the ſpoil of the imperial city (P).

Li *burns and plunders the palace.*

Tſong-te'*s ſon declared emperor.*

TSONG-TE died almoſt as ſoon as he had ſet foot in *China*, after he had declared his ſon *Sun-chi*, then but ſix years old, his ſucceſſor, and committed the care of him and of the empire to his brother *A-ma-van*. The young prince

(P) The villain, who had hitherto hardly encountered with any but unarmed and diſheartened enemies, and had ſucceeded more by treachery than valour, was ſo exaſperated to ſee himſelf now oppoſed not only by the imperial army; but by a much more numerous and warlike one of the *Tartars*, that, not content to give up that rich metropolis to be plundered by his rebellious troops, whilſt he did the ſame by the imperial palace, he vented his rage on the inhabitants by the moſt bloody and execrable cruelties during his ſhort ſtay; and that under pretence of puniſhing them for thoſe remaining faint ſparks of loyalty which they had dared to ſhew for their lawful ſovereign, which rather conſiſted in an univerſal abhorrence they teſtified, than in any reſiſtance they ventured to make againſt him.

What forces the king of *Tartary* brought with him into *China*, we are not told; except, in general terms, that they were without number, both of horſe and foot. They were commanded by the three uncles of that young monarch, who ſerved him ſo faithfully with their wiſe counſels as well as valour, and behaved with ſuch moderation and equity towards the *Chineſe*, as the more eaſily reconciled them to his government (47).

---

(47) *Palafox, ubi ſup. ch.* 2, *& ſeq.*

was preſently after conducted to *Pe-king*; and received with the acclamations of the people, as their great deliverer. Nothing was heard on all ſides but the ſhouts of *Van-ſwi! Van-ſwi! Long may he live! long live the emperor! may he live a thouſand years!* This memorable revolution, which put a final end both to the twenty-firſt dynaſty, and to the *Chineſe* government, and made way a ſecond time for that of the eaſtern *Tartar*, happened in the twenty-firſt year of the ſeventy-third cycle, which anſwers to that of Chriſt 1644 (Q).

End of the Chineſe *monarchs.*

WHAT became of the traitor *Li*, and of his army and immenſe treaſure, is not certainly known. Some ſay that he retired with them into the province of *Shen-ſi*, one of the ſix which he had made himſelf maſter of; and that he ſettled and fortified himſelf in it, the beſt he could, againſt the new conqueror: others think that he was ſlain in an engagement by *U-ſan-ghey*. However that be, we hear no more of him from the time of his retreat from *Pe-king*; and ſo ſhall have done with him with this remark, that his name and memory are to this day held in execration both by the *Chineſe* and *Tartars*. It is now time to paſs on to

The Twenty-ſecond Dynaſty, named Tſing, *now reigning, and containing at preſent Three Emperors.*

22d dynaſty.

I. *SHUN-CHI*, or *Xun-chi*, began his new reign with rewarding the noble *U-ſan-ghey*, by beſtowing upon him the dignity of king, and title of *Ping-ſi*, which ſignifies the pacifier of the weſt; and aſſigned to him the city of *Si-gnan-fu*, capital of *Shen-ſi*, for his reſidence, which had been lately ravaged with fire and ſword by the uſurper *Li*. But this did not hinder *U-ſan-ghey* from ſorely repenting of his error and raſhneſs in calling the *Tartars* to his aſſiſtance againſt that tyrant,

I. Sun-chi. *Aft. Chr.* 1664. U-ſan-ghey *made king.*

(Q) The *Chineſe* hiſtorians, or at leaſt our *European* memoirs from them, have not been ſo careful to tranſmit to us the year and month of the *Tartar* and his army entering into *China*, nor the length of the reign and life of this laſt *Chineſe* emperor. We are only told in general, that, after their their arrival, the conqueſt of the whole empire was completed in three years and ſome months; and that *Quang-tong*, or *Can-ton*, the laſt city which ſurrendered to them, was not taken by them till *January* 1647; from which it is probable to ſuppoſe, that they entered about the end of the year 1643, and that the new emperor was crowned ſome time in the year above-mentioned (48).

(48) *Conf. Palafox, Du Halde, & al.*

tyrant, or, as he himſelf uſed to phraſe it, *in ſending for lions to drive away dogs*. In the mean while the young monarch, who was now abſolute maſter of the northern provinces (R), began to turn his arms to the conqueſt of the ſouthern

---

(R) It is ſurpriſing to think what quick progreſs he made in the conqueſt of thoſe northern ones, conſidering their vaſt extent, and the number and ſtrength of their cities; for he made himſelf maſter of them all within the ſpace of about a year, that is, by the latter end of the year 1644. It is true the *Chineſe* had neither the heart, nor were they at that time ſo loyal to the family of their antient princes, as to make any conſiderable reſiſtance; nevertheleſs there were ſeveral that did, tho' with ſo little ſucceſs as gave even but ſmall encouragement to others to follow their example. But the new emperor, who would himſelf be always at the head of his vaſt and powerful army, had ſuch excellent counſellors and generals, particularly his three uncles lately mentioned, that he fell immediately into the moſt effectual and expeditious way of reducing them.

His method was, not to trouble himſelf, when he entered into a province, what great towns he left behind, but to bend his forces towards the metropolis at once, which he firſt cauſed to be ſummoned; and, if they ſubmitted, he treated them with all poſſible humanity, appointed ſuch governors over them as they could not but approve of, and often ſome of their own nation, and left the reſt of their polity in the ſame ſtate in which he found it, without making any alteration. If they refuſed, then he ordered his numerous troops to bring them the ſecond ſummons; which they did with ſuch force and fury, that they gained the place in a ſhort time; in which caſe they muſt ſubmit to the fate of war, which was generally very hard and cruel, if it were but to ſerve as a warning to the reſt. By theſe means, whether the metropolis ſubmitted of its own accord, or was forced to it, the reſt of the cities ſeldom failed of opening their gates to him; and the reduction of the capital proved the reduction of the whole province (49).

Another thing that greatly forwarded the conqueſt not only of theſe, but of the ſouthern ones afterwards, was, that the emperor, in all his declarations, always aſcribed his great and ſurpriſing ſucceſs not to his valour, or to the number and courage of his troops, as might be natural for ſuch a young monarch to do, but to the will and favour of heaven; which ſquareing exactly with the notion of the generality of the *Chineſe*, they not only readily yielded to it, but were glad to plead it as an excuſe for their ſo ſhamefully abandoning the intereſt and cauſe of their natural princes, of their laws and liberties, and

(49) *Palafox, Couplet, & al.*

ſouthern ones; rightly judging, that he would never enjoy the one quietly till he had got poſſeſſion of the other.

Korea *invaded by the emperor.*

On the other hand, he did not think it proper to leave the kingdom of *Korea* behind him, a fierce and warlike people, who had a king of their own, but who was a vaſſal to the *Chineſe*, and now of courſe to him. He marched accordingly againſt them at the head of a powerful army; and, though the *Koreans* fought with much vigour and intrepidity, yet they ſtill found themſelves inferior to the *Tartars*. At length their king thought it the wiſeſt way to ſecure his crown by a timely ſubmiſſion; which *Shun-chi* readily accepted, and brought back his forces with honour; and ordered the *Korean* king to follow him to *Pe-king*, where the articles of peace and homage were ſoon after concluded; and, having received his crown and ſceptre from the emperor, and paid him the homage agreed on, returned to his own ſubjects. *Shun-chi* then ordered his army, under the command of one of his uncles, to march directly towards the ſouth, where a grandſon of *Shin-tſong*, or *Van-lye*, the thirteenth emperor of the foregoing dynaſty, had been proclaimed emperor, under the name of *Hong-quang*, or *Hun-guan*, which ſignifies ſplendor, and had moſt of the nine ſouthern provinces under his ſubjection. This young prince had many amiable qualities, and had been educated under the late and laſt emperor with great care, whilſt the empire was at peace, and was looked upon as the laſt refuge of the *Chineſe*; but was with great difficulty prevailed upon by the mandarins to accept of a crown, the weight of which he foreſaw would ſoon cruſh him to death. However, he was prevailed upon at laſt; and took all proper means to fortify his capital of *Nan-king*, and to ſtrengthen his army; but, with all theſe precautions, found himſelf unable to reſiſt the ſuperior force of the enemy, which came and beſieged him in that city, and ſoon made himſelf maſter of it. *Hong-quang* was purſued in his retreat, and taken priſoner, by the *Tartar* general, who immediately ſlew him, or, according to others, ſent him to *Pe-king*, where he was ſtrangled. Being returned to *Nan-king*, he gave the government of it to a *Chineſe* mandarin, who had enjoyed ſome of the greateſt poſts under the two or three laſt emperors, and made him viceroy of that province.

Submits to him.

Hung-quang *ſtrangled.*

ſo tamely ſubmitting to a foreign yoke; for, if that was the abſolute will and decree of heaven, how could it be in their power to oppoſe it, or what could they do better than ſubmit to it? This was, it ſeems, their excuſe then, and is ſo ſtill, whenever any other nation upbraids them with their ſlavery.

He

Lo-vang *ſubmits himſelf and people to the emperor's mercy.*

He marched thence into *Che-kyang*, and beſieged the capital; where *Lo-vang*, then king of it, and a prince who had refuſed the title of emperor, appeared upon the walls, and, on his knees, begged the *Tartars* to ſpare his ſubjects, and to accept of his life as a victim for theirs; and then went out, and ſubmitted to their mercy, and had the good fortune to obtain it. Not long after this, another grandſon of the late emperor *Shin-tſong*, named *Long-vu*, and by others *Janvan*, was proclaimed emperor in the province of *Se-chwen*, which, with thoſe of *Fo-kyen*, *Quang-tong*, and *Quang-ſi*, were the only four that ſtill remained unſubdued; and, tho' he was not in a capacity of recovering thoſe that were loſt, he was ſtill made to hope that he might be able to preſerve theſe. He was the more eaſily flattered into this hope, as there had appeared in his intereſt at ſea one of the braveſt commanders, whom many of the nation had joined, and who was then very powerful, and ſucceſsful enough to alter the face of his affairs.

Long-vu *proclaimed emperor.*

His intereſt ſupported by the brave Ching-chi-long.

His extract, and powerful fleet.

This captain was the famed *Ching-chi-long*, a perſon originally of an obſcure extract (S), but then one of the richeſt and

---

(S) *Ching-chi-long*, called alſo *Chin-chi-lung* in the *Dutch* embaſſies, and by foreigners *Iquan*, *Icoa*, *Equan*, and *Ikoan*, was born in ſome obſcure maritime place in the province of *Fo-kyen*, of very mean parents; but, being a ſprightly lad, went to ſeek his fortune abroad, firſt at *Macao*, among the *Portugueſe*, where he ſerved a merchant for ſome time, became a convert to Chriſtianity, and took the name of *Nicholas*, or, as others have it, *Gaſpard*. From thence he went to *Japan*, where he ſoon raiſed himſelf in the ſervice of a rich merchant; and, from his factor, became the commander of his trading veſſels, with which he uſed to carry a conſiderable traffick into *Cochin-China*, *Kamboya*, and other places, not only for his own maſters, but for a number of other merchants, who likewiſe intruſted him with ſome of their richeſt commodities.

Being come to *Kamboya*, he received letters, that both his maſter and they were dead; ſome of the plague which had raged in *Japan*, and others, of the famine that followed it; upon which, without any regard to Chriſtianity, which he had ſo lately embraced, he forged their wills, and made himſelf heir to all the wealth they had intruſted him with; and, to avoid being queſtioned by the *Chineſe* mandarins about their validity, reſolved to turn corſair; and, with the wealth he had made himſelf heir to, purchaſed a number of other veſſels, and ſoon became commander of a formidable ſquadron, by the many other pirates who joined him, and put themſelves under his colours; inſomuch that he, and one more of the ſame profeſſion, had and moſt conſiderable traders in the province of *Fo-kyen*; who, at his own charges, had fitted out a numerous fleet againſt

---

had the ſole command of thoſe ſeas, and plundered all that fell in their way, without diſtinction, but under a mutual agreement not to act offenſively againſt each other.

The emperor and court, to whom they were become dreadful, and yet were not in a condition to ſuppreſs them by open force, bethought themſelves of a ſtratagem that would in all likelihood effectually do it. Accordingly he received a letter from the emperor to this purport: That, being thoroughly appriſed of his valour and ſucceſs, and of the great ſervices he might do to his prince and country, he promiſed him not only a general pardon and amneſty for all his piracies, but to make him chief admiral of all his ſea-forces, and captain-general of all the ſea-coaſts, or any other dignities or employments he ſhould deſire, on condition he joined immediately the imperial navy, and aſſiſted it in ridding the ſeas of the other piratic fleet. The ſame offers were made at the ſame time to the other commander, in a letter ſent to him from the ſame monarch. What effect it had upon the latter, is not known; but *Ching-chi-long*, though he preſently ſuſpected the artifice, yet, depending on his ſtrength and good fortune, made no heſitation to go and fall upon the other; and, after a long and bloody fight on both ſides, wherein he proved victorious, ſtruck off his head, and took as many of his men and veſſels as he could, the greateſt part of which readily liſted under his flag, as they only exchanged maſters, without altering their condition. By this means *Icoun* became more powerful than ever; and, when the imperial fleet came to join him, they dared not do otherwiſe than congratulate him on his late victory, and great ſucceſs; whilſt he, by virtue of the emperor's letter, and a ſufficient force to oblige him to ſtand to his promiſes, began to act according to the tenor of them, without betraying the leaſt diffidence of the court's ſiniſter views, and to oblige all trading ſhips to receive their paſſports from him; inſomuch that none of them, whether *Chineſe*, or of any nation, dared venture to ſea without them.

He had but one thing to fear, the reſentment of the court, on account of his cruel exactions on all thoſe trading veſſels, his taking all that had not a paſs from him; and many other ſuch extortions, by which the commerce was greatly obſtructed, and the maritime provinces quite impoveriſhed. But, as he was perfectly well acquainted with the ways of the court, and that the emperor, ſurrounded as he was by his eunuchs and miniſters, knew little or nothing of his ſubjects miſeries, but what they pleaſed to acquaint him with, he found means to bribe them ſo high and effectually, as to ſtop all complaints from coming to his ears; they caring but little how he plundered and robbed the people, whilſt they ſo plentifully partook of the ſpoil. Nothing was heard againſt the *Tartars*; and was followed by ſuch an innumerable multitude of *Chineſe* veſſels, that he became head of one of the moſt formidable fleets that ever appeared on thoſe ſeas; and had openly declared for the young *Chineſe* monarch, againſt the uſurping *Tartar.* Some relations do even affirm, that he was the chief perſon who cauſed him to be crowned emperor; and indeed the immenſe wealth which he had amaſſed by ſea and land, and the vaſt number of veſſels and troops which he had under his command, had rendered him ſo powerful, and the vaſt bribes with which he had been continually cramming the chief eunuchs and miniſters had confirmed his intereſt at court to ſuch a degree, even during the preceding reign, that he alone ſeemed to govern the empire; ſo that, if he had not been faithfully attached to the royal family, he might much more eaſily have ſeized on the crown than either of the two rebels *Li* and *Chong* lately mentioned; and much more ſo after the fatal death of that unhappy monarch, and the wars that raged all over the empire: but his fidelity to the royal blood would not permit him to liſten to, much leſs to form, any ſuch deſign (T); and this it

Vaſt wealth and intereſt.

Signal loyalty to the royal blood.

among them but the higheſt encomiums on him, and the vaſt ſervices he did to his prince and country, whilſt the continual complaints ſent to them from the deſolate provinces were wholly ſuppreſſed by his large preſents from being ſo much as heard. By this time he was grown to ſuch a height of power and inſolence both by ſea and land, that, upon a diſguſt againſt the imperial officers at *Can-ton*, who were in arrear to him about 20 or 30,000 ducats of his ſtipend, he went on ſhore into that populous city with only 6000 of his own men, cauſed a tribunal to be reared in one of the ſquares, and there ſummoned thoſe officers, with ſome public notaries, and obliged them to pay him the money on the ſpot; and, having given them authentic receipts for it, went back to his fleet without the leaſt moleſtation. This was the condition to which *Ching-chi-long* had raiſed himſelf at the time of the *Tartars* invading the *Chineſe* empire, and which we thought neceſſary to give our readers a ſketch of, for the better underſtanding the reſt of this tranſaction. See alſo the next note (50).

(T) This is the common opinion, though there are not wanting thoſe who give him a quite different character, and charge him with having aſpired to the crown, when made general of the *Chineſe* forces, and to have betrayed the young emperor to the *Tartars*, for which he was afterwards caſt by them into a priſon at *Pe-king*, where he died (51). We ſhall only obſerve

(50) *Dutch Ambaſſy, Palafox, Couplet, Du Halde, &c al.* (51) *Vide Ogilby's China, vol.* ii. *p.* 49.

it was that induced at length the *Tartar* monarch, who looked upon him as one of the moſt powerful obſtacles to his reducing the few remaining provinces, to try to gain him to his intereſt by the greateſt offers, and faireſt promiſes (U). Theſe he rejected with haughtineſs and ſcorn; and, being fully reſolved to defend his prince to the laſt, ſent an ambaſſy to *Japan*, to procure ſome forces from that monarch, which

obſerve at preſent under this head, that the *Dutch* then ſettled at *Formoſa*, or rather *Tay-wan* (52), having given him ſome umbrage, either by their carrying on too great, or perhaps ſome illicit, trade with *China* and *Japan*, for which he ſent them a threatening meſſage that he would drive them from that iſland, they ſent him an ambaſſy, and agreed to pay him 30,000 crowns a year for their liberty of commerce; and, among other preſents, a golden ſceptre and crown, engaging themſelves to aſſiſt him with all their forces, in caſe he took the ſtep hinted at by the preſent; and we are told, that he never made any other ſhew or uſe of it, than to have it carried about among other ornaments of his wardrobe.

(U) Theſe promiſes were made to him by the *Chineſe* mandarin lately made viceroy of *Nan-king*; in which, among other things, he aſſured him of his being made viceroy, or even king, of the two provinces of *Fo-kyen* and *Quang-tong*; or, if he inſiſted upon it, ſhould only pay homage to the *Tartar* emperor for them. This offer *Ching-chi-long* not only rejected with ſcorn, but treated the *Tartar* as a robber and uſurper; and vowed, that he would not only defend the few provinces ſtill unconquered, but that he would uſe his utmoſt power to recover all the reſt to the imperial family of *China*. It is true, when he was afterwards taken priſoner by the *Tartars*, and this haughty anſwer was laid before the emperor againſt him, he denied it to be his, as he was forced to do many other accuſations laid to his charge. What was ſtill more ſurpriſing, thoſe very miniſters of the *Chineſe* court, whom he had corrupted by his vaſt bribes in the laſt reign, being now gone over to the *Tartars*, became his moſt inveterate accuſers; ſo that, knowing their rapacious temper, he had recourſe to his former expedient of cramming them with freſh gifts, which at once ſtopped their mouths, and all farther accuſations; and he at length was acquitted with honour and applauſe.

As for the ſeveral battles which he fought againſt the *Tartars* during about ſix months before he was made priſoner, we only hear that they were very bloody ones, without any farther particulars of the ſucceſs of them. The relations do not ſo much as hint whether he was taken in one of them, or in defending any of the imperial cities; neither is it certainly known what became of him at laſt, ſo dark and contrary are the accounts we have about it.

---

(52) *Vide Ogilby's China, ubi ſup. See alſo before. p.* 48. 57. *& alib.*

was however refuſed on account of its being ſent not by the emperor, but from a ſubject. This did not diſcourage him from making a noble defence; and ſeveral battles, we are told, were fought with great bravery on both ſides; till at length the brave *Ching-chi-long* was taken priſoner, and ſent to *Pe-king*; upon the news of which, the unfortunate *Long-vu* ſoon found himſelf diſappointed of all his hopes, all the cities of that province opening their gates to the conqueror; and himſelf, whether betrayed by *Ching-chi-long*, as ſome pretend, or hurried through his ill fate into their hands, was deprived at once of his life and crown. And then it was that *Ching-chi-long*, now in the hands of the *Tartars*, and envied and hated by the court more on account of his great wealth and glory than of his fidelity to his prince, went over to the *Tartar* intereſt, to rid himſelf from the many proſecutions they had laid againſt him; which ſtep he could then take with leſs diſhonour to himſelf, not only as *Long-vu*, for whom he had declared himſelf, was now dead; but as he knew his powerful fleet to be ſtill under the command of his own ſon the brave *Ching-chi-kong*, of whoſe loyalty to the imperial family of *China* he was fully ſatisfied. Some relations pretend that he was not taken priſoner; but invited to a grand feaſt at court by the *Tartar* monarch, and was conducted thither with honour; and that he accepted of the invitation, in hopes of obtaining the higheſt dignities there; but, as this doth not appear ſuitable to his character and behaviour in other caſes, we rather think he was carried thither priſoner.

Sent priſoner to Pe-king.

Long-vu *put to death.*

Ching-chi-long *ſubmits to the* Tartars.

The reſt of the provinces reduced.

HOWEVER, the *Tartars* had by this time ſo far proceeded in their conqueſt, that there remained but few that ſtood firm to the imperial family; and theſe one of the conqueror's uncles, named by ſome relations *Peli-pu-wang*, or *Peli-paovan*, was ſent with a powerful army to reduce, who was moreover made viceroy, or, as others ſay, king, of thoſe provinces, which were *Quang-ſi* and *Quang-tong*, beſides that of *Fo-kyen* lately ſurrendered to him. He ſent accordingly a vaſt body of troops into that of *Quang-tong*, where one of the imperial family of *China* had been proclaimed emperor; but had only a few daſtardly troops, which had already (W) turned their backs more than once to the conquering *Tartars*, and were expected to do ſo again on their firſt appearance.

(W) The *Chineſe* relations do not tell us the name of this new monarch, though they are more exact and full as to the other tranſactions that happened in this province, which being ſituate over-againſt *Ma-cau*, the *Portugueſe* had a much better intelligence of them than of what was done in others more remote.

The

The capital, where he then reſided, was indeed very ſtrongly fortified, and populous enough to have maintained a ſiege, had it been better garriſoned; nevertheleſs ſome relations affirm, that about twenty of the *Tartarian* horſe, having entered it, and riding about the ſtreets in a hoſtile manner, put the whole place into ſuch conſternation, that the army, which was then about half a day's march from it, had nothing to do but to enter it in triumph, and take poſſeſſion of it, without meeting with the leaſt oppoſition[a]; but that ſeems altogether invented to expoſe the *Chineſe* nation for not having better defended their country and liberty; and it is more probable that that metropolis, which, beſides its garriſon, ſuch as it was, contained above 200,000 inhabitants, moſt of them rich and opulent [to ſay nothing of its having been made a repoſitory of immenſe treaſures from other parts, as a place of more ſtrength and ſafety], made a vigorous defence; and accordingly we are told by others, that it ſuſtained a vigorous ſiege near a whole twelvemonth before it ſurrendered to the *Tartar* general, who, on that account, permitted it to be plundered three whole days. On the firſt night of their entering it, a powerful fleet, which brought a conſiderable reinforcement, appeared on the canal of *Canton*, and came up to the town; but, finding the place already in the poſſeſſion of the enemy, were ſo exaſperated at it, that they ſet fire to the new city, which was the fineſt and richeſt part of the whole, and then put to ſea again. The city was plundered, and burnt to aſhes; and the young emperor, being found concealed among ſome faithful friends, was put to death in the fortieth day of his reign, and with him all his adherents. The plunder which was found in it, during the three days it was left to the mercy of the army, amounted to an immenſe value; and the indignities and cruelties which were committed againſt the inhabitants, without diſtinction of age, ſex, or quality, were no leſs dreadful. At length the generals put an end to both; and, having reſtored good order and government in that metropolis, ſet about the reduction of the reſt of the province; and met with ſo little reſiſtance in it, that they completed it in a very little time.

Quang-tong *entered by the* Tartars.

After a vigorous defence,

a fleet comes to its defence; but comes too late.

Set the new city on fire, and ſail away.

They marched next into the province of *Quang-ſi*, where they met with a quite different reception; and where *Thomas Kyu*, then viceroy of it, and *Luke Chin*, generaliſſimo of the *Chineſe* forces, both Chriſtians and brave warriors, engaged them with ſuch intrepidity, that they intirely defeated and put them to flight. After this, the victorious army pro-

Quang-ſi *makes a noble ſtand againſt the* Tartars, *and defeats them.*

---

[a] Vide Du Halde, Palafox, & al. ſup. citat.

Young-lye *proclaimed emperor.*

claimed a new emperor of the *Chineſe* family, named *Young-lye*, then king of the metropolis of the province of *Quey-chew*, and removed his court to *Shau-king* (X), alias *Xao-chin*, the only city in the province of *Quang-tong* that ſtood firm againſt the *Tartars*, and refuſed to ſubmit to them.

The Chineſe *reſume their vigour.*

Ching-chi-kong *and his fleet defeat the* Tartars.

Driven by them to Formoſa.

The news of their late victory, and of the election of a new emperor, was ſoon ſpread through the other provinces; and ſo effectually revived the courage of the *Chineſe*, that a commander, who had got together a new army in the province of *Fo-kyen*, began to recover ſeveral cities from the *Tartars*; whilſt the brave *Ching-chi-kong* (Y), the ſon of *Ching-chi-long*, at the head of a numerous *Chineſe* fleet, did the ſame on the ſea-coaſts. This new admiral, ſtill more zealous for the imperial *Chineſe* family than his father, performed many noble exploits againſt the *Tartars*, in which he met at firſt with great ſucceſs. He took ſeveral conſiderable places from them, as the city of *Hay-ching*, in the province of *Fo-kyen*, where he cut in pieces the *Tartar* army ſent to relieve it; that of *Wen-chew*, in the province of *Che-kyang*, *Nan-king* in *Kyang-nan*, and many others. The misfortune was, that his good ſucceſs did not follow him long, before he met with ſo total a defeat, that he was quite driven out of *China* by the *Tartars*, and forced to direct his views another way, *viz.* againſt the iſland of *Formoſa*, where he was in hopes to erect a new kingdom, after he had driven the *Dutch* out of it.

(X) This young monarch had for his chief counſellor an eunuch, named *Pan-Achilles*, who was a very zealous Chriſtian, by whoſe intereſt Father *Andrew Koffler* was permitted to inſtruct his royal mother, his queen, and eldeſt ſon, in the truths of Chriſtianity, who all received baptiſm from him; and it was expected, that this monarch would one day be the *Conſtantine* of the *Chineſe* nation, which name they gave him with that view when he was himſelf baptized; and we are told, that theſe illuſtrious converts did, by his conſent, depute Father *Michael Boym* to *Rome*, to pay a filial obedience to the holy ſee in their names.

(Y) This is the ſame that is called *Coxinga* in the *Dutch Ambaſſy*, and whom they charge with having driven them out of *Formoſa*, or *Tay-wan*, contrary to the articles agreed on between them: but they ſay nothing of the provocation they gave him for it, *viz.* their ſeizing ſome of his ſhips as they were ſailing towards the eaſtern provinces with money to pay his forces there; by which diſappointment they diſbanded themſelves; and he, in a fit of deſpair, and reſentment againſt their treachery, ſailed directly againſt them, and drave them from that iſland, as we ſhall have farther occaſion to ſhew.

The Chineſe *reſume their vigour.*

Ho's ſucceſs in Shen-ſi.

The Tartars *often repulſed.*

Chang-hyen-chang's *dreadful ravages.*

However, there were, beſides thoſe two, ſome others who appeared in arms at the ſame time for the new *Chineſe* monarch, particularly the viceroy of *Kyang-ſi*, who ſhook off the yoke, and defeated the *Tartars* in ſeveral engagements. Soon after this there appeared two other chiefs in the northern parts, one named *Ho*, and the other *Kyang*, each at the head of a numerous army which they had newly raiſed. The firſt marched directly into the province of *Shen-ſi*, and made himſelf maſter of ſome conſiderable cities in that province; and the other, following him into it with an army of 140,000 horſe, and a much greater number of foot, defeated the *Tartars* in two engagements; and threw them into ſuch a panic, that they dared not appear any more in the field. Yet this did not deter the reſt of them from puſhing on their good fortune; for they made a ſecond attempt on the city of *Shau-king*, where the *Chineſe* monarch reſided; and which made ſo vigorous a defence, that they were obliged to abandon it. They met a ſecond repulſe on the frontiers of the province, whither the *Chineſe* monarch had gone to meet them, and was the firſt that had the courage to do ſo during this war, and gave them a freſh defeat. But the moſt dreadful general that took up arms againſt them was one named *Chang-hyen-chang*, who acted more like a devil incarnate than a *Chineſe* chief, making the moſt dreadful havock in the weſtern provinces; and, after having exerciſed the moſt horrid cruelties in thoſe of *Ho-nan*, *Kyang-nan*, and *Kyang-ſi*, turned his whole fury againſt that of *Se-chwen*, where he committed the moſt unheard-of outrages and barbarities (Z); and did not

---

(Z) This monſtrous brute, who could be affable to none but his ſoldiers, with whom he would converſe and carouſe with great familiarity, put the king of *Ching-tu-fu*, the metropolis of *Se-chwen*, to death, though he was a prince of the laſt *Chineſe* dynaſty; and, where-ever he conquered, he governed with ſuch a tyrannic ſway, that if any man committed a fault, though ever ſo ſmall, he cauſed him, and all the people that lived in the ſame ſtreet, to be put to death. He cauſed 5000 eunuchs to be murdered, becauſe one of them refuſed to give him the title of emperor. A little after, double the number of literati, whom he pretended to conſult about ſome affairs, were likewiſe butchered, on pretence that they, by their ſophiſtry and ſubtleties, ſtirred up the people to rebel. Being about to depart from *Ching-tu-fu*, he ordered all the inhabitants to be led out of that city in chains, and to be maſſacred in the fields, to the number of 60,000; and did not leave that province till he had burnt its capital, and ſeveral other conſiderable cities. He was no leſs cruel to his own troops, ordering them to kill their

Marches againſt the Tartars.

not leave it till he had burnt the capital, and other cities, and filled them with ruin and ſlaughter. He next advanced towards that of *Shen-ſi*, where he was preparing to give the *Tartars* battle. He was already got near their army when he was told, that five warriors were ſeen upon the hills; upon which he went to view them, without ſtaying to put on either helmet or cuiraſs; but was ſcarcely got in ſight of them, before he was ſhot through the heart with an arrow. His army was ſoon after diſperſed; and the people of that province, ſeeing themſelves free from the danger of that bloody monſter, readily received the *Tartars*, and ſubmitted themſelves to them.

Shot to death, and his army diſperſed.

The Tartars *have recourſe to ſtratagem, and regain their loſſes.*

But, by this time, ſo many ill ſucceſſes obliged the *Tartars* to have recourſe to ſtratagem; and partly by bribes, rewards, and promiſes, and partly by ſowing diviſions and jealouſies among the *Chineſe* commanders [which laſt proved the moſt effectual], regained in a few years all the places they had loſt, and obliged the *Chineſe* forces to ſubmit. As for the city of *Shau-king*, it had ſuffered ſo much by that time, that, upon the *Tartars* beſieging it afreſh, *Young-lye*, not being in a condition to defend it againſt their powerful army, found himſelf obliged to abandon it to them, and to retire into the province of *Quang-ſi*, and afterwards into that of *Yun-nan*.

Shau-king *ſurrendered.*

Prince A-ma-van's *death.*

The year after the reduction of *Can-ton*, which was the twenty-eighth of the ſeventy-third cycle, died the great *A-ma-*

their wives, becauſe they were an incumbrance in time of war; and ſet them an example, by cutting the throats of three hundred of his own, reſerving only twenty, to wait on the three queens (53).

As he pretended to be a great friend to the Chriſtians, he boaſted to ſome of the miſſionaries, that he had deſtroyed 20,000 bonzas, on account of one of that order having raiſed a perſecution againſt them; telling ſome of thoſe fathers, that *the Lord of heaven had ſent him to puniſh thoſe miſcreants, who had intended to take away their lives.* The ſame author adds (54), that he profeſſed ſuch a veneration for the law of Chriſt, that he promiſed, when he came to the empire, to erect a magnificent temple to God. For this he hath been repreſented by a late ingenious writer † as a perſon of *Jewiſh* extract, for claiming a commiſſion from God for all his murders and villainies, and ſtyled the *Chineſe Conſtantine*, as being, in his opinion, ſo like the *Conſtantine* of *Rome*; but with what juſtneſs, or regard either to the law or goſpel, let the reader judge.

---

(53) *Couplet, Du Halde, & al.*

(54) *Couplet Monarch. Sinic. Tab. chronol. p.* 96. *Vid. & not. in Engl. Du Halde vol.* i. *p.* 228.

† *See notes on Du Halde, vol.* i. *p.* 223.

van, uncle and guardian to the young *Tartar* monarch *Shun-chi,* to the great regret not only of the whole court, and *Tartar* nation, but of the ſubdued *Chineſe* alſo, among whom he was highly eſteemed for his gentle treatment of, and ſingular humanity towards, them ; ſo that he might be juſtly looked upon as the chief perſon who fixed the *Tartar* family now reigning upon the throne. His brother who had a ſmall ſovereignty in the ſouthern provinces, claimed a right to the guardianſhip of the young emperor ; but he being then fourteen years old, and married to a daughter of the prince of the weſtern *Tartars,* that claim was oppoſed by all the grandees, and the young monarch deemed capable of governing alone. They even cauſed the enſigns of their reſpective dignities to be hung at the gates of the palace ; proteſting, that they would receive them again from no other hands than thoſe of *Shun-chi.* As ſoon as it was reſolved that he ſhould take upon himſelf the reins of government, the young monarch did it in ſuch a manner, as could not fail of gaining the hearts of all his ſubjects. Inſtead of ſhutting himſelf up in the imperial palace, as was the cuſtom of the *Chineſe* emperors, he began his reign with ſhewing himſelf in public, and giving free acceſs to his perſon. But what charmed the *Chineſe* nation above all things, was, his extreme moderation, and the ſingular and unhoped-for regard which he paid to their antient laws and government ; in which, contrary to the uſual cuſtom of other conquerors, he did not make any alteration, except in a few particular caſes ; and would not ſo much as permit them to learn the *Tartarian* language without his ſpecial licence. He alſo retained their ſix ſupreme tribunals, but would admit them to ſit no-where but at *Peking* ; and ordered that there ſhould be a *Tartar* as well as a *Chineſe* preſident in each of them, and that thoſe of *Nanking* ſhould be ſuppreſſed.

Shun-chi *takes the reins of government upon himſelf.*

Gains the hearts of the Chineſe.

He continued to beſtow the government of provinces and cities on the literati ; but aboliſhed that abominable practice of their examiners, of licenſing perſons for money who were not duly qualified for it. He even condemned thirty-ſix of the former to be beheaded for that male practice, and cauſed the latter to undergo a freſh examination ; pardoning thoſe who were found qualified for their degrees, and baniſhing the reſt, with their families, into *Tartary,* which is ſince become the common place of exile for great offenders ; as the propereſt means of peopling thoſe vaſt deſarts is, that the children who are born there may more effectually contract a natural conformity to the manners and diſpoſition of the *Tartars.* With regard to the *Chineſe* troops, which, upon their

Rectifies ſome great abuſes.

Favours the Chi-*neſe.*

ſubmiſſion, were incorporated with his own, though he left a great many of their own officers to command them, eſpecially if they were either well ſkilled in the martial diſcipline, or were deſcended from conſiderable families, in which laſt caſe they were rather a kind of hoſtages to him; but ſtill he commonly ſet ſome of his own *Tartars* over them. And as to civil employments, he was ſtill leſs ſcrupulous; and let ſuch of the *Chineſe*, as were found qualified for them, enjoy them, as they had under their native princes; or even raiſed them to ſome of the higheſt, if their deſert intitled them to it; though he frequently found occaſion to leſſen their exorbitant power, and in ſome caſes to reduce it to a mere honorary title. But ſtill all this was done with ſo much candour and judgment, as plainly ſhewed thoſe neceſſary alterations to be more for the common good of the empire than the ſupport of his government.

Loves and encourages learning.

Heaps favours on the Jeſuits, particularly on Father Schaal.

SHUN-CHI was no leſs eſteemed for his love of learning, and the great progreſs he had made in ſeveral of the ſciences, even much beyond his years, as well as for the kind reception which learned men met with from him and his court. Among thoſe who were moſt in his favour, was Father *Adam Schaal*, of whom we have had occaſion to ſpeak, on another account, and whom he always honoured with the title of *Ma-fa*, or *My father*. We need not repeat here the vaſt improvements which the *Chineſe* obſervatory, and aſtronomical and other ſchools, received from that learned Jeſuit, and others of his ſociety, under that monarch, who made him preſident of the tribunal of the mathematics, that he might reform their aſtronomy and calendar, and deprived the *Mohammedans* of that dignity, after they had been in poſſeſſion of it above 300 years. The intereſt which the extraordinary learning of thoſe miſſionaries gained them at the imperial court, did not a little contribute to the advancement of Chriſtianity there, eſpecially, as Father *Schaal* had this ſpecial privilege granted to him, of preſenting his petitions into his own hands, without paſſing through the uſual examination of the tribunals; inſomuch that two handſome churches were built at *Pe-king*, by the authority and protection of the emperor.

Two Chriſtian churches built in his capital.

Ambaſſy from the czar unſucceſsful.

FIVE years after *Shun-chi* had taken the reins of the empire into his hands, arrived the firſt ambaſſy from the czar, or grand duke of *Muſcovy*, to him; which, however, did not meet with a favourable reception, the ambaſſador refuſing to comply with the *Chineſe* ceremonies. Next to that, arrived one from *Holland*; which did not prove more ſucceſsful, though this was rather owing to the influence which the Jeſuits

ſuits then had then over the emperor, than to the *Dutch* refuſing to ſubmit to the formalities of the *Chineſe* court.

Coxinga *beſieges* Nan-king.

THREE years after, *Ching-ching-kong*, alias *Coxinga*, who had been left commander of the numerous fleet belonging to his father, after having contented himſelf, for ſome time, with making incurſions, and plundering the coaſts of *China*, came, at length, and beſieged the city of *Nan-king*, with about 3000 ſhips. A council of war being called, by the viceroy of the province, who was a young *Chineſe* mandarin, a *Tartar* chief declared, that it could not be defended, unleſs its numerous inhabitants were deſtroyed. Upon which the young governor bravely replied, "If that be the caſe, you muſt begin the butchery with me;" which ſtopped the *Tartar*'s mouth, and ſaved the lives of ſome myriads of citizens. The ſiege had gone on about three weeks, when *Coxinga*'s birthday cauſed an univerſal rejoicing through the beſiegers camp, which laſted three whole days; during which, there was nothing ſeen but feaſting, carouſing, and all manner of diverſions. When the beſieged came to be appriſed of it, they unanimouſly agreed to ſally out upon them, with all poſſible ſilence, about midnight, and found them all drowned in ſleep, and ſo overcome with wine, that they eaſily ſurpriſed them, and deſtroyed about 3000 of them, and forced the reſt to flee, with all haſte, to their ſhips, leaving their camp, proviſions, and baggage, behind. To repair this loſs and diſgrace, he ordered his fleet to ſail immediately after that of the *Tartars*, and engaged it with ſuch deſperate fury, that he ſunk and took a great number of their ſhips; and having put the reſt to flight, cut off the noſes and ears of his priſoners, and ſet them on ſhore, to the number of 4000. All theſe unfortunate wretches were, ſoon after, put to death, under pretence that they ought to have died ſword in hand, but in reality to conceal the ſhame of that defeat.

His camp ſurpriſed, and his army cut off, by the beſieged.

Succeſs againſt the Tartars.

COXINGA, after this victory, thought it dangerous to return to *China*, where the *Tartar* daily gained ground, and began to think of executing what he had threatened againſt the *Dutch*; and, in the year 1661, and ſeventeenth of *Shun-chi*'s reign, ſet ſail directly towards the iſland of *Formoſa*, with a fleet of 900 ſail, and took the iſlands of *Pen-gu* and *Tay-wan* in his way, the *Dutch* not having had time to fortify themſelves in either of them; ſo that they ſurrendered to him, on his firſt appearance (B). He left 100 of his ſhips there, to guard

Sails to Formoſa,

(B) The *Dutch*, who, as was hinted a little higher, had made an alliance with *Ching-ching-long* his father, and paid him a tribute *and beſieges,*

and takes it.

Settles his new kingdom in it.
After Chr. 1662.

Dies, and is ſucceeded by his ſon **Ching-king.**

guard them, and with the reſt went and beſieged *Formoſa*, where the *Dutch* made ſuch a ſtout defence againſt him with their cannon, that he began to deſpair of maſtering them, as he had brought no artillery againſt them. On the other hand, he was afraid, if the ſiege laſted too long, leſt they ſhould ſend to *Batavia* for a reinforcement, and force him to raiſe it, and if he was drove thence, he knew not where to fix next, all which obliged him to purſue it, at all events. At length fortune ſo far favoured him, that, after four months, they were forced to ſurrender to him, for want of proviſion. They were, however, ſuffered to carry off their effects with them, whilſt he diſperſed his troops all over that part of the iſland which is now poſſeſſed by the *Chineſe*, and eſtabliſhed his new kingdom there. From this time that iſland put on a new face, every thing there being ſettled after the *Chineſe* form. He lived not long to enjoy this his new kingdom, but died in about a year after, and left it to his ſon *Ching-king-may*, who, having been bred up to ſtudy, took little care to

---

a tribute of 30,000 crowns for their liberty, accuſe his ſon of treachery, and of coming upon them unawares; ſo that, truſting on the treaty between them, they had taken no care to ſtrengthen themſelves. And yet, it is plain, by their own confeſſion and behaviour, that they were conſcious of having done ſomething to incur his anger, ſeeing they conceived ſuch an apprehenſion at ſome of his naval preparations, that they ſent him a freſh ambaſſy, to know whether he intended peace or war with them. The ambiguous anſwer he gave to them, *That when he looked towards one point of the compaſs, he deſigned to ſteer towards another*, without explaining himſelf further as to their queſtion, did no leſs alarm them; ſo that he was far enough from finding them ſo unprovided, as they pretend.

As to the cauſe of his treating them in that hoſtile and ſevere manner, though they tell us nothing of it; but repreſent his caſe as deſperate, and him as having no place to take ſanctuary in, and ſecure himſelf againſt the reſentment of the *Tartars*, but his making himſelf maſter of thoſe iſlands; yet, if we may believe other relations, they will tell us, that they had given him the greateſt cauſe of wrecking all his rage againſt them, ſeeing they had intercepted ſome part of his fleet, in which he had ſent money and proviſions, to pay ſome of his forces in the north-eaſtern provinces, who were in the utmoſt want of both, and did actually abandon him, upon their hearing of thoſe ſhips being ſeized; by which diſappointment, his condition was become indeed as deſperate, as they ſay, and he had no other reſource left, but at once to go and avenge himſelf of their treachery, and to fortify himſelf, and his few remaining forces, in that iſland.

improve what his father had, with ſo much pains, acquired. This indolence did not a little cool the zeal and courage of his people for ſome time, till a new occaſion revived their martial ſpirit, as we ſhall ſee in the ſequel.

By this time the *Tartars* had been ſo ſucceſsful in the continent, that they had reduced moſt of their oppoſers. Neither had *Shun-chi* any competitor to the imperial crown, but the unfortunate *Young-lye*; and he had been driven out of *China*, and taken ſanctuary at the court of *Pe-gu*, where he ſtill was honoured with the title of emperor. The kingdom of *Pe-gu* being contiguous to the province of *Yun-nan*, and *Shun-chi*, having reaſon to fear ſome freſh diſturbances from thence, ſent ſome troops thitherward, with a threatening letter to the king of *Pe-gu*, that, if he did not deliver up the fugitive prince, he would put his kingdom to fire and ſword. Upon which that monarch, not being in a condition to cope with him, immediately ſurrendered him, with his whole family, to the *Tartars*, who conducted him to *Pe-king*, where he was quickly after ſtrangled. As to the two queens, his mother, and conſort, who were brought back with him, they had each a ſeparate apartment allotted them, in the royal palace, where they were honourably treated, and lived and died in the Chriſtian faith, which they had been converted to by Father *Schaal*.

Young-lye *delivered up to* Shun-chi.
Strangled.
After Chr.

The ſame year proved fatal to the emperor, who fell paſſionately in love with a young married lady; and having uſed her huſband, a young *Tartar* lord, with ſome indignity, which broke his heart, ſoon after raiſed his widow to the imperial dignity. He had afterwards a ſon by her, whoſe birth was celebrated with the greateſt magnificence; but the child dying in three months, and the mother ſoon after, that monarch, upon the news of it, was ſeized with ſuch grief, that he ſnatched a ſword, and would have killed himſelf, had not his mother and eunuchs prevented it. He ordered afterwards that thirty men ſhould voluntarily ſacrifice their lives to her manes, after the *Tartarian* cuſtom, a ceremony juſtly abhorred by the *Chineſe*, and ſince aboliſhed by his ſucceſſor. He cauſed her body to be burned on a magnificent pile, and, with a flood of tears, gathered up her aſhes into a ſilver urn. After which, he gave himſelf up to grief, and to the ſuperſtitions of the bonzaic ſect, which he uſed formerly to treat with contempt, and, in a few days, was reduced to ſuch extremity, that his life was deſpaired of. Father *Schaal*, for whom he had always had ſo great an eſteem, waited upon him, and ſtrove all he could to divert, or reaſon, him out of his deep melancholy, but in vain; he heard all he had to

Shun-chi *marries a young widow.*
His exceſſive grief at her death.
His ſickneſs, and laſt words.

ſay with patience, forbade him to kneel to him, and made him drink tea with him, and, with his uſual kindneſs, diſmiſſed him; and, as ſoon as he was gone, ordered four lords of his court to draw near to him, and, in their preſence, accuſed himſelf of a great variety of faults he had been guilty of, during his government; ſuch as, his ingratitude to his moſt faithful miniſters, his diſregard to the counſels of his mother, his avarice and idle expences in vain curioſities, his affection to the eunuchs, and inordinate paſſion for the late queen, and the afflictions which he had occaſioned to his people. After this, he appointed them guardians to his youngeſt ſon *Kang-hi*, whom he declared his ſucceſſor, though then but eight years old; then calling for his imperial mantle, he put it on, and ſhrunk himſelf in his bed, ſaying, *Now I leave you*; and expired in an inſtant, in the twenty-fourth year of his age, and ſeventeenth of his reign. On the next morning, the bonzas were all driven out of the palace, and the corpſe of the deceaſed emperor was incloſed in a magnificent coffin; and the day after, *Kang-hi* mounted the throne, and received the homage of all the grandees of the empire.

Death.

Kang-hi *declared emperor.*

II. Kang-hi *mounts the throne. After Chr.* 1662.

II. *KANG-HI* was not only endowed with all the princely qualities that could render him worthy of, and an ornament to, the imperial diadem, but was likewiſe very happy in his four noble guardians, who made it their chief ſtudy to preſerve the empire in a peaceable and flouriſhing condition. They began with driving all the eunuchs out of the palace, except 1000, whom they kept only to be employed in the loweſt offices of it. They next publiſhed an edict, commanding all the inhabitants of the ſea-coaſts, on pain of death, to leave their dwellings, and to retire, and ſettle themſelves, three leagues diſtance from the ſea; and by which all the maritime cities, towns, and fortreſſes, were to be demoliſhed, and all commerce by ſea abſolutely forbid. By this means, the power of the great ſea commander *Ching-ching-kong* was indeed greatly impaired; but it no leſs affected the fiſhing trade of the ſubjects; ſo that an infinite number of families, who wholly ſubſiſted by it, were reduced to want.

Towns on the ſea-coaſts deſtroyed.

Severe edict againſt the Chriſtians.

After this, came forth a ſevere edict againſt the Chriſtian converts, all whoſe churches were demoliſhed; and the city of *Ma-kau* in danger of ſharing the ſame fate, had not Father *Schaal*, whoſe intereſt at court was ſtill very great, prevented it, by employing all his friends there to procure to that city an exemption from the general edict againſt Chriſtianity. For this, he, and three more of the ſame ſociety, were, ſome time after, impriſoned, and loaded with irons and infamy, upon the petition of one of the literati to the regency, in which both the miſſionaries and their religion were repreſented in the moſt odious colours, and both, in a ſhort time, totally ſuppreſſed, as we have already ſhewn, in a former ſection [c].

So-ni *the chief regent dies.* *Aft. Chr.* 1667.

After Chr. 1667.

Su-ka-ma *the ſecond regent, diſgraced, and put to death.*

Portuguese *ambaſſadors well received.*

After Chr. 1670.

Father Verbieſt *pleads for the Chriſtians.*

In the fifth year of *Kang-hi*'s reign, died the great *So-ni*, chief of the four regents; when the young emperor, taking the government into his own hands, began to give eminent tokens of that great reputation which he afterwards acquired during the ſequel of his reign, the moſt glorious and flouriſhing that ever was. Soon after the death of that regent, came on the diſgrace of *Su-ka-ma*, the next in credit to him, againſt whom were exhibited twenty articles of accuſation. Upon which his effects were confiſcated, and a moſt cruel ſentence pronounced againſt him; which was, however, ſo far mitigated by the emperor, that he was only ſtrangled, ſeven of his children beheaded, and his third ſon cut into pieces. Which ſevere puniſhment was looked upon, by the Chriſtians there, as juſtly deſerved by him, for the ill offices he had privately done to them, and their religion. About two years after, arrived the *Portugueſe* ambaſſadors at the *Chineſe* court, and met with an honourable reception; which did not a little contribute to the eſtabliſhment of that nation at the city of *Ma-kau*. On the next year, Father *Verbieſt*, who had been ordered to examine all the faults in the *Chineſe* calendar, made by the ſucceſſor of Father *Schaal*, in the chair of preſident of the mathematics, was promoted to that place; and the other, named *Yang-quang-ſyen*, who had ſet all the bonzas and *Mohammedans* againſt the Chriſtian religion, was not only turned out of it with diſgrace, but even condemned to die, on account of the many blunders that were found in his calendar. *Verbieſt*, who did at the ſame time inſtruct the young emperor in the mathematics for about five months, made uſe of all his intereſt with that monarch to reſtore the Chriſtians to his favour, by repreſenting to him the injuſtice of thoſe calumnies that had been raiſed againſt them; but all he could obtain was the recalling of the miſſionaries, and a declaration from the aſſembly of mandarins, that the Chriſtian religion taught nothing that was evil, or tending to ſedition: however, they were expreſly forbid to build any churches, and the *Chineſe* to embrace Chriſtianity.

U-ſan-ghey *revolts,*

In the twelfth year of *Kang-hi*'s reign, *U-ſan-ghey*, who had invited the *Tartars* into *China*, to ſuppreſs the revolters there,

---

[c] Vide ſupra, p. 129, & ſeq. & 131, & ſeq.

Aft. Chr. 1674. there, and had been ſince made a tributary ſovereign of a ſmall principality, as has been elſewhere hinted, being by this time become ſtrong enough, not only to make himſelf independent, but to deliver his country from their yoke, had already taken ſuch meaſures, as gave the court no ſmall ſuſpicion of his intentions. He was thereupon invited by the emperor to come thither; but ſent back his deputies with *Anſwer to the emperor.* this anſwer, *That he deſigned not to come thither, unleſs in company of* 80,000 *men*; and, as ſoon as they were gone, made a public declaration of his deſign. He had made himſelf maſter of the provinces of *Yun-nan*, *Se-chwen*, *Quey-chew*, and part of *Hu-quang*; and, which is a mark of the imperial prerogative, had ſent the *Chineſe* calendar to the neighbouring princes, and, among the reſt, to the king of *Tong-king*, who all refuſed it, and ſent it back to the emperor; upon which *U-ſan-ghey*'s ſon, then at court, was *His ſtrong alliance;* condemned to be beheaded. Soon after this, the kings of *Fo-kyen* and *Quang-tong* did likewiſe declare war againſt the *Tartars*, and were joined by *Ching-ching-may*, the ſon of *Coxinga*, and now king of *Formoſa*; ſo that *Kang-hi* would have had a powerful alliance againſt him, if all thoſe princes had acted in concert, and in behalf of the common liberty. *broken.* But they were ſoon divided by ſuch unhappy jealouſies, as quickly turned the ſcales in favour of the *Tartars* (C), and U-ſan-ghey *dies.* *Aft. Chr.* 1680. left *U-ſan-ghey* to fight alone for the *Chineſe* cauſe; who being by this time much advanced in years, and full of grief at his misfortunes and diſappointments, died ſoon after, not before he had ſeen himſelf ſtripped again of great part of the provinces which he had gained before. For, immediately upon the fatal rupture of his allies, *Kang-hi* ſent ſeveral armies,

---

(C) *Ching-ching-may* was the firſt who broke this alliance, and fell out with the king of *Fo-kyen*, under pretence that he had not paid him the honour due to his rank; upon which he declared war againſt him, defeated him in ſeveral battles, and obliged him to ſubmit to the *Tartars*. On ſome ſuch pretence the king of *Quang-tong* broke his treaty with *U-ſan-ghey*, and put himſelf and province under the protection of the emperor; and it is likely that theſe diſcords and jealouſies were artfully ſown among them by ſome of that monarch's agents; and that the young king of *Formoſa*, who had ſhewn himſelf ſo careleſs and indifferent about his new kingdom, was privately influenced from the ſame quarter to fall foul on the king of *Fo-kyen*, in hopes of ingratiating himſelf to the emperor, and obtaining the government of ſome rich province in the continent by the defeat of his antagoniſt; but loſt his aim, by the latter's being beforehand with him in making his ſubmiſſion to that monarch.

armies, commanded by *Tartarian* chiefs, to reduce thoſe of *Che-kyang*, *Hu-quang*, *Fo-kyen*, *Quang-tong*, *Quang-ſi*, and, in a word, all that refuſed to ſubmit to him. Notwithſtanding all which loſſes, *U-ſan-ghey*'s youngeſt ſon *Hong-wha* was declared emperor.

The latter end of this year 1624 proved fatal to the emperor, and to ſome of the northern provinces of *China*, on ſeveral other accounts. A dreadful earthquake, which happened on the ſecond day of *September*, at *Pe-king*, overturned a great number of palaces, temples, and other public buildings, together with the walls and towers of the city, and many thouſands of people were deſtroyed by it. The ſhocks, which continued from time to time for near three months, were ſo terrible, that the emperor, princes, and nobility, were obliged to quit their palaces, and to live in tents, whilſt the reſt of the people, both in the city and parts adjacent, were in the utmoſt conſternation. On this occaſion the emperor ſhewed himſelf a very tender father, in the timely relief he ſent to all his ſuffering ſubjects. Towards the end of the ſame month the imperial palace was ſet on fire; and burnt with ſuch fury, that it was all reduced to aſhes in a few hours; the loſs is computed to have amounted to two millions eight hundred and fifty thouſand taels. Four days after this dreadful fire, the emperor ſet out with his uſual retinue to take the diverſion of hunting, at his pleaſure-houſe; and obſerving, at a diſtance, the ſtately monument which his father had erected to the unfortunate *Whay-tſong*, the laſt of the *Chineſe* emperors, he went to it; and, proſtrating himſelf to the ground, cauſed rich perfumes to be burnt before it; and then, addreſſing himſelf to the dead monarch with tears, *You know*, ſaid he, *O great emperor, that it was not we, but your rebellious ſubjects, who were the cauſe of your death.*

A dreadful earthquake.

The imperial palace burnt to the ground.

Kang-hi's *honour to the deceaſed* Chineſe *emperor.*

In the mean time the king of *Quang-tong*, though he had ſubmitted to the emperor a little before, gave no ſmall umbrage to him, not only on account of his enterpriſing ſpirit, but on his having made himſelf exceeding powerful and rich by carrying on a trade with the *Spaniards* and *Dutch*, notwithſtanding the imperial edict againſt it; upon which an order was ſent to him from court to march with his forces to ſuppreſs the rebels in the province of *Quang-ſi*; which he did accordingly, and divided his army into ſeveral columns, as occaſion required. He was ſoon after artfully prevailed upon to return to his own palace, on ſome pretence; and had not been there many days, before two grandees arrived from court, and preſented him with a ſilken halter, and the emperor's

The king of Quang-tong *ſtrangled.*

Aft. Chr. 1681.

peror's orders to ſtrangle himſelf; which he was forced to ſubmit to. Above one hundred of his accomplices, and, among them, three of his brothers, were beheaded; after which, his immenſe riches were divided between his other brothers, one of whom was the emperor's ſon-in-law. On the next year the king of *Fo-kyen*, another of *U-ſan-ghey*'s treacherous allies, was likewiſe put to death, and his body thrown to the dogs, on pretence that, during his revolt, he had mal-treated ſome of the mandarins who continued faithful to the emperor; and at the ſame time his brothers, tho' innocent, were beheaded. The *Tartars* were no leſs ſucceſſful againſt *Hong-wha*, who had been declared emperor in the province of *Yun-nan*; where, having made themſelves maſters of the capital, *Hong-wha*, to prevent a worſe puniſhment, killed himſelf: but they, not content with that, dug up the bones of his father the brave *U-ſan-ghey*, and carried them to *Pe-king*, where they were expoſed on ſtakes, with marks of infamy, in ſeveral public places, and then burnt, and the aſhes ſcattered in the air.

Hong-wha *kills himſelf.*
After Chr. 1681.

Kang-hi *viſits his* Tartar *dominions.*
After Chr. 1682.

By this time the whole fifteen provinces were ſo ſucceſsfully ſubdued, that the emperor determined to viſit his own native dominions of eaſtern *Tartary*, and the tombs of his anceſtors; and ſet out accordingly in the beginning of *March*, accompanied by the prince his heir, his three queens, and a numerous court and retinue, ſuch as we have elſewhere deſcribed[d]; and ordered Father *Verbieſt* to attend him, and to be always near his perſon; by which means he hath been enabled to give us a better account of thoſe parts than we could poſſibly have before. On the next year he made a new progreſs into weſtern *Tartary*, with a greater retinue and more numerous army (D); and continued to do ſo every year, and ſpent ſeveral

---

[d] See before, p. 158.

(D) The army which accompanied him in his firſt progreſs conſiſted of 70,000 men, beſides his numerous court, and the more prodigious number of their attendants. What addition he made to it in his ſubſequent journies, we are not told; but they were ſo troubleſome, and ſo expenſive, that ſome of his miniſters preſented very pathetic memorials againſt the frequency of them.

However, tho' the diverſion of hunting was the pretence for this, yet he had much higher views in it; *viz.* 1. To keep his troops in exerciſe, and prevent their growing effeminate by the example of the *Chineſe*. 2. It ſerved to diſplay the grandeur and magnificence of his court, ſeveral months there, in taking the diverſion of hunting; a thing which neither the *Chineſe*, nor even the *Tartar* lords of his court, much complained againſt. But that politic monarch had his ends in it, as we hinted in the laſt note; and it muſt be owned, that he was a prince of ſuch excellent abilities, ſuch conſtant application to the affairs of ſtate, ſuch penetration and juſtneſs in the choice of his miniſters, ſuch watchfulneſs over them, and ſuch tenderneſs for his people, to ſay nothing of his ſingular frugality with reſpect to his own perſon, and profuſe munificence with regard to the public, that it is not to be wondered at if he had the happineſs of keeping that vaſt empire in ſo perfect a ſubordination and harmony, tranquillity, wealth, and grandeur, during a long reign of ſixty years, which, under a leſs able governor, would be ever liable to diſcord and confuſion.

Formoſa *ſurrendered to the* Chineſe. *After Chr.* 1682.

In the ſame year 1682 *Ching-ke-ſun*, the ſon of *Ching-ching-may*, and grandſon of the famed *Ching-ching-kong*, or *Coxinga*, then king of *Formoſa*, was obliged to ſurrender that iſland to the *Chineſe*, and to repair to *Pe-king*, where the emperor conferred upon him the title of count, and had ſome ſmall government granted to him to maintain that dignity; after which we hear no more of him, or of any of his deſcendents. Two years after, that is, *Anno* 1684, the Fathers *Gerbillon* and *Pereyra*, two eminent miſſionaries, were ordered to accompany the *Chineſe* plenipotentiaries into *Tartary*, and to aſſiſt them in the ſettling of the limits between the two empires of *China* and *Ruſſia*; an account of which, as well as of their travels thro' weſtern *Tartary*, and deſcription of thoſe parts, the reader may ſee at the end of the ſecond volume of *Du Halde*'s empire of *China*. Thoſe two fathers, and ſome others of the ſame ſociety, were likewiſe much taken up in inſtructing the emperor in the mathematics, and reading and compoſing

Limits between Ruſſia *and* China *ſettled.* *After Chr.* 1684.

---

court, both to his ſubjects and vaſſal princes, who were obliged either to accompany, or meet him in his progreſs, to pay their homage to him. 3. Theſe troops made his power and authority more formidable, and kept thoſe vaſſal principalities in greater awe, eſpecially as they were ſure to be viſited once a year by him. Laſtly, It gave him an opportunity of liberally rewarding thoſe who beſt deſerved it, by his large preſents to them, by remitting ſome part of their tribute to him, by aſſiſting them in time of need with ſome of his forces againſt any competitor; and frequently by beſtowing ſome of his daughters, with a liberal dowry, on ſuch as he eſteemed worthy of that honour; by all which means he made himſelf as much beloved by the loyal, as feared by the diſloyal or diſcontented, whether vaſſals or ſubjects.

lectures in the *Tartarian* tongue, on algebra, geometry, aſtronomy, natural philoſophy, phyſic, and anatomy: for tho' that prince was before a complete maſter of all the *Chineſe* learning, and had beſtowed his leiſure hours in them, yet could he not be ſatisfied without being equally verſed in the *European* ſciences; and it was by the intereſt of thoſe his tutors that a decree was obtained in favour of the Chriſtians, who were before but barely tolerated, but were now allowed the free exerciſe of their religion throughout the whole empire. This decree bears date 1692, and in the thirty-firſt of his reign, and was confirmed and publiſhed in the month of *March* following.

A decree in favour of the Chriſtians. After Chr. 1692.

Kang hi's *ſon and heir degraded. After Chr.* 1709.

HITHERTO his reign had been peaceable and happy, when, on a ſudden, the forty-eighth year of it was diſturbed with an unexpected event; and his ſecond ſon, whom he had appointed his heir, and was almoſt his equal in dignity, was at once loaden with irons, and his children and chief officers involved in the ſame diſgrace; which was chiefly owing to the intrigues of his elder brother. He was however found innocent, upon ſtrict examination, and the accuſing brother condemned to perpetual impriſonment; and public rejoicings were made through the empire, on his being reſtored to favour. This joy, however, proved ſhort-lived; and he was ſoon after deprived of all the titles and privileges of his rank, for a real conſpiracy againſt his father.

A new edict againſt the Chriſtians. After Chr 1716.

SOME years after the emperor revived two old edicts againſt the Chriſtians; the one, forbidding them to build any churches, or make proſelytes; the other, obliging every miſſionary to receive an imperial patent, wherein ſhall be mentioned his country, order, the time he hath been in *China*, and his engagement not to return into *Europe* (F). Upon this, three of the fathers went to throw themſelves at his feet, but could obtain no other anſwer, than that none were prohibited to preach the goſpel, but thoſe who had not received the patent.

(F) This new edict was occaſioned by a memorial preſented to that monarch by a military mandarin, full of the bittereſt invectives againſt the Chriſtians. The Jeſuits uſed all their intereſt to have prevented it paſſing thro' the uſual examination of the tribunals, but in vain; and, though Father *Du Halde* repreſents it as fraught with the moſt unjuſt calumnies againſt them, and the mandarin as an enemy, who ſought to raiſe himſelf by their fall; yet thoſe tribunals confirming the accuſations, and the emperor, who was their friend and patron, ratifying the ſentence, ſhews that it muſt have contained ſomething more than bare calumnies and invectives.

THE next year, *viz.* 1717, happened the general mourning for the emperor's mother, which we have elſewhere given an account of [e]. Soon after which, the emperor was ſeized with a diſtemper which his court feared would ſend him after her, and threw it into no ſmall conſternation; eſpecially as he deſigned to exclude his own family from the ſucceſſion, and to bequeath the crown to a prince of the dynaſty of *Ywen*, of whom there ſtill remained above a thouſand. Upon this occaſion one of the chief mandarins ordered his ſon to preſent a memorial to him, ſetting forth the great importance it was to the peace of the empire to have his ſecond ſon appointed his ſucceſſor; at which the emperor was highly incenſed. However, he pardoned the ſon, becauſe what he had done was in obedience to his father, but ordered the father to be put to death; which deterred the reſt of his miniſters from ſpeaking any thing more to him about a ſucceſſor.

Great anxiety at court about the ſucceſſion.

Severity againſt a mandarin.

IN the year 1720 he received the congratulations of the whole empire, on the news of a ſignal victory which his forces had gained over the king of the *Eluths*, who poſſeſſed the country of the lamas, and had committed dreadful ravages there four years ſucceſſively; by which means the kingdom of *Tibet* fell into the hands of the conqueror; a thing which *Kang-hi* had much at heart, as he had the glory of finiſhing that troubleſome war. In the month of *June* of the ſame year another earthquake was felt at *Pe-king*, which laſted about two minutes, and killed about 1000 perſons by the fall of houſes.

Signal victory over the Eluths.

Conqueſt of Tibet.

ON the 22d *November* following the ambaſſador from the czar of *Muſcovy* made his public entry into *Pe-king*, with a numerous and ſplendid retinue, all dreſſed after the *European* manner; and the gentlemen on horſeback, on each ſide of him, rode with their ſwords drawn, which was a ſight both new and extraordinary there. His reception at court was no leſs polite and grand; though the emperor, for wiſe and obvious reaſons, refuſed to comply with the main deſign of it, which was, to eſtabliſh a free commerce between the two empires of *Ruſſia* and *China*, and to have obtained leave to fix a factory in the chief provinces of the latter; and was pleaſed to confine their number to two, the one at *Pe-king*, and the other at *Schu-kou-pai-ſing*, upon the frontier of the *Kalkas* *. There was, however, a circumſtance, in the ceremonial of his admiſſion, which that envoy could not readily conſent to; and his refuſal had like to have broken off all farther negotiation, when that politic monarch found out an expedient which would

The Ruſſian *ambaſſador's public entry.*

---

[e] See before, p. 261.

* De his, vid. vol. v. p. 87, & ſeq.

would oblige him to comply. We have elſewhere obſerved, that every one, of what rank or character ſoever he be, that approaches the imperial throne, is obliged to proſtrate himſelf on the ground, and knock his forehead nine times againſt it †.

THIS formal piece of reſpect, which is paid all over this vaſt empire, not only to the emperor, but to princes of the blood, viceroys, mandarins, and other miniſters, his excellency could not reaſonably ſuppoſe would be diſpenſed with in an audience to ſo great an emperor. On the other hand, as he had cauſe to apprehend leſt his complying with it ſhould be judged too derogatory to his character and dignity, eſpecially at his own court, and endanger the loſs of his head; ſo he had no leſs cauſe to fear leſt his refuſal ſhould be interpreted, at that of *Pe-king*, as a want of reſpect to his imperial majeſty, and occaſion a mutual diſſatisfaction between thoſe two great monarchs. We ſhould here obſerve to our readers, that this very year was the ſixtieth of the emperor *Kang-hi*'s reign, and was a kind of grand jubilee through his dominions, and was to be obſerved with the utmoſt joy and magnificence, and no-where more than in his capital; ſo that it is not improbable he might on that account ſuppreſs his reſentment of the ambaſſador's refuſal, that it might not be an impediment to his being an eye-witneſs of, as well as by his ſplendid appearance from adding to, the ſplendor and brilliancy of his court. However that be, the following was the expedient his prudence deviſed to ſettle the ceremonial above-mentioned, in ſuch a manner as ſhould not admit of any exception from either ſide: "Let the ambaſſador know, that it is my deſign that "the ſame honour be paid to the letter which he is to deliver "up to me from his maſter, which our laws require to be "paid to my own perſon; for which end I deſire that he "would place the ſaid letter on a table, that I may ſend one "of my chief mandarins in my name to ſtrike his forehead "on the ground before it." His excellency readily complied; and made no difficulty to pay the ſame honours to the emperor as he had done to the czar his maſter's letter *.

Formoſa *revolts, and is reduced.*

ON the following year the court received the diſagreeable news that the *Chineſe* in the iſland of *Formoſa* had in a few months ſhaken off the yoke; and, being aſſiſted by thoſe of *Fo-kyen* and *Kyeu-mi*, had killed all the mandarins, except one who fled, and had put all the imperial forces to the ſword. This revolt was at firſt reported to have been fomented by the *Dutch*; but whether juſtly, or no, is not certain.

---

† See before, p. 142, & ſeq. & alib. paſſ.

* Lettres edifiant. & cur. vol. xvi. p. 378, & ſeq.

However, thoſe rebels were ſoon after ſeverely puniſhed for it by a new ſupply of forces which the emperor ſent thither, who cut moſt of them off, drove their chief into the mountainous parts, and diſperſed the reſt.

The emperor taken ill.

In the year 1722 the emperor, being taking the diverſion of hunting in his park of *Hay-tſe*, was on a ſudden ſeized with a ſtrange chilneſs, which obliged him to return with all ſpeed to his pleaſure-houſe; where his attendants ſoon found, to their great ſurpriſe, that his blood was ſo congealed, that no remedy could ſave his life. Perceiving himſelf near his end, *Kang-hi* aſſembled all his grandees, and declared his fourth ſon his ſucceſſor; and expired ſoon after, on the 20th of *December*, in the ſixty-ninth year of his age, and ſixtieth of his reign. His body was that very night conveyed to *Peking*; and his fourth ſon *Yong-ching* mounted the throne on the next morning, about five of the clock.

Dies.

Yong-ching *proclaimed.*

After Chr. 1722.

III. *YONG-CHING*, the emperor then reigning when the laſt relations came from thence, was forty-five years of age on his acceſſion to the crown, on which he was congratulated by all the grandees; and took the name of *Yong-ching*, which ſignifies *laſting peace*, or *indiſſoluble concord*. He had a great number of brothers; but placed no great confidence in any, except his thirteenth, to whom he communicated all the affairs of ſtate; but baniſhed his ninth into *Tartary*, where he ſoon after died; recalled his fourteenth, who had the command of the *Chineſe* army; and moſt of the reſt, eſpecially his eighth and tenth, fell under his diſpleaſure on ſome pretence or other. He next baniſhed and impriſoned ſeveral princes and grandees, on account of their protecting the miſſionaries: which ſhews he was no friend to their religion (G); and diſcarded all the

Some of his brothers diſgraced.

Other princes baniſhed.

(G) It plainly appears that he had conceived a ſingular prejudice againſt theſe miſſionaries from the very beginning of his reign, by means of ſome memorials preſented to him by the literati, ſetting forth, that the late emperor had loſt a great deal of his reputation by permitting them to ſettle in the provinces, where they built churches, and made proſelytes, where-ever they came; and their converts acknowleged no other doctors but them, nor, in troubleſome times, would they follow any directions but theirs.

This memorial was backed by another from the governor of *Fo-kyen*, much to the ſame tenor, which was confirmed afterwards by the tribunal of rites, and by the emperor himſelf, and produced thoſe dreadful edicts againſt Chriſtianity, and its preachers, which we have formerly had occaſion to mention, and in a great meaſure extirpated it out of the empire (55).

---

(55) *See before, p.* 182, *& alib. paſſ.*

fathers out of his ſervice, except one, who was an excellent painter; which ſhews that he had not the ſame love for the ſciences that his father was ſo famed for. In other reſpects he ſhewed himſelf a wiſe prince, indefatigable and aſſiduous, ſteady and reſolute, witty and eloquent, and always ready to receive and anſwer the memorials preſented to him. He governed wholly by himſelf, and no monarch could be more abſolute or more feared than he was. This gave him an opportunity of enforcing a great many wholſome laws and regulations for the good of his ſubjects, in the framing of which he ſpent whole days and nights with a ſurpriſing indefatigableneſs. The moſt effectual way to gain his favour, was, to preſent him with ſome ſcheme tending to the public good, or to the relief of his ſubjects in any calamitous times, and he would ſpare neither pains nor coſt to put it in execution.

His aſſiduity and wiſe regulations.

THIS was the excellent character of *Young-ching*; which made therefore his ſeverity againſt the Chriſtians the more remarkable, as it extended itſelf in a manner unworthy of ſo wiſe a prince, even to ſome of the moſt illuſtrious of the imperial family; particularly on that of the elder brother of the founder of this dynaſty, who, together with his whole family, conſiſting of eleven princes [beſides ſixteen princeſſes who were married to *Mogol* princes or mandarins of *Pe-king*, and had each of them a numerous family], were all degraded, and ſent into a miſerable exile in a deſert place in *Tartary*, to which they were conducted by ſoldiers, and there cloſely confined under a guard of them. The manner of their being treated before their exile had likewiſe ſomething of cruelty in it; for that venerable old prince, without regard to his quality, age, merit, or the ſervices done to the empire, was beheld ſetting out for the place of his baniſhment with thirty-ſeven of his children and grandchildren, without reckoning his daughters and grand-daughters, who were near as many, and about three hundred domeſtics of both ſexes, moſt of them baptized. All theſe diſgraces not being able to ſhake their conſtancy, the princes were brought back to *Pe-king* in waggons, each loaden with nine chains. There they were made to undergo ſeveral freſh interrogatories, mixed with promiſes of being reſtored to their former dignities, if they would renounce their faith, and with threats of being uſed with ſtill greater ſeverities, if they perſiſted in it. All theſe methods proving ineffectual, the tribunal condemned them to die; but the emperor changed the puniſhment into perpetual confinement, which only proved a more ſevere kind of death, ſeeing moſt of them died ſoon after in their cloſe dungeons merely thro' hardſhip and want; and the reſt were diſperſed into other provinces,

Severity to converts of the imperial blood.

Baniſhes them into Tartary.

Conſtancy of the Chineſe *converts.*

provinces, to end their days in priſons, fetters, and miſery. The ambaſſadors of *Portugal* and *Ruſſia*, who were then at the court of *Pe-king*, could not enough admire the conſtancy and intrepidity of thoſe illuſtrious confeſſors of Jeſus Chriſt.

Death of the emperor's favourite brother.

In the year 1730, and eighth of his reign, he loſt his thirteenth brother, who uſed to ſhare with him the burden of his government; and died of a languiſhing diſeaſe, occaſioned by his exceſſive application; and the emperor was ſo inconſolable for it, that it nearly endangered his own life. However, he cauſed the moſt magnificent funeral obſequies to be performed to him, which, becauſe they ſomewhat differ from thoſe we have elſewhere deſcribed, the reader may ſee a ſhort account of in the margin (H); and, amongſt other honours,

Funeral honours.

(H) A declaration was at firſt iſſued out, intimating that it was the emperor's deſire that all the world ſhould ſhare in his grief, and in the honours to be paid to the deceaſed, without diſtinction of rank or quality; with this caution nevertheleſs, that ſuch as did not think him worthy of thoſe honours ſhould be at liberty to decline it, tho' he appointed officers at the ſame time to give him an account every day of all who performed that duty to him.

His body being expoſed in the great *Ting*, where none but princes of the blood are admitted, there was a hall made of mats erected in the middle of the great court, before the gates of the palace, with a throne in it, and before that a table, on which were placed only two candleſticks, and a veſſel burning with perfumes; for the dead prince was not only a petty king of the firſt rank, but had been honoured likewiſe with the title of *Que-vang*, or king. The entrance into this hall was by a folding-door, which was opened as often as the officers of the tribunals came in their turns to pay their honours to him, only a ſet number being admitted in at a time. Theſe at firſt ſtood up behind the tables that were ſet up on each ſide of the hall; then, kneeling down, made ſix ſeveral proſtrations, accompanied with deep groans, and other ſilent tokens of grief, and then as ſilently withdrew, to make room for others that came to perform the ſame ceremony. From this place the body was afterwards conveyed in pomp to a palace built on purpoſe, about two little miles out of the city, where the ſame ceremony was repeated; and here it was that the mandarins of the city, the whole body of merchants, and the meaner ſort of people, were introduced to pay him the laſt honours for a hundred days; at the end of which he was carried to another place, ſtill more diſtant, and erected for the ſame purpoſe, and where the ſame rites were performed during the ſame ſpace of time.

There were five ſuch ſtations, at each of which the ceremony laſted an hundred days; after which he was conveyed to the ſepulchre honours he paid to his memory, cauſed his name to be placed in the hall of the emperors, a diſtinction never conferred on private perſons, except they have done ſome extraordinary and important ſervices to the ſtate. His funeral obſequies were hardly completed before the third brother was arreſted, and cloſely confined. The occaſion of his diſgrace is not known; but it extended itſelf to his family, who were degraded from their rank and dignities.

Third brother impriſoned.

Pe-king *damaged by an earthquake.*

On the 13th of *November* 1731 the city of *Pe-king* was almoſt overturned by a dreadful earthquake, ſuch as *China* never felt before. The firſt ſhocks, which happened about eleven of the clock in the morning, were ſo ſudden and violent, that they were not perceived but by the horrid noiſe of the falling of houſes, and the cries of the people; and one would have imagined that they had been blown up in the air by a general mine, and that the earth had opened underneath to ſwallow them up; ſo that, in leſs than a minute, above 100,000 inhabitants were buried in the ruins, and a ſtill greater number in the country, where whole towns were utterly deſtroyed. What was ſtill more remarkable in it, is, that the two firſt ſhocks were not felt with the ſame force thro' the extent of their courſe; but in thoſe places where they met with leſs reſiſtance, they were gentle, and hardly perceived; whereas they cauſed the greateſt devaſtations where they met with the greateſt oppoſition. Thoſe two great and dreadful ones were followed by above twenty more ſmall ones within the ſpace of twenty-one hours.

Above 100,000 *deſtroyed in a minute.*

The emperor's piety on that occaſion.

The emperor was then at his pleaſure-houſe, about two leagues from *Pe-king*; which was inſtantly reduced to ſuch a heap of ruins, that it will require immenſe ſums to repair it. He was then taking an airing in his barge, on the canal that runs through the gardens; and, at the dreadful ſight, fell proſtrate on his knees, with his hands and eyes lifted up to heaven; after which, he publiſhed an edict, as uſual, accuſing himſelf as the main cauſe of it, and attributing the judgment to the wrath of heaven for his offences, and want of care in governing the people. He next ordered an account

---

ſepulchre which the emperor had cauſed to be prepared for him, and which was four leagues in circumference. To this laſt the mandarins and grandees of the provinces were to repair, or depute ſome of their ſons in their ſtead, to pay the ſame reſpects to the deceaſed; after which they returned to their reſpective ſtations, and there cauſed monuments to be raiſed to him, with the greateſt elogiums to his memory (56).

(56) *Du Halde, ſub fin. annal.*

to be taken of all the families that ſuffered by it, and an eſtimate of their damages, and advanced conſiderable ſums for their relief; and gave, in particular, 1000 taels to the miſſionaries, towards repairing of their churches.

Jeſuits baniſhed to Ma-kau.

But, on the next year, thoſe miſſionaries, who had been ten years before driven from the provinces into the city of *Quang-tong*, were now baniſhed from thence into *Ma-kau*, a little city inhabited by the *Portugueſe*, but under the dominion of the *Chineſe*[f]. What was ſtill more ſevere, they had but three days allowed them to prepare for their journey, and conveying away their effects. The only reaſon they give for this ſudden change, and hard treatment, is, that they had diſobeyed the emperor's orders; and preached the Chriſtian religion, in open defiance to his prohibition. They were accordingly forced to embark, to the number of thirty, on the 20th of *Auguſt*, under a convoy of four gallies and two mandarins. When they came to land at *Ma-kau*, the mandarins cauſed their domeſtics, and other Chriſtians who had followed the miſſionaries, to be loaded with irons, and ſent back to *Quang-tong*; where, after being dragged in an ignominious manner through ſeveral tribunals, ſome were caſt into priſons, others baſtonadoed, others condemned to carry the *Kan-ghe*, or wooden collar, a month or two; and all of them gave ſignal proofs of their zeal for, and ſincere adhering to, the Chriſtian religion.

Their domeſtics ſeverely treated.

Hopes of a return fruſtrated.

Thus far go the *Chineſe* annals, which *Du Halde* ends with the twelfth year of *Yong-ching*'s reign, or the year 1732, at which time he was reigning with an abſolute ſway over that vaſt empire. Since that time, we have been informed that he died *Anno* 1736; and that the miſſionaries entertain no ſmall hopes of being reſtored under his ſucceſſor. However, theſe late accounts give us but little reaſon to expect it, ſince they acknowlege, that, though they found a great number of *Jews* and *Mohammedans* upon their firſt arrival thither, yet they met with no Chriſtians, notwithſtanding their having been ſo numerous formerly. Neither can they have thoſe opportunities of recommending themſelves to the *Chineſe* nation by their ſuperior ſkill in the ſciences, as they once had upon their coming thither; but, inſtead of that, muſt expect to meet with the moſt ſtrenuous oppoſition both from the literati and the whole bonzaic tribe, and their numerous followers, againſt their religion, which, they cannot now be ignorant of, is ſo contrary to the tenets of the former, and the intereſt of the latter; to ſay nothing of the diſlike and contempt which the diſciples of *Confucius*, the only eſteemed and valuable ſect in *China*, muſt have conceived againſt ſome of their ſuperſtitious doctrines and practice.

---

[f] De hac, vid. ſup. p. 85, & ſeq.

Vain efforts to reenter.

WHAT hath ſince happened to them, their various applications to the new *Chineſe* monarch, their apologies in behalf of themſelves and their religion; the ſeveral memorials which thoſe few Jeſuits, who were ſuffered to continue at *Pe-king* in the emperor's ſervice, preſented to the throne and to the ſuperior tribunals, and the ſmall ſucceſs which they have hitherto met with; being foreign to our deſign, and coming to us from thence by private letters from ſome one or other of thoſe fathers, may be ſeen in their collection of letters from thence, and publiſhed by *Du Halde*[h], from that time to the year 1744; and we the more readily refer our curious reader to thoſe letters, becauſe he will eaſily perceive, from the ſtyle and tenor of them, that though neither theſe, nor any thing elſe from that quarter, were ever written with a deſign to extenuate the ſeverity of the *Chineſe* government, and much leſs to aſcribe the total extirpation of Chriſtianity to the miſconduct of the miſſionaries, eſpecially thoſe of the Jeſuit fraternity, yet contain ſuch a variety of important tranſactions, and curious pieces, artfully worded, and circumſtances, as we may ſuppoſe them to be, as will ſhew him, that it was not without the moſt cogent motives, and after the ſtricteſt and moſt impartial inquiries, that thoſe two great monarchs *Kang-hi*, and *Yong-ching* his ſon and ſucceſſor, yielded to the ſtrenuous and repeated ſolicitations of their viceroys and governors, and eſpecially of the ſuperior tribunal, that of the rites in particular, to put an effectual ſtop to its further progreſs, by the baniſhment and utter proſcription of all the miſſionaries out of their dominions. It is hardly poſſible for the moſt prepoſſeſſed reader in favour of that ſociety to read their relations on this ſubject, written as they are by ſome of their ableſt pens, without admiring the extreme indulgence and benignity of thoſe two great emperors towards them, and eſpecially their unparalleled condeſcenſion, patience, and aſſiduity, in receiving, peruſing, and examining, every memorial and apology which were preſented to them in their favour, either by themſelves or their patrons, before they could be prevailed upon to proceed to thoſe unavoidable ſeverities. But, as the bare mention of every ſuch inſtance of their impartial lenity would carry us beyond our bounds, we ſhall conclude this ſubject, and, with it, the *Chineſe* hiſtory, with that remarkable apologetic ſpeech by which the before-

[h] Vol. xxi. & ſeq. of Lettres edifiantes & curieuſes.

mentioned emperor *Yong-ching* condeſcended to anſwer their complaints, in a memorial lately preſented to him, and to juſtify his whole conduct towards them, to three of the moſt conſiderable members of their ſociety.

THIS curious piece, or rather the ſubſtance of it (for, it being ſpoken to them *extempore*, they could have no copy of it; neither could they, if they had been permitted, have taken it down in ſhort-hand, his words flowing with by far too great a rapidity for any pen to follow), hath been tranſmitted in *French* into *Europe* by Father *De Mailla*, one of the three who had the honour to be admitted to this interview. The other two were Fathers *Kegler* and *Parrennin*, perſons eminent in their way, and ſtill in great credit at court. Theſe three, having been admitted to the imperial preſence, according to his majeſty's commands, and after the uſual proſtrations, continuing all the time in a kneeling poſture, he addreſſed his ſpeech to them in words to this effect:

The emperor's ſpeech to the three Jeſuit miſſionaries.

"THE late emperor my father, after having cauſed me to "be brought up forty years under his eye, hath made "choice of me, preferably to my other brothers, to ſucceed "him on his throne. I make it a capital point of my duty "not to deviate in any thing from his manner of governing. "Some *Europeans* in the province of *Fo-kyen*, who had attempted to diſannul our laws, and to pervert the people, "have been complained againſt to me; and I have thought "myſelf obliged to remedy that diſorder. It is an affair "which concerns the empire committed to my care; and I "neither could, nor ought I now to act as I did when I was "only a private prince of the blood.

"You tell me, that your religion is not a falſe one: I believe it; if I thought otherwiſe, what could hinder my "demoliſhing your churches, and driving you out of them? "A falſe religion is that, which, inſtead of recommending "virtue, inſpires men with a ſpirit of revolt, like that of "*Pe-lyen-kiao*. But what would you ſay, if I ſhould attempt "to ſend a number of bonzas and lamas to preach their religion amongſt you? How would they be received by you? "*Li-ma-low* (the *Chineſe* name of Father *Ricci*, one of the "firſt Jeſuits that came into *China* †), came hither at the "beginning of *Ovan*, *Vang*, *Li*'s reign. I ſhall ſay nothing of "the reception he met with from the *Chineſe*; I am not "anſwerable for what was then done. But at that time

---

† De hoc, vid. ſup. p. 125, & ſeq.

" you were but a ſmall and inconſiderable number. You " had neither Chriſtian converts nor churches in any of the " *Chineſe* provinces; and it was not till under my father's " reign that you began to build them, and that your religion " was ſpread every-where with ſuch ſurpriſing rapidity. We " ſaw it, but dared not ſpeak a word againſt it; but, if you " have found means to impoſe upon him, do not hope to do " the ſame by me. You would have every *Chineſe* to become " Chriſtian; your law requires it of you, I am well aſſured " of it; but, in that caſe, what muſt be the conſequence " but that we ſhall become ſubject to your kings? Your new " converts own no maſters but you; and, if any public diſturbances " ſhould happen, will liſten to none but you. I " am very well ſatisfied, that at preſent we have nothing to " fear from you; but, when your *European* ſhips ſhall come " hither by thouſands and ten thouſands, will there not then " be ſome danger to be feared? *China* hath on the north the " great kingdom of *Ruſſia*, which is far from a deſpicable " one; it hath on the ſouth the *Europeans*, and their various " kingdoms, which are ſtill more conſiderable; and, on the " weſt, a great number of others, which I am reſolved to keep " under, and prevent their ſubjects ever ſetting foot into " *China*. When *Angelo*, the *Ruſſian* ambaſſador's collegue, " was endeavouring to obtain the liberty of ſettling *Ruſſian* " factories in all our provinces, for the better carrying on a " mutual commerce, that favour was denied to him; and he " was allowed to traffick no-where but at *Pe-king* and *Tchu-koo-pay-ſing*, " on the frontiers of the *Kalkas*. In the like " manner I have permitted you to ſtay here, or at *Quang-tong*, " ſo long as you give us no cauſe of complaint; but, " if any ſuch you give hereafter, I will neither ſuffer you to " ſtay in the one nor the other, but drive you out of every " one of my provinces.

" THE late emperor my father hath loſt a good deal of his " reputation, in the opinion of our literati, by the condeſcenſion " with which he permitted you to ſettle in his dominions. " The laws of our wiſeſt princes will admit of no " alteration; and I will never ſuffer my reign to be tarniſhed " with any thing of that nature. When my children and " grandchildren come to the crown, they may act as they ſhall " ſee fit, and I trouble myſelf no more about it than about " what is done in *Lapland*. Do not, however, imagine, from " what I have ſaid, that I have any thing to lay to your charge, " or any deſign to oppreſs you. You cannot but know how I " behaved myſelf towards you when I was only a regulo. The " family of one of your new convert mandarins in *Lyau-tong*,

" who publicly profeſſed himſelf one of your proſelytes, roſe
" up in arms againſt him, for not paying the uſual honours
" to his anceſtors. In that perplexity you applied yourſelves
" to me; and I extricated you out of it, and compromiſed the
" matter. What I do now is in quality of an emperor: the
" well-governing of this empire is what ingroſſes all my care
" and time from morning to night. I do not ſo much as ſee
" my children, nor even my empreſs, or indeed any one ex-
" cept ſuch as are intruſted with public affairs; and this muſt
" be my continual application whilſt the three years mourning
" for my father laſt; after which I may perhaps have oppor-
" tunities of ſeeing you as uſual*."

His majeſty concluded his ſpeech with deſiring them to acquaint the reſt of their brethren with what he had ſaid to them, and diſmiſſed them with a ſmall preſent. We ſhall leave it to our readers to make their own remarks upon this ſoothing behaviour to that fraternity; if not perhaps exaggerated by the relater in favour of it, who was himſelf one of them. This did not hinder him, however, from giving them ſoon after the moſt convincing proofs of his being fully deter" mined to extirpate their religion, root and branch, out of his dominions; for, his council having repreſented to him the danger of ſuffering miſſionaries of any denomination to ſtay at *Quang-tong* (which was the laſt favour they had petitioned him for, as their ultimate refuge, and the only way they had left to ſecure an entrance into *China*), he made no difficulty to recall his promiſe to them, and to order them all, and with the utmoſt ſpeed poſſible, to be tranſported to *Makau*; contenting himſelf with iſſuing an order, to thoſe who were to be charged with them, to treat them with all proper decency and humanity; which yet, if we may rely on our author, he ſuffered to be tranſgreſſed in almoſt every inſtance of their behaviour to thoſe unhappy exiles.

Before they left his dominions, they had the farther mortification to ſee a whole family of their nobleſt converts condemned to perpetual exile in ſome of the barren parts of *Tartary*, and to ſee them depart thither under a ſtrong guard, loaded with chains, and in a moſt deplorable guiſe. The head of it was no leſs a perſon than a prince of the blood, aged near 80 years, and deſcended from the elder brother of the emperor *Shun-ſhi*, the founder of the dynaſty now reigning. He had, during a long ſeries of years, enjoyed with great applauſe ſome of the higheſt poſts in the empire; and had done ſeveral ſignal ſervices to the ſtate, eſpecially during the laſt reign; yet neither theſe, nor his affinity to the imperial family, nor his extreme old-age, and perſonal merit, could obtain him either a reverſion or reſpite, or even an alleviation of his dreadful ſentence. A pregnant proof this of the irreconcileable hatred which that monarch bears to Chriſtianity, and of the ſevere treatment which any *European* miſſionary muſt expect, that ſhall venture into that empire upon the like deſign, ſo long as his reign laſts. Their only hope now is, that Providence will ſome time hence raiſe him a ſucceſſor of a different character, under whoſe more auſpicious government they may be enabled to gain freſh admittance, and repair by degrees the immenſe loſſes which their religion hath ſuſtained in ſo ſhort a time within that extenſive empire. Immenſe indeed, if, as we are told, above three hundred of their churches have been either demoliſhed, or turned into public ſchools, hoſpitals, *&c.*; and if, as it is farther affirmed, the number of their proſelytes amounted to 300,000 †, who are ſince either returned to their old religion, or, at beſt, live in continual danger of ſome ſevere puniſhment for their faithful adherence to their new one. It is therefore, in all likelihood, to keep theſe hopes alive, that the public hath from time to time been amuſed with accounts, in the foreign papers, of their having ſince met with better ſucceſs and encouragement there from the new monarch and his miniſtry; all which hath hitherto proved to be without the leaſt foundation, the laws and government continuing in all appearance as averſe to, and ſevere againſt, all attempts of introducing again that proſcribed religion amongſt them; and all avenues to that empire, whether by ſea or land, being ſtill as cloſely watched as ever; inſomuch that ſome Jeſuits, having ventured to penetrate thither in ſtrange diſguiſes, by the way of *Tong-king*, have been diſcovered, and arreſted in their paſſage through the moſt northern deſart part of that kingdom, and have been ſince put to death by order of the *Chineſe* emperor, to whom thoſe princes are tributary, as we have ſeen in a former volume *.

---

* De hac, vid. Lettres edifiant. & cur. vol. xvii. 267. & ſeq.

---

† Letr. edif. & cur. vol. xvii. p. 275, & ſeq. & 279, & ſeq.

* In fin. vol. vii.

APPENDIX *to the* Chineſe *Hiſtory*;

Containing the Deſcription and Hiſtory of the tributary Kingdom of Korea.

WE have had frequent occaſion, in this and ſome of the preceding volumes, to remark, that the *Chineſe* empire had three conſiderable kingdoms, which were either tributary vaſſals, or paid only a kind of tributary homage to it, without any farther ſubjection. Of the latter ſort are thoſe of *Tung-king* and *Cochin-china*, which, for that reaſon, and to avoid as much as poſſible our deviating from the geographical order we have preſcribed to ourſelves in this *Indian* hiſtory, we have already give an account of about the end of the preceding volume. This therefore of *Korea*, and indeed the moſt conſiderable of the three, is the only one of conſequence we have left to ſpeak of in this place, as being not only contiguous to ſome part of *China* on the north, but as being likewiſe held in ſtricter ſubjection by the *Chineſe* than any other, but more eſpecially by the *Tartar* monarchs, ſince their conqueſt of that empire, as will be more fully ſhewn in the ſequel of this appendix.

SECT. I.

Korea *deſcribed.*

Parted from Tartary *and* Lyau-tong *by a wall.*

KOREA, or *Corea*, called by the inhabitants *Tio-cen-koak*, by the *Tartars Solko*, or, as others write it, *Solgon*, and *Solho Kuron*, and, by the *Chineſe*, *Kau-li-que* (A), is a large oblong peninſula, ſituate in the moſt eaſtern part of *China*, between it and the *Japaneſe* iſlands. It hath by ſome late writers been ſuppoſed an iſland; but is allowed now, by the moſt recent authors, to be contiguous, on the north, to the eaſtern or *Manchew Tartars*, as it is on the north-weſt to the *Chineſe* province of *Lyau-tong*. It is divided from the reſt of the *Chineſe* empire by the *Whang-hay*, or *Yellow Sea*; from *Tartary* by a ſtrong natural rampart, conſiſting of a long ridge of high and inacceſſible mountains; and on the eaſt, from *Japan*, by the ſea of that name; and, on the ſouth, is bounded by the *Chineſe* ocean. Its extent from ſouth to north is from 34° to almoſt 43°, and breadth from 8° 10′ to 14° eaſt longitude from the meridian of *Peking*[a]. Its utmoſt extent northward is bounded by the river *Tu-men-ula*, which name is common both to the *Koreans* and *Manchews*, and anſwers to the *Chineſe* name of *Wang-li-kyang*, or *river of* 10,000 *li's*, or *Chineſe* ſtades, which falls into the *Japan* ſea. It was likewiſe parted from the *Manchew Tartars*, and part of the province of *Lyau-tong*, by a ſtrong wall, not much inferior to that of *China*, elſewhere deſcribed[b]; but ſome part of it was in a great meaſure deſtroyed by the *Manchews* in their irruptions into that peninſula, which they made one of their firſt conqueſts. The reſt, eſpecially on the more northern ſide, was ſtill ſtanding, and almoſt intire (B), till about a century paſt, ſince which it is become daily more and more ruinous [c]; however, there is no going into *Korea*, either from *Tartary* or *China*, without expreſs permiſſion from the emperor.

---

[a] Baudraud, La Martiniere, Regis ap. Du Halde, vol. ii. & al. plur. [b] See before, p. 289, & ſeq.

(A) The words *Kuron*, or *Kuroun*, in the *Manchew*, and *Qua* or *Que* in the *Chineſe*, ſignify a kingdom. The *Chineſe* books ſometimes give it the name of *Chau-tſyen*, and other nations that of *Kaoli*, *Trozembuk*, and ſome others not worth mentioning, beſides a variety of old ones which it hath borne through the ſeveral hands and ſtages it hath paſſed (1).

(1) *Regis Obſerv. Geogr. on Korea, ap. Du Halde, vol.* ii.

How divided. THE whole country hath been differently divided by the *Chineſe* monarchs, whoſe tributary it is pretended to have been from time immemorial. At preſent it conſiſts of eight *Number of cities.* provinces, which contain in all forty *Kyun*, or grand cities; 33 *Fû's*, or cities of the firſt rank; 58 *Chews*, or cities of the ſecond; and 70 *Hyen*, or cities of the third rank; in all, 201; beſides a vaſt number of fortreſſes and caſtles diſperſed in moſt parts of the country, and chiefly built upon hills, all which are well garriſoned by a proportionable number of officers and ſoldiers. The firſt or chief of the eight provinces is ſituate in the centre of the kingdom, and is called *King-hi*, or *the province of the court*. The next on the eaſt of it is ſtyled *Kyang-ywen*, or *ſource of the river*, and was antiently the country of the *Me's*; the third, on the weſt, hath its name from the *Whang-hay*, or *Yellow Sea*, and includes part of the old kingdom of *Chau-tſien*, and country of the antient *Mahan*. The 4th, or northern, ſtyled *Ping-ngan*, or *the pacific*, was formerly another part of the *Chau-tſyen* kingdom; and 5. *Tſwen-lo*, on the ſouth ſide, was the reſidence of the *Pyen-hau*. 6. *Chu-ſin*, or *the faithful and pure*, on the ſouth-weſtern ſide, is the antient *Mahan*, *Kye-king*, or *the happy*. 7. That on the north-eaſtern was the antient dominion of the *Kau-kiu-li*. And, 8. *King-ſhan*, on the ſouth-eaſtern ſide, was formerly the ſeat of the *Chiu-hau*. Some late authors are of opinion, that the ſea of *Korea* hath a communication with the northern ocean, becauſe whales are ſometimes caught in the former with *European* hooks, and harping-irons ſticking to their fleſh. To which one of our authors adds, that, upon aſking ſome of the *Korean* mariners, What countries lay on the north of theirs? they anſwered, None, nor any thing but a boundleſs ocean *. But we ſhall find a more proper place to make a farther inquiry into that pretended communication between the northern and *Japan* ſea.

---

[c] REGIS ap. Du Halde, vol. ii. & al. plur.

(B) *Korea*, on the ſide of *Lyau-tong*, or, as it was alſo called, *Quau tong*, was parted from it by a wooden paliſade, called from thence the paliſade of *Quau-tong*, which was a kind of barrier between them; but, whether built before its conqueſt by the *Manchews*, or ſince, is hard to gueſs. However, after that time it was agreed that a ſpace of land between the *Manchew Tartars* and this peninſula ſhould be left uncultivated to ſerve as a boundary between them.

Father *Regis* concludes his deſcription of the latter with a curious conjecture, which is not at all improbable, *viz.* that it was formerly contiguous to the province of *Pe-cheli*, till the *Whang-hay*, or *Yellow Sea*, formed that large gulph which lies now between them. The reaſon on which he founds it is, that, in the *Chineſe* abridgement of chorography, intituled, *Quang-yu-ki*, the city of *Chau-tſyen*, where *Ki-pe*, then king of that territory, reſided, is in the territory of *Yong-ping-fû*, a city of the firſt rank in the province of *Pe-cheli*. From which he rightly concludes it improbable, that that prince ſhould fix his reſidence out of his dominions, eſpecially with ſuch a large ſea between them. He confirms his conjecture with ſome other ſpeculations no leſs curious, which we cannot dwell upon. The reader may ſee them in that author; and by the map of that country, and the ſituation of the city of *Yong-ping*, may eaſily convince himſelf of the probability of the ſea having, in after-times, made that large chaſm between that city and the oppoſite coaſt (2).

(2) *Regis Obſerv. Geogr. on Korea, ubi ſup. ad fin.*

Its metropolis.

The cities both in the inland and on the ſea-coaſts are built and walled much after the ſame manner as thoſe of *China*, though much inferior in largeneſs, populouſneſs, beauty, and richneſs. The houſes are much in the ſame ſtyle, one ſtory high; in the cities of brick, and in the country moſtly of earth. The metropolis of the whole peninſula is ſituate almoſt in the centre of it, and is by the inhabitants ſtyled *King-ki-tau*, but by the *Chineſe Kong-ki-tau*, becauſe they reckon the word *King* of too great a dignity to be given to any court but their own. We know but little of it, except that the *Chineſe* maps place it in latitude 37° 38′ 20″, which is about five degrees and a half from the northern boundary, and its longitude about 11 degrees eaſt of *Pe-king*.

Rivers of note.

KOREA hath but two rivers of any note, *viz.* the *Ya-lû* and *Tu-men*, called by the *Chineſe Ya-lû-kyang* and *Tu-men-kyang*; and, in the maps, by the *Manchew* names of *Ya-lû-ula* and *Tu-men-ula*; the words *Ula* and *Kyang* ſignifying each, in its particular language, a river. Theſe two riſe out of the ſame mountain, ſaid to be one of the higheſt in the world, and called by the *Manchews Shan Alin*, and by the *Chineſe Chang Peſhan*, that is, the *ever-white* mountain; but take oppoſite courſes, the one running weſtward, and the other eaſtward: they are both deep and rapid, and full of exceeding good water. As for the others, which are leſs conſiderable, the reader may ſee their courſe marked in the map, according to the *Korean Obſervations*.

---

* Hamel Journal, in Collect. of Voy.

Soil and product. The northern part of *Korea* is but barren, woody, and mountainous, full of wild beaſts, and but thinly inhabited. It neither produces rice, nor any other corn but barley, of which the inhabitants make a coarſe kind of bread. But the ſouthern is rich, and fertile of every neceſſary of life; breeds great quantities of large and ſmall cattle, beſides fowl wild and tame, and great variety of game. It likewiſe produces ſilk, flax, cotton, and other ſuch commodities, all which are manufactured among them, except the ſilk, which they know not how to weave, but ſend abroad unwrought, either to *China* or *Japan*, the only two countries they have any commerce with. *Commerce.* The paſſage to either is ſhort, tho' not equally eaſy and ſafe at all ſeaſons. The *Korean* coaſts are no leſs difficult of acceſs, they being full of rocks, ſhelves, &c. which make the ſailing along them very dangerous to thoſe who are not uſed to them: and what makes the *Japan* ſea ſtill more ſo, if what the *Dutch* relation ſays be well founded, is, that there is a current that comes from another and *A large ſea on the N. E.* greater ſea on the north-eaſt, in which are caught whales in great number, ſome of which are found with hooks and cramp-irons, ſuch as the *Dutch* and *Greenlanders* uſe in the ſtriking of them. This, if true, ſhews that there muſt be a paſſage or communication between *Korea* and *Japan*, which anſwers to the ſtreights of *Veygatz*; but whether ſo or not, we dare not affirm upon that bare authority. However that be, the *Koreans* drive a conſiderable trade with thoſe two neighbouring countries; *Commodities.* and, beſides the raw ſilks above-mentioned, export ſilver, lead, and ſome other coarſe metals, rich furs which come from the north parts; and, above all, the famed root *Jin-ſeng* we have elſewhere deſcribed [d], which grows here in great plenty, and of which they make no ſmall gain, beſides their paying part of their tribute to the *Chineſe* emperors in that valuable commodity [e]. The laſt-quoted relation tells us farther, that they have mines of gold; and that their ſeas produce pearls, and variety of fiſh; and that the inland is infeſted with a kind of crocodile of a monſtrous length, ſome of them being 18 or 20 *Dutch* ells long. They have likewiſe ſome very venomous ſerpents in the ſouthern parts, and great variety of wild beaſts in the northern, particularly bears, wolves, and wild boars. They uſe their oxen for plowing, and their horſes for carriage. The people are commonly very ſtout and induſtrious, bold and warlike, and equally trained to the plough and to the ſword (C), to domeſtic trades and to navigation (D), and yet are generally affable and civil to thoſe that trade with them. Their manners, cuſtoms, and religion, nearly reſemble thoſe of the *Chineſe*. Their dreſs, like that of the *Chineſe* under the *Tay-ming* dynaſty, is a gown with long and wide ſleeves, a high ſquare cap, a girdle, wide breeches, and leather boots; but the better ſort wear this laſt of linen or ſattin, and their gowns of ſilk or cotton; tho' the poorer ſort are forced to take up with coarſe hempen canvas. The northern provinces produce the ſtouteſt men and beſt ſoldiers. The rich commonly wear fur caps and brocade clothes; and the women wear a kind of lace on their upper and under petticoats. The men of the higheſt rank, both in the northern and ſouthern parts, affect to appear in purple-coloured ſilk; and, on public occaſions, their clothes are adorned with gold and ſilver. The learned are diſtinguiſhed by two feathers in their caps, and the whole nation in general are well-ſhaped, ſprightly, and courteous, lovers of learning, and fond of muſic and dancing.

---

[d] See before, p. 98, (C).

[e] See the Dutch relation, printed An 1670, and Collect. of Voyag. printed at Amſterdam Anno 1718, by Bernard, vol. iv.

Cattle.

Dreſs.

(C) The *Dutch* relation above quoted tells us, that every province in the kingdom is obliged to ſend once in ſeven years all the freemen that are able to bear arms to his court, to do duty there for two months. Each province hath its general, who hath four or five colonels under him, and each of theſe as many captains, every one of whom hath either the government of ſome city, town, or fortreſs. The very villages have ſome inferior officer, who hath a proportionable number of men under him; and theſe, as well as the reſt, are obliged to give an account every year of the people under their government; ſo that the king always knows what number of people he can raiſe upon any emergency.

(D) Three ſides of the peninſula being ſurrounded by the ſea, every maritime city is obliged to maintain a veſſel, or galley, ready equipped, and furniſhed with all neceſſaries, at its own charge. Theſe veſſels have commonly but two maſts, and about 30 oars, with five or ſix men to each oar, beſides other common ſailors, the whole amounting to about 300 each. They have likewiſe ſome few pieces of ſmall cannon, and a large quantity of wild-fire, to ſerve upon an attack. Each province, therefore, is obliged to have its yearly admiral, who takes a particular review of all the veſſels under him, and ſends an account of it to the high admiral, who conveys it to the king.

Language. THEIR language is different from the *Chineſe*, or rather is a mixture of that and the *Manchew Tartar*; but they uſe the *Chineſe* characters in their writings and books. They have ſome learned men among them who admire the doctrine of *Confucius*, and deſpiſe the ſuperſtitions of the bonzaic ſect; *Bonzas numerous.* but that doth not hinder that monkiſh tribe from being numerous all over the country: their idle life, and the gain and reſpect they extort from the people, invite them to it; and ſtill more ſo, as they may renounce it when they pleaſe. As for the common people, they ſcarce have any religion; and all the worſhip they pay to their idols is only lighting a ſtick of ſome odoriferous wood before them, and making a very low bow to them at parting. Their temples and monaſteries are numerous; but are not ſuffered to be in their towns, but in the country, and moſtly upon or by the ſide of their hills, and ſome of them contain between 400 and 600 monks. *Worſhip.* The ſame ſort of worſhip runs through the whole peninſula; ſo that they ſeldom fall out about religion, except that the wiſer and genteeler ſort rather ſhew a contempt for thoſe idols and temples; yet one common notion runs among them, that he that doth well ſhall be happy, and he that *No Chriſtians there.* doth ill ſhall be puniſhed, in another life. As for Chriſtianity, there is not the leaſt appearance of its having ever got footing in this country, even when the miſſionaries were in ſuch high favour with the *Chineſe* emperor, without whoſe leave they durſt not have attempted to introduce it; much leſs likelihood is there of its ever gaining admittance there, ſince the *Chineſe* court made ſuch ſevere laws againſt it.

Government. THE *Korean* government is altogether monarchical and deſpotic; for though, as hath been already obſerved, their kings are tributary to the emperors of *China*, yet, excepting the tribute and homage he is obliged to pay to them, he governs with an abſolute ſway, and hath neither prime miniſters, nor any other counſellors, that dare to controul or *The king's council.* even adviſe him, unleſs he deſires them. His council chiefly conſiſts of the governors and general officers mentioned in the two laſt notes, who are obliged at proper times to attend the court, and to be every day there within call. Theſe, though they have held the higheſt dignities, and many times to a very great age, yet dare not offer their counſel unleſs it be aſked, nor meddle with any affair of ſtate unleſs they be *Abſolute will.* appointed to it by him. There are few of them, except by a particular favour, that hold their poſts above three years, eſpecially among thoſe of the ſubaltern rank; and many of them are turned out before that time, for ſome fault or other, the king having his ſpies every-where to inform him of their conduct; ſo that the fear of incurring his diſpleaſure obliges them to concur with him in every thing, and to conceal their diſlike to whatever he orders or doth.

Grandees, their income.

HE ſuffers neither lords, nor any other grandees, to hold cities or towns, or even villages, by right of inheritance, but only during their lives, after which they revolve to him; ſo that their chief revenue conſiſts only in certain lands which they hold of him during pleaſure; and a great number of ſlaves, which they keep to cultivate them; whilſt the lands and places, which they enjoy under him, intirely depend on his will, and revert to him after their death. His chief revenue conſiſts in a tenth, which the people pay to him yearly out of the product of their lands; and ſome cuſtoms laid on the commodities either imported or exported; other taxes are not known among them, except on emergent occaſions.

Laws.

Singular honeſty.

Given to women.

Marriages.

WHAT their laws are we know not, except that *Ki-tſe*, one of their firſt monarchs, of whom we ſhall ſpeak in the ſequel, compiled a ſet of them out of the *Chineſe Shu-king*, which he reduced into eight, and cauſed them to be publiſhed in his new kingdom; and that they had ſo good an effect on his ſubjects, that theft and adultery were crimes unknown unto them, nor did any of them ſhut their doors at night; and though many revolutions, which that kingdom hath gone through ſince, have made them deviate, yet our author [f] aſſures us, they may be ſtill juſtly looked upon as a pattern to other nations (E). They are not indeed ſo eminent for their continence; ſince they abound with looſe women, and the young men and maids are very familiar with each other. They marry without making ſuch preſents to each other as they do in *China*, or uſing any other ceremony. The princes and princeſſes of the blood always match with each other, and the grandees follow the ſame rule in their families.

---

[f] Vide HAMEL Journal in Collect. Voy. vid. & CHEVR. hiſt. of Korea, Art. V.

(E) This is in a great meaſure contradicted by the *Dutch* relation often quoted, which repreſents the *Koreans* as ſo naturally given to pilfering and ſtealing, that he ſays they are forced to have very ſevere laws againſt it. The reader may ſee an account of their ſeveral puniſhments in that author, amongſt which that againſt adultery is one of the ſevereſt, except ſuch as the king in ſome caſes cauſes to be inflicted on traitors and obnoxious perſons, which are commonly arbitrary, and againſt which it would be equally dangerous to make any objection or demur (2).

(3) *See vol. iv. of the Relat. above-mentioned, printed at Amſterdam by Fred. Bernard,* 1718.

Mourning, and funerals.

Kill no living creatures.

Puniſhments.

They keep their dead three years unburied, and ſo long wear mourning for their parents, but for a brother only three months. When the bodies are interred, they place by the ſide of the grave the clothes, chariots, horſes, arms, *&c.* of the deceaſed, and in general whatever they were fond of in their life-time, which are carried off by thoſe who aſſiſt at the funeral. They are for the moſt part very ſuperſtitious, as are all the worſhippers of *Fo* [g], and abhor the depriving of any creature of life. Their puniſhments are commonly of the mild kind; and ſuch crimes as are eſteemed capital in other countries, are puniſhed only with baniſhment into ſome of the neighbouring iſlands. Petty crimes are puniſhed with baſtonading on the back; but thoſe who are guilty of ill language are put to death. When a criminal is to be puniſhed, they commonly throw a ſack over his head, which comes down to his feet; by which means they conceal his ſhame, and hold him faſter in their power.

Houſes, &c.

Wine.

Palm-gum.

Strange creatures.

THEIR houſes have but one ſtory, and are very plain, and thatched: they have no beds, but lie on mats. They uſe plates and diſhes, and moſt of their furniture is plain. They are moderate in eating and drinking; and are commonly healthy, and take no phyſic. Their wine is made of a grain which they call *Paniz*, which we take to be a coarſer kind of rice, fitter for that purpoſe than for eating. We do not read of any vines, or of thoſe exquiſite fruits, and odoriferous gums and woods, among them, which are ſo plentiful in the warmer ſoil of *China*; but they have a tree not unlike the palm, whoſe gum makes an excellent varniſh, and of ſo beautiful a yellow, that it looks like gilding. They make a ſort of cotton paper, which is ſtronger and more laſting, and bears a greater price, than any in *China*. They have few natural rareties, except a breed of horſes not above three feet high, and a ſort of hens whoſe tails are three feet in length. Their common weapons were croſs-bows, and long ſabres without ornaments, but they have ſince learnt the uſe of fire-arms from the *Chineſe*.

They are wholly ignorant of the liberal ſciences; and their literati know ſo little of geography, that they divide the whole world into no more than 12 kingdoms, antiently all ſubject to that of *China*, but ſince become independent, and their maps extend no farther than that of *Siam*; ſo that, when they hear *Europeans* talk of the many kingdoms which that and the other three parts of the world contain, they cannot forbear aſking them with a ſmile, *How it is poſſible for the ſun to en-*

---

[g] Vide ſup. p. 108, & ſeq. 114, & ſeq.

lighten them all, unleſs indeed they give the name of kingdom to ſuch contemptible countries, or inconſiderable iſlands, as hardly deſerve that of a diſtrict, or barren hamlet. This is indeed very different from what we are told by other writers, that ſome of their books affirm, that the earth contains above 80,000 different countries; but this laſt they probably had from the *Chineſe* †.

SECT. II.

Origin, Antiquity, and Hiſtory, of the Koreans.

WE can ſay little concerning the origin and antiquity of the *Koreans*, except that it is as dark, impenetrable, and, according to ſome of their own accounts, as fabulous and abſurd as that of any other eaſtern nation; they making no ſcruple to cry up the heads of their ſeveral hords or tribes as the miraculous offspring of ſome god, demigod, or hero, after the manner of the old fabulous *Greeks* (F). They are however allowed by moſt *Europeans* to be of *Tartarian* extract; and their country to have antiently been inhabited by various tribes of them, the principal of which were the *Me*, the *Kau-*

---

† De hoc, vid. ſup. vol. viii. p. 6, & (D); vid. & HAMEL, ubi ſup. & al. mult.

(F) To give our readers one inſtance, for all, of this their vanity, the *Kau-kyuli*, who are deſcended from the *Fu-yu*, a people of eaſtern *Tartary*, give the following account of one of their antient heroes: A daughter of the god *Ho-hang-ho* being detained in cloſe confinement by the king of the *Kau-kyuli*, conceived one day by the rays of the ſun, and was afterwards delivered of an egg as large as a buſhel, wherein was found a male child; who, when grown up, was called *Chu-mong*, or *good archer*, and made overſeer of his ſtuds. *Chu-mong* ſtarved the good horſes, and fattened the bad, by which means the king choſe the latter, and left him the former. One day, as they were hunting, his majeſty gave him leave to ſhoot what game fell in his way; and he ſlew ſo great a number of fallow deer, as made the king think of cutting him off. *Chu-mong*, perceiving his intention, fled; and, being cloſely purſued, and coming to a large river which he could not croſs, cried out, *Ah! ſhall I, who am the offspring of the ſun, and the grandſon of the god* Ho-hang-ho, *be prevented by this river from eſcaping?* He had no ſooner ended, than a vaſt multitude of fiſhes, binding themſelves together, made a bridge, over which he paſſed to the other ſide, where he met three perſons, one dreſſed in hempen cloth, the ſecond in a quilted garment, and the third with ſea-weeds. Theſe three accompanied him to the city of *Kyi-ſhing-ku*, where he took the name of *Kau*, to ſignify that he was of the *Kau-kyulian* race (3).

(3) *Regis, ubi ſupra.*

kyuli, and the *Hau*; the laſt of which were again divided into three hords, *viz.* the *Ma-hau*, the *Pyeu-hau*, and the *Chin-hau*. We have lately mentioned the ſeveral parts of the country which they inhabited, in ſpeaking of their eight provinces, at which time they were governed by their reſpective princes, till in proceſs of time they all coaleſced into one kingdom, and were at length ſubdued by the *Chineſe*[h].

When firſt ſubdued. The *Chineſe* annals pretend, that the *Koreans* have been ſubject to them ever ſince the reign of *Yau*, their eighth emperor from *Fo-hi*, and continued ſo till the tyranny of *Tau-kang*, the third monarch of the *Hya*, or firſt dynaſty (who, according to their chronology, began his reign in the year before Chriſt 2188) cauſed them to revolt. *Kye*, who aſcended the throne 1818 before Chriſt, obliged them to become tributary to him; but his oppreſſive ſway ſoon cauſed them to revolt, and even to ſeize on part of his dominions. *Revolt.* *Kye*, being dethroned by *Chin-tang* 1766 years before Chriſt, reduced them ſoon after his becoming head of the *Shang*, or ſecond dynaſty. *Invade* China. They again attacked *China* in the reign of *Chong-ting*, which began 1562 before Chriſt, and continued ſometimes ſubmiſſive, ſometimes rebellious, till the year 1324 before Chriſt, when, through the weakneſs of the emperor *Vu-ting*, they ſubdued the provinces of *Kyang-nan* and *Shau-tong*, and kept poſſeſſion of them till they were again ſubdued by *Tſin-chi-whang*.

These times, however, are allowed to be obſcure hitherto; and the *Chineſe* hiſtory, confirmed by the calculation of ſeveral eclipſes therein mentioned, begins not the foundation of this *Korean* monarchy till the time of *Ki-tſe*, a prince famous for his wiſdom, and uncle to the then emperor *Chew*, the laſt monarch of the ſecond dynaſty*, who cauſed him to be impriſoned, for the ſound and free counſels he ventured to give him. Ki-tſe *their firſt king.* *Ki-tſe*, however, was ſoon after reſtored by *Vu-vang*, the founder of the next or third dynaſty, who mounted the throne 1122 years before Chriſt, to whom he delivered the inſtructions contained in the *Shu-king*, book iv. c. 6.; but, being unwilling to live under a prince by whom his own family had been dethroned, he retired into that part of *Korea* then called *Chau-tſyen*, where, by the emperor's aſſiſtance, and his own merit, he was made king, and introduced the *Chineſe* politeneſs; and, by his ſingular wiſdom, ſo firmly ſettled himſelf on the throne, that his poſterity enjoyed it ſucceſſively till *Ching-tſi-whang*, who came to the *Chineſe* crown in the year 246 before Chriſt, made *Chau-tſyen* dependent on *Lyau-tong*, allowing only to the deſcendants of *Introduces the* Chineſe *laws*, &c.

---

[h] See p. 522, & ſeq.

* De hoc, vid. ſup. p. 392, & ſeq.

Ki-tſe the title of *Hew*, or *Earls*, till *Shun* reaſſumed that of *Vang*, or *King*, about forty years after.

Chun *reſumes the royal title.*

He did not, however, enjoy it long, before he was defeated at ſeveral encounters by *Weyman* (G), who at length put an end to the family of *Ki-tſe*, and ſeized upon that crown. He was afterwards, though after ſeveral refuſals, confirmed in it by the emperor *Wey-ti*, or rather by his mother, who governed during his minority, and by degrees brought the *Me*, the *Kay-kyuli*, and the reſt of the *Koreans*, under his government. *Yew-kyu*, his grandſon, about the year before Chriſt 110, having put to death the *Chineſe* ambaſſador, the emperor *Vu-ti* ſent an army againſt him, but without ſucceſs; but it was not long before *Yew-kyu* was aſſaſſinated by his own ſubjects, who voluntarily ſubmitted to the emperor; upon which *Chau-tſyen* was reduced into a province, and called by him *Tſang-hay*; and *Korea* divided into four more, *viz.* *Chin-fau*, *Ling-tong*, *Lo-lang*, and *Huen-tu*; and the emperor *Chau-ti*, who began his reign *Anno* 86 before Chriſt, ſince reduced *Korea* into two provinces.

Yew-kyu *aſſaſſinated.*
Bef. Chr. 110.
Korea *divided into two provinces.*
Anno 86.

About ſixty years after, the emperor *Quang-vu-ti* reduced the kingdom of *Chau-tſyen*, and made it dependent on that of *Lyau-tong*, then under the government of *Chyi-tong*, famed for his wiſdom and probity. In the mean time the king of *Kau-kyuli* conquered the *Me*, *Hau*, *Fu-yu*, and ſome part of *Japan*; but ſtill continued tributary to the *Chineſe* emperors, till *Kong* carried his arms into *China* for the firſt time, took the city of *Huen-tu*, and killed the governor of *Lyau-tong* in battle. *Kong* was however defeated in his turn by a ſon of the king of *Fu-yu*; and was ſucceeded by his ſon *Swi-chin*, who reſtored *Huen-tu* to the emperor, and paid him the uſual tribute. But, in the weak reigns of *Whan-ti* and *Ling-ti*, he again invaded the country of *Huen-tu*, whence he was afterwards expelled by *Kew-lin*, governor of that province; part of his own kingdom was likewiſe taken from him, and the remainder deſtroyed under a ſucceeding dynaſty.

Swi-chin *reſtores* Huen-tu.
Expelled from it.
After Chr. 196.

Korea *ſubdued by the* Japaneſe.

But here it will not be improper to obſerve, that the *Chineſe* annals make not the leaſt mention of the conqueſt which the *Japaneſe* made of this peninſula about the year 201 after

---

(G) *Wey-man*, or, as others call him, *Nyan*, was a native of *Pe-cheli*, and took advantage of the confuſion that then reigned in *China*, whilſt *Kau-tſu*, alias *Lyew-pang*, founder of the *Han* or fifth dynaſty, was reducing all the ſeveral kingdoms into which *China* was divided under his government (4), to enter *Chau-tſyen* at the head of ſome diſbanded ſoldiers, where he defeated and killed *Chun*, and deſtroyed the reſt of the royal family (5).

(4) *See before, p.* 392, *& ſeq.*

(5) *Regis, ubi ſupra.*

Chriſt,

Shake off the yoke.

Chriſt, under their emperor *Tſin-ai*, or rather of his martial empreſs *Dſin-gu*, a celebrated heroine, who aſſiſted him in it; for, that monarch dying ſoon after his entering upon that expedition, left it to be completed by her; which ſhe did with ſuch ſucceſs and ſpeed, that the whole *Korean* kingdom was in a very few years reduced, and made tributary to the *Japaneſe* empire. How long they continued under that ſubjection, the *Japaneſe* hiſtory doth not inform us; but owns, that in proceſs of time, and by the aſſiſtance of the eaſtern *Tartars*, they found means to ſhake off the yoke, and reſtored their government to its antient form, till again ſubdued by the *Chineſe*. From that time the *Japan* emperors have made frequent attempts to recover it, ſometimes with, but oftener without, ſucceſs; ſo that they were glad at laſt to let them continue unmoleſted for a conſiderable ſpace. *Tay-cho*, the ſecular monarch of *Japan*, was the firſt, who, after that long interval, revived his pretenſions, but diſguiſed them under the colour of deſigning to invade *China*, and deſiring their aſſiſtance; but the *Koreans* ſeeing through his views, and having murdered his ambaſſadors, a war was renewed, which laſted ſeven years, and of which we ſhall give a farther account in a proper place.

Koreans *invade* Lyau-tong. *After Chr.* 611.

Kyen-vu *mounts the* Korean *throne.* *After Chr.* 620.

Aſſaſſinated.

But to return from this neceſſary digreſſion, *Chau*, or *Kau*, the great grandſon of *Song*, lately mentioned, being made king of *Chau-tſyen* by the emperor *Yong-kya*, the kings of *Korea* continued to be created to that dignity during the dynaſties of *Tſin*, *Song*, *Tſi*, the latter *Wey*, and *Chew*, till the ſeventh year of *Yang-ti*, the ſecond emperor of the *Swi* dynaſty, when *Ywen*, then king of it, invaded *Lyau-tong* at the head of an army: for this *Yang-ti* ſummoned him to appear before him; and, upon his refuſal, marched againſt him in perſon; but, the *Koreans* taking ſhelter in their cities, and defending themſelves ſtoutly in them, the emperor was obliged to retire, for want of proviſions. He attempted thrice more to reduce them, but without ſucceſs. *Kyen-vu*, the ſon of *Ywen*, ſucceeded his father, and was honoured with the title of *Shang-chu-que*, or *the pillar of the ſtate*, by the founder of the *Tang* or thirteenth dynaſty. At this time *Korea* was divided into five governments; *viz.* that of the court, or middle; and the other four reſpecting the four points of the compaſs; and *Kay-ſu-ven*, of the family of *Ywen*, then governor of the eaſtern canton, and a brutiſh and treacherous perſon, aſſaſſinated *Kyen-vu* his ſovereign, uſed his body with the utmoſt indignity, and ſet up *Tſang*, a younger brother of the deceaſed, on the throne, but only under the title of *Molichi*, and reſerved the power in his own hands. This traitor pretended to be the ſon of a river-god, in order to ſecure a particular regard from that ſuperſtitious people.

The emperor marches againſt the rebel, about the Yr. of Chr. 628.

His ſucceſs.

In the mean time the emperor *Tay-tſong*, being informed of his murder and treaſon, marched againſt him at the head of a powerful army, and was joined by the kings of *Ki-tau-hi, Pe-tſi*, and *Sim-lo*, took ſeveral towns from him, and ſat down before that of *Lyau-tong*, which he took by ſtratagem, reduced to a city of the ſecond rank, and called it *Lyau-chew*. He next took the city of *Ngan-ſhi*, to the relief of which two brave *Moko* generals came, at the head of 150,000 of their troops. Theſe the emperor attacked in their trenches, and routed them. The generals, upon their ſubmiſſion, were kindly received; but he ordered 3000 of the *Moko* of *Pin-jam* to be buried alive; and cauſed a monument to be erected on the mountain at the foot of which he had incamped, in memory of this victory. Not long after *Kay-ſuen*, dying, was ſucceeded as *Molichi* by his ſon *Nan-ſeng*; but a diſcord ariſing between him and his younger brothers, they came in perſon to the emperor *Kau-tſong*, who was then ſending ſome forces to the aſſiſtance of the *Siu-lo*, againſt whom the *Koreans* and *Moko* had declared war. That monarch ſent an army againſt the *Koreans*, under the command of his general *Li-tſing*; and inquiring of the *Kya-yeu-chong*, or cenſor of the empire, his opinion of that expedition, was anſwered, that *the ſecret memoirs declared, that the dynaſty or race of* Kau *ſhould not reign in* Korea *full* 900 *years, and that it would be ruined by a general aged* 80 *years. Now*, continued the cenſor, *this is the* 900*th year ſince the family of* Kau *ſucceeded that of* Han, *and the generaliſſimo* Li-tſing *is fourſcore years old. Beſides, the people are divided among themſelves; and ſo diſtreſſed by famine, that the very wolves and foxes appear in their cities; by which prodigies they are intimidated, ſo that the deſtruction of the* Kau *dynaſty is at hand.* Accordingly the *Chineſe* general beſieged *Pin-jam*; and *Tang*, the titular king of *Korea*, with about 100 attendants, ſurrendered himſelf to him, and met with a kind reception; notwithſtanding which, *Nan-kyen* defended the city with ſingular bravery, till one of the gates was betrayed to the imperial forces, and he was made priſoner. Then was *Korea* again divided into five provinces, conſiſting of 170 principal cities, and 690,000 families.

Kau-tſong *ſends an army againſt* Korea. *After Chr.* 67.

A notable prophecy about the expedition.

Paw-ywen *made king of the ſecond rank. After Chr.* 687.

In the reign of the empreſs, or rather uſurpereſs, mother of *Vu-hew* [k], *Pay-ywen*, the grandſon of *Tſang*, laſt king of this country, was created king, of the ſecond rank, of *Chau-tſyen*, to which *Korea* had changed its name, inſtead of *Kau-ti*. In this ſtate the government of it continued till the reign of one of its kings named *Van-kien*, who aſſumed the dignity of king, ſub-

---

[k] See before, p. 445, & ſeq.

Van-kyen *aſſumes the royal dignity.* *After Chr.* 927.

After Chr. 960.

Chi *expels the* Kitans.

An ambaſſy to Korea. *After Chr.* 1127.

Koreans *refuſe paſſage to* Hu-pi-lay*'s ambaſſadors.*

dued the kingdoms of *Pe-tſi* and *Sin-lo*, and removed the court from *Pin-jam* eaſtward to the foot of the mountain *Song-yo*. However, his three ſucceſſors paid homage to the *Chineſe* emperors, till the laſt of them, named *Chi*, was obliged to pay it to the *Kitan Tartars*, who had conquered the north parts of *China*, which were called *Lyau*, and taken ſix towns from *Vang-ſun*, the ſucceſſor of *Chi*, and obliged him to remove his court further from them: but he, making an alliance with the *Nywche Tartars* (H), who deſtroyed *Lyau*, and fixed themſelves in the north of *China*, expelled the *Kitans* out of his dominions, and paid homage again to the *Chineſe* monarch, and, for his bravery was highly honoured by him. His ſucceſſors were no leſs favoured by them; and indeed, conſidering the then reigning conteſts between the northern and ſouthern monarchs of *China*, in which the *Koreans* were courted by both ſides, their alliance was ſo conſiderable, that they might make their own terms with either; and the emperor *Kau-tſong*, upon his mounting the throne, was ſo afraid of their joining with the *Kin*, or northern family, that he ſent them a grand ambaſſy, to gain them to his ſide; but was diſappointed by the *Kin*'s ſending thither *Vang-chu* with the title of king. Some time after *Che*, then king of *Korea*, ſent his ſon *Ching* to pay homage to the emperor *Li-tſong*; but, his father dying about the time, he returned to take poſſeſſion of his kingdom, and had it confirmed to him by that monarch. This prince had paid tribute 36 times, when *Shi-tſu*, as the *Chineſe*, or *Hu-pi-lay*, as the *Tartars*, call him (the ſon of the famed *Jenghiz Khân*, and the *Koblay* of *Marco Polo* the *Venetian* traveller)[k], was meditating the conqueſt of *Japan*, and deſigned to paſs through *Korea* thither. In purſuit of which project he ſent an ambaſſador to *Japan*, whom he ordered to paſs through *Korea*, and to take his guides from thence; but, the *Koreans* not conſenting to it, the emperor ſo highly reſented it, that though *Ching* had never neglected to pay his tribute to him, yet he ſeized upon *Si-king*, or *Pin-jam*, and called it *Leng-nin-ſu*. But, upon

---

[k] See before, vol. iv. p. 515, & ſeq.

(H) Theſe had formerly been ſubject to the *Koreans*, and had in their turn ſubdued them. Their princes had aſſumed the title of emperors, and give the name of *Kin* to their family, though they are not reckoned among the dynaſties, becauſe they never were ſole maſter of *China*, the emperors of *Song*'s family ſtill keeping poſſeſſion of the ſouthern provinces, as we have ſeen in the *Chineſe* hiſtory. As to the farther particulars of the *Nyu-che Tartars*, *Kitans*, &c. their various names, tribes, territories, *&c.* we ſhall refer our readers to the *Tartar* hiſtory *.

* *See before, p.* 462.

Shin's ſucceeding his father *Ching*, he married a daughter of the emperor, and received the ſeal of the emperor's ſon-in-law, with the title of king of *Korea*. He then took the name of *Kyu*, and his third ſucceſſor was called *Song*, and from *Vang-kyen* to *Song* are reckoned 28 kings of *Korea*, of the *Vang* family, within the ſpace of 400 years. When *Hong-vu*, founder of the *Ming* or twenty-firſt dynaſty, mounted the *Chineſe* throne[1], *Kyu* or *Chew*, then king of *Korea*, ſent an ambaſſy of homage and congratulation to him, and was by him created king of *Kau-li* (or *Korea*), and was preſented with a ſilver ſeal, and the antient privilege of ſacrificing to the gods of the rivers and mountains of that kingdom. But, in the ſeventeenth year of that emperor's reign, the king's ambaſſadors having joined in a conſpiracy againſt him, the *Koreans* were declared enemies of the empire. The matter, however, was ſoon after compromiſed, and that monarch ſatisfied, by a new ambaſſy and ſubmiſſion; upon which he ſent to *Korea* to buy horſes; and, the king refuſing to take any money for them, *Hong-vu* had them valued, and paid for them; but at the ſame time ordered him to deliver up the towns of *Lyau-yang* and *Shin-ching*, which they had ſeized in the province of *Lyau-tong*. Soon after this, *Kyu*, then on the throne, was depoſed; and *Vang-chang* raiſed to it by *Li-jin-jin*, then prime miniſter of *Korea*, whoſe ſon *Li-ching-que* dethroned *Vang-chang*, and ſet the crown upon *Vang-yau*'s head, and in a little time after took it from him, and placed it on his own. And thus ended the line of *Vang-tan*.

Chew's *ambaſſy and homage to* Hong-vu. *After Chr.* 1368.

After Chr. 1390.

---

[1] De hoc, vid. ſup. vol. v. 60, & ſeq. viii. 471, & ſeq.

SECT. III.

The Sequel and Concluſion of the Korean *Hiſtory.*

LI-CHING-QUE, who then changed his name into that of *Vang-tang*, failed not to diſpatch a pompous ambaſſy, with conſiderable preſents, to *Van-lye*, then emperor of *China*, with a petition to be confirmed on his throne; but both that and his preſents were rejected; and *Ching-ſe*, who had drawn the petition, baniſhed by the emperor. Soon after that, *Tau* reſigned the crown to his ſon *Fang-ywen*, who obtained a confirmation from the emperor *Yong-lo*, who mounted the throne *Anno* 1403; and ſent him 10,000 oxen by way of tribute, in order to ſtock certain lands which that monarch had aſſigned to the garriſon of *Lyau-tong*. *Tau*, the ſon and ſucceſſor of *Fang-ywen*, ſent his tribute in *gerfalcons*, or ſea-eagles; but the emperor refuſed them, ſaying, that *Jewels and rare animals were not what he liked.* We find little in their hiſtory, worth taking notice of, till the reign of the

the emperor *Van-lye*, except that one of their kings, named *Van-ky-whang*, prevailed upon the emperor *Shi-tſong*, alias *Kya-tſing*, the twelfth monarch of the *Ming* dynaſty, to eraſe out of the book of the antient cuſtoms of the *Ming*, the article in which *Ching-que* was recorded for having depoſed his lawful ſovereign, and uſurped his crown; becauſe, ſaid the *Korean* king, it was done at the ſolicitation of the grandees, and of the people. But, in the twentieth year of *Van-lye*, the fourteenth emperor of the *Ming* dynaſty, *Korea* was invaded by *Ping-ſyew-kyi*, chief or king of *Japan* (I).

Korea *invaded by the* Japaneſe. *After Chr.* 1592. Ping-ſhyew-kyi's *origin and riſe.*

THIS conqueror, according to the *Japaneſe* hiſtory, finding, in the annals of that empire, that *Korea* had been formerly ſubdued, and made tributary to it, and being now raiſed to the height of ſecular power, thought it a proper time to revive his pretenſions to that peninſula, not without a farther view of opening to himſelf a way to the conqueſt of *China*. He ſent accordingly an ambaſſy thither, to demand of the *Koreans* a paſſage for his army through their country; and at the ſame time that they ſhould acknowlege the emperors of *Japan* as their ſovereigns, and pay homage to them. But the *Koreans*, inſtead of an anſwer, killed his ambaſſadors, and, by that hoſtile act, highly provoked him to haſten the war which he had premeditated againſt them. The *Chineſe*, however, without taking notice of either of theſe circumſtances, only pretend that he was induced to this invaſion by the ſmall diſtance there is between the mountain *King-ſhang* in *Korea*, and the iſland *Twi-ma-tau*, belonging to *Japan*, and then in

---

(I) This conqueror is ſaid to have been originally a ſlave, and afterwards a retailer of fiſh; and, being found aſleep under a tree by a *Japaneſe Quan-pe*, or governor, who was then hunting, and was juſt going to kill him, awoke, and ſpake to him in ſuch a taking manner, that the *Quan-pe* took a liking to him, and made him overſeer of his ſtuds, giving him the name of *Ping-ſyew-kyi*, or *The man from under the tree*. He ſoon after gave him ſome lands, and made him his chief confident; but, being a little after aſſaſſinated by one of his counſellors, *Ping-ſyew-kyi* put himſelf at the head of his maſter's troops, under pretence of revenging his death, which he did by killing the murderer; but preſently after raiſed himſelf to the dignity of *Quan pe*, and made himſelf maſter, by fraud or force, of about 60 ſmall provinces. This is the account which the *Chineſe* and *Koreans* give of the great *Tay-cho*, who raiſed himſelf by his valour and merit to the ſecular empire of *Japan*. But we ſhall find a proper place, in the next chapter, to do him that juſtice which his noble actions deſerved. In the mean time we thought it not improper to give this one inſtance, among many more, of the *Chineſe* pride, and the contempt they have of the *Japaneſe*, by the diſadvantageous light in which they have ſet one of their greateſt heroes and conquerors.

his poſſeſſion (K); for, by the commerce carried on between them, he was informed, that *Li-ſeu*, who then reigned in *Korea*, was a prince ſo wholly devoted to his pleaſures, that he might be eaſily ſurpriſed. Accordingly *Kyi* ſent two of his generals, with a numerous fleet, to attack it; who, landing their forces unperceived, took the city of *Son-te*, and ſeveral others, the *Koreans* being ſo ſoftened by a long peace, that they fled upon the firſt approach of the enemy; and the king, leaving the government in the hands of his ſecond ſon, retired firſt to *Pin-yang*, and next to *I-chew*, in the province of *Lyau-tong*. From thence he ſent an ambaſſy to the emperor, to beg his aſſiſtance againſt the invaders, to receive him as his ſubject, and promiſing to make *Korea* a province of the empire; but, whilſt that was tranſacting, the *Japaneſe* had already demoliſhed the ſepulchres, plundered the treaſury, taken the mother, children, and officers, of the king, and made themſelves maſters of the greater part of the kingdom. They had likewiſe fortified the capital, and poſted their troops in the moſt important paſſes; and pretended ſtill, that they had no deſign on the empire, but only to make the river *Ta-to-kyang* the boundary of their conqueſts; but were ſtill moving nearer towards *Lyau-tong*, inſomuch that he was forced to remove farther from *I-chew* to *Ngay-chew*. All this while he was diſpatching couriers upon couriers to the *Chineſe* court, to haſten the ſuccours which came but ſlowly on; and ſome of them that arrived had been defeated and cut in pieces by the *Japaners*.

Succeſs in Korea.

At length *Song-ing-chang* was ſent at the head of 60,000 *Chineſe* forces, and with the quality of *King-lyo*, or generaliſſimo; and diſpatched *Li-yu-ſong*, a general under him, with thoſe forces, through *Lyau-tong*; and the difficulty which their cavalry found in croſſing the mountain *Song-wang-ſhang* was ſuch, that their horſes are ſaid to have ſweated blood. However, *Li-yu-ſong* had ſent beforehand a proper general before him, to try to over-reach that of the *Japaneſe*, by endeavouring to perſuade him that he was not coming with an intention to oppoſe him, but to create *Kyi* his maſter a king, for which he was inveſted with full power from the emperor. *Hing-chang*, that was the *Japaneſe* general's name, readily ſwallowed the bait, and ſent twenty

The Japaneſe *general outwitted by the* Chineſe.

(K) Theſe two are ſaid by ſome to be ſituate within ſight of each other, and, by others, within three days ſailing with a fair wind; however near enough they are to carry on a commerce, and even intermarry, with each other; by which means *Kyi* came to learn, that the *Koreans*, and their king, lived in ſuch peace and pleaſure, that the conqueſt of them might be eaſily atchieved †.

† *See Regis, Kæmpfer, & al. ubi ſup.*

officers to meet *Li-yu-ſong*, who had ordered a party to take them priſoners; but they defended themſelves ſo ſtoutly, that three only of them were taken. This action might have opened *Hing-chang*'s eyes; but, being told that it happened through a miſunderſtanding of the interpreters, he was caught a ſecond time, and ſent a freſh meſſage to compliment the *Chineſe* general.

Pin-yang *retaken by the* Chineſe. *After Chr.* 1593.

We took notice a little higher, that the *Japaneſe* had fortified themſelves in the capital, and other cities, particularly in that of *Pin-yang*, which was beſides a very ſtrong place by its ſituation, having the river *Ta-tong-kyang* on the ſouth-eaſt, and a conſiderable eminence on the north, then guarded by a good number of their forces. The *Chineſe* general arrived before the city on the ſixth day of the firſt month of the twenty-firſt year of *Van-lye*'s reign; and, having drawn up his forces in order of battle, began to march into the city, the *Japaneſe*, in their richeſt accoutrements, lining the way, and their general being placed on a tower to view the proceſſion: but the *Chineſe* officers behaved in ſuch a manner, as ſoon alarmed the *Japaneſe*, and forced them upon their guard; upon which *Li-yu-ſong* made a feint to attack the eminence on the north ſide, and ordered the detachment to retire after the firſt charge, in order to draw the *Japaneſe* from their poſt; inſtead of which, they in the middle of the night attacked the *Chineſe* camp, but were repulſed with loſs.

Ill ſucceſs againſt them.

On the eighth day the general aſſault was given by break of day, and the attack made on the ſouth ſide of the city, with great vigour on both ſides. At length the *Chineſe*, having ſcaled the walls, forced the enemy to retire to their fortreſs, whence a good number of them, with their general, made their eſcape about midnight; but had near 300 killed in the action, beſides a great number of others that were drowned in croſſing the river: a detachment of 3000 *Chineſe* killed 400 more of them in their flight, and took others priſoners. On the 19th they took the city of *Fu-kay* by ſtorm, killing 165 of the enemy, who, by ſo many defeats, were now ſtripped of four of the *Korean* provinces. From that time the *Chineſe* proved ſo ſucceſsful againſt them in almoſt every encounter, ſome of which proved very bloody on both ſides, that they had only the capital left to reduce, to which *Ching-king*, another *Japaneſe* general, had retired.

The capital of Korea *beſieged.*

The *Chineſe* general, who was within 70 *Chineſe* li's or furlongs from it, marched with double ſpeed againſt it with his light horſe, upon a falſe report, which he too eaſily gave credit to, that the *Japaneſe* had abandoned it; and thereby fell into one of their ambuſcades, near a bridge within thirty li's of the place; upon which a bloody battle enſued, in which great numbers fell on both ſides; and, tho' the enemy was put to flight, yet the *Chineſe* loſt the flower of their troops. They were moreover, on their approach to the city, much incommoded by the thaw and rains in their camp; whilſt the *Japaneſe* were advantageouſly ſeated on a dry eminence, with a river in front, and a mountain on their rear. The town had likewiſe reared high machines filled with deſtructive weapons, upon which the *Chineſe* were forced to retreat to *Kay-ching*.

Surrendered.

HERE, on the 3d month of the ſame year, their ſpies brought intelligence that 200,000 *Japaners* were about the capital, and that they were plentifully furniſhed with corn; part of which *Li-yu-ſong* having fortunately burnt, the enemy, fearing a ſcarcity, agreed to peace, and yielded the capital; which he entered on the eighteenth of the fourth month, and found in it 40,000 buſhels of rice, and forage in proportion. After the ſurrender of the place, the *Japaneſe* ſent an ambaſſy of ſubmiſſion to the emperor; and, in the ſeventh month, delivered up the children and principal officers of the king of *Korea*; and the emperor, in the twenty-ſecond year of his reign, agreed, at the intreaty of that prince, to accept of the tribute offered by the *Japaneſe*, and to create *Ping-ſhyew-kyi Tay-cho* or king of *Japan*, on the following conditions: 1. That he ſhould deliver up all his conqueſts in *Korea*. 2. That he ſhould ſend no ambaſſy to *China*. And, 3. that he ſhould ſwear never to enter into that peninſula[m].

Ping-ſhyew-kyi *made king of* Japan.

THIS peace had like to have been broken both by the indiſcretion of the *Chineſe* ambaſſador, by whom *Van-lye* ſent the imperial patent to the new *Tay-cho*, and much more by the contemptuous ambaſſy which the reinſtated king of *Korea* ſent to him on his being raiſed to the royal dignity. The firſt of theſe, a marquis of the firſt rank, but a perſon of a very luſtful diſpoſition, had been gratified in that favourite paſſion, on his arrival in *Japan*, by the governor of *Twima*, who ſent three of the moſt beautiful women of that country to him one after another; but, the marquis being afterwards informed that the governor's wife was extremely beautiful, and having made no ſcruple to demand her of him, he reſented the affront. About the ſame time a *Japaneſe* of quality, named *Long*, having diſputed the way with the ambaſſador, had like to have been killed by him, but was happily reſcued by his own retinue, ſo that the marquis had no way left to eſcape but by flight, and leaving every thing, even his very credentials, behind him. He wandered all the night, and at length in a fit of deſpair, hanged himſelf; but was cut down by ſome of his followers, and fled back to

---

[m] See REGIS ap. Du Halde, vol. ii. p. 376.

China, where, by the emperor's orders, he was tried for his miſconduct, and another ambaſſador ſent in his room.

Ceremony of receiving the patent.

The *Chineſe* tell us, that *Ping-ſhyew-kyi*, having faſted and bathed three days, went in great ceremony to meet the emperor's patent, before which he proſtrated himſelf fifteen times; after which he was created king in all the uſual formalities, and expreſſed the deepeſt gratitude to the *Chineſe* monarch for his new dignity.

Reſentment againſt the king of Korea;

But ſoon after this, the king of *Korea*, being adviſed by one of his favourites to treat the *Tay-cho* with contempt, ſent his compliments to him only by a deputy-governor of a city of the ſecond order, and with a few ordinary preſents of ſilk.

and anſwer to his ambaſſador.

Ping-ſyew-kyi highly reſented the inſult; and ſaid to the ambaſſador, *Hath thy maſter ſo ſoon forgot that I conquered his kingdom, and have reſtored it to him out of mere regard to the emperor? What doth he imagine me to be, in ſending me ſuch a preſent by one of your rank? Whom doth he affront, me, or the emperor? but, ſince he treats me in ſo unworthy a manner, let him know that my forces ſhall not ſtir out of* Korea *till the emperor hath duly chaſtiſed him.* On the next day he ſent with his tribute, which was very rich, two remonſtrances, the one acknowleging his obligations to the emperor, and the other demanding juſtice againſt the *Korean* king.

Renews the war againſt him.

He waited for the latter till the 25th of that emperor's reign, for a ſatisfaction for the affront; but, finding him rather inclined to ſide with the *Korean* king, as the ſequel ſhews he did, he reſolved to renew the war; and accordingly invaded *Korea* afreſh with a fleet of 200 ſail, and a powerful army under the command of his two old generals *Tſing-ching* and *Hing-ching*.

The ſucceſs of his two generals:

Theſe two, being thoroughly acquainted with the country, renewed the war with double vigour, and took *Ngan-ywen-fû*, the governor of which fled barefoot upon their firſt approach; and ſoon made themſelves maſters of many other conſiderable cities and paſſes on all ſides, inſomuch that the *Chineſe* capital was in a great meaſure blocked up. The former had already fixed his quarters at *Tun-ſin*, 600 li's, and the latter at *King-ſhang*, 400 li's, from it. The *Chineſe*, headed by *Han-quey*, laid ſiege to the latter with a numerous army; but, upon a report that the enemy had received freſh ſuccours, fled; whereupon his forces diſperſed themſelves, 20,000 of them were killed, and their general puniſhed for his cowardice.

The treachery of the Chineſe *general.*

In the ninth month of the 26th year of *Van-lye*'s reign, *Lew-ting*, another *Chineſe* general, marched againſt *Hing-chang*; and propoſed to him a conference, wherein matters might be amicably adjuſted. To which the *Japaneſe* general agreed; and, on the next day, went to the place appointed, attended only by fifty horſe. But the treacherous *Lew-ting* had laid an ambuſcade for it; and, having appointed one of his officers to perſonate him, attended the meeting in the diſguiſe of a common ſoldier. *Hing-chang* was received by the pretended general with the uſual honours; and, as he ſat at table, could not keep off his eyes from the diſguiſed *Lew-ting*, and crying out, *Surely that ſoldier has been unfortunate*. *Lew-ting*, ſurpriſed at his ſpeech, went immediately out, and gave the ſignal to the ambuſcade by firing a gun; upon which *Hing-chang*, ſuſpecting the treachery, mounted his horſe in an inſtant, with his attendance, who formed themſelves into a triangle, and, with a dreadful ſlaughter, forced their way through the treacherous *Chineſe*, and eſcaped. On the next day the *Japaneſe* general ſent to thank the *Chineſe* one for his entertainment; who had no other way of excuſing it, but by pretending, that the firing of the gun was altogether accidental. However, though his treachery had miſcarried, it did not hinder his attacking him openly, and a fierce engagement enſued, in which the *Chineſe* were every-where worſted. The war would in all likelihood have laſted much longer, and the *Koreans* have been ſeverely chaſtiſed for their treachery by the highly incenſed *Tay-cho*, had not his unexpected death, or, if we may believe the *Japan* hiſtory, ſome more cogent motives, induced him to recall his ſhattered forces; and put an end to all future hoſtilities, by laying them only under a tribute to him. What thoſe motives were, will be better ſeen in the hiſtory of *Japan*; however, that brave hero died whilſt his generals were on their way home; and *Ijejas*, whom he had appointed guardian over his ſon and ſucceſſor, then but ſix years old, thought fit only to oblige them to ſend an embaſſy to him every three years, and to acknowlege him for their ſovereign. And thus ended the *Korean* war, after it had laſted ſeven years; ſince which time they relapſed again, under the dominion of the *Chineſe Tartars*, and drove out all the garriſons which the *Japaneſe* had left there, as far as the coaſts of the province of *Tſiot-ſijn*, which is the only place they have remaining of all their conqueſts in that country. The emperors of *Japan* ſeem to be ſatisfied with the poſſeſſion of thoſe eaſtern coaſts, as a ſufficient ſecurity to their own dominions; and keep ſome garriſons there to guard them, which are put under the government of the princes of *Iki* and *Tſuſima*, two iſlands lying about the mid-way between *Korea* and *Japan*; whilſt thoſe *Koreans* are only obliged to ſend an ambaſſy to court, to take an oath of allegiance to every new emperor. This was the condition they were in *Anno* 1693, when *Kæmpfer* was in *Japan*. As for the reſt of the *Koreans*, they have continued tributary to the *Chineſe* ever ſince; and, to all appearance,

The Tay-cho*'s death occaſions the end of the war.*

Tay-cho *recalls his forces, and dies.*

Peace made with the Koreans.

Koreans *drive out the* Japaneſe *garriſons to the coaſts of* Tſio-tſijn, *the only part left under* Japan.

Kept more ſtrictly under the Tartarian *monarchs.*

pearance, been kept more ſtrictly under them ſince the *Tartars* became maſters of *China.* The prince that reigned there when our author wrote his account was called *Li-tun,* and was deſcended from the family of *Li.* In the year 1694 he preſented a petition to the emperor *Kang-hi,* the contents and occaſion of which being ſomething curious, and confirming what we have juſt now hinted of their being under greater ſubjection than formerly, we ſhall give it to the reader in the ſequel (L). Whenever any of them dies, the emperor immediately deputes two grandees to confer upon the ſucceſſor the title of *Que-vang,* or king, who receives the inveſtiture upon his knees, and makes certain preſents to the commiſſioners, which are ſettled and ſpecified, beſides about 8000 taels in money. After that, he is obliged to ſend an ambaſſador to the *Chineſe* court with the uſual tribute and homage; which laſt is paid by proſtration and knocking his forehead againſt the ground before the imperial throne. If the *Korean* king is apprehenſive of any diſputes ariſing after his death, about

Homage, how paid.

(L) This petition, for which we ſhall find a more proper place at the cloſe of this appendix, was preſented to the late famed emperor *Kang-hi,* lately mentioned, in order to obtain a permiſſion from him for rectifying ſome wrong ſteps which he had taken with regard to his own private family, but ſuch as one would have imagined were vaſtly below the cognizance of ſo great a monarch, and concerned only the reſtoring of a favourite barren queen, whom he had depoſed, in favour of a concubine, who had brought him forth a ſon and heir. Yet this ſtep, inconſiderable as it ſeems, was ſuch as he dared not venture upon till he had previouſly obtained leave by a petition couched in the moſt abject and ſervile terms, and backed with the moſt earneſt wiſhes and ſuffrages of all his *Korean* ſubjects.

Neither was this requeſt received a court as a matter of a trivial nature, ſeeing the emperor was pleaſed to refer it to the conſideration of one of his high tribunals of ceremonies; by whom it was no ſooner approved, than a proper mandarin was diſpatched to the *Korean* court, to reinſtall the queen, and degrade the concubine. We ſhall have occaſion, in the ſequel, to add an inſtance or two more of this extreme ſubjection: in the mean time that which we have given above is ſufficient to convince our readers, that the *Korean* monarchs are far enough from enjoying the ſame deſpotic ſway under the *Tartar* which they did under the *Chineſe* monarchs, when it was reckoned treaſon to controul their will in any caſe, provided they took care conſtantly to pay their homage and tribute to them. All that we ſhall add with relation to their preſent ſtate, is, that they ſend yearly an ambaſſador to receive the almanack which is publiſhed at court the firſt day of the tenth month, for the enſuing year (7).

---

(7) *Regis, ubi ſup. ad fin.*

the ſucceſſion, he nominates an heir to the crown, and gets him confirmed by the emperor; nor dares the royal conſort aſſume the title of queen, before ſhe hath obtained it from him: all which ceremonials have been ſo exactly regulated, that diſputes can never ariſe; and to this is owing the peaceful ſtate they have ſo long enjoyed. We ſhall beg leave to ſubjoin the afore-mentioned inſtance of the extreme regard which the *Korean* kings pay to the *Chineſe* monarch; which will not only prove what we have ſaid, but ſhew likewiſe how much ſuperior the *Tartars* are to the *Chineſe*, in point of governing their tributary provinces, and keeping them under a due ſubjection and dependence.

Inſtances of the great ſubjection of the Korean *kings.*

It happened in the 32d year of the emperor *Kang-hi*'s reign, in the year 1694, when the prince then on the *Korean* throne, being diſſatisfied at ſome changes he had made in his family, ſent him the following remarkable requeſt by his ambaſſador: "I, your majeſty's ſubject, am a moſt unfortunate "man. I had beheld myſelf a conſiderable time without an "heir, when one of my concubines was at length brought to "bed of a ſon, upon which account I thought myſelf obliged "to advance her to a higher rank; and, from this falſe ſtep, "hath ſprung all my misfortunes. I obliged my queen *Min-* "*chi* to retire from my court, and raiſed the concubine "*Chang-chi* into her place, as I failed not then of informing "your majeſty: ſince which time, having duly conſidered "that *Min-chi* was created queen by your majeſty; that ſhe "hath had the government of my family a conſiderable "while, hath aſſiſted me in my uſual ſacrifices; that ſhe hath "paid her laſt duties to the queen my grandmother, and to "the queen my mother, and hath bewailed her ſeparation from "me theſe three years: I am now ſenſible that ſhe deſerved a "more honourable treatment from me, and am beyond mea- "ſure concerned for my imprudent conduct towards her.

"In order, therefore, to yield to the earneſt deſires of my "people, I am extremely willing to reinſtate my beloved *Min-* "*chi* to her priſtine rank, and to reduce the other to her former "low ſtate of a concubine; by which means I ſhall again "reſtore my family to its antient regular order; and the re- "formation of my houſhold, begun there, will diffuſe itſelf "moſt happily through my whole kingdom.

"I your ſubject, though I have had the misfortune, "through ignorance and ſtupidity, to ſtain the honour of "my anceſtors, have nevertheleſs ſerved your majeſty theſe "twenty years, and acknowlege myſelf indebted to your "goodneſs for all I am and enjoy, as to my only ſhield and "protector. I have no concerns, either public or private, "which I would wiſh to be concealed from your majeſty;

" and that is the chief motive which hath induced me to " take the liberty, more than once or twice, thus earneſtly " to ſollicit your majeſty upon this point. I bluſh, I muſt " confeſs, at my boldneſs in thus tranſgreſſing the bounds of " my duty; but, as it is a point which is of ſuch concern to " the happineſs of my family and kingdom, I thought I " might venture to lay this my humble requeſt before you, " without wounding that reſpect with which I am," *&c.*

Korean *ambaſſadors meanly treated in* China.

THIS petition the emperor referred to the tribunal of rites, and it was approved by them: in purſuance of which, a commiſſary was diſpatched to the *Korean* court, to reinſtate the queen *Min-chi* to her priſtine rank; but, in the year following, that imprudent prince, whether elated at the condeſcenſion of his imperial majeſty, or from what other motive unknown to us, having preſumed to ſend a freſh addreſs to the court of *Pe-king*, in terms leſs reſpectful than thoſe of the former, he was condemned to pay 10,000 ounces of ſilver as a fine. And this may ſuffice to ſhew the extreme ſubjection the *Korean* kings are kept under by the *Chineſe*, or rather *Tartar*, emperors; which ſeverity, beſides the politic maxims of that warlike nation, may have been owing, in all probability, to that noble, though unſucceſsful ſtand, which the *Koreans* made, ſoon after the reduction of *China*, to ſhake off the yoke, and regain their antient liberty, of which we have had occaſion to ſpeak more fully in a former part of this volume †. To which we ſhall only add one more inſtance of it; *viz.* that when the emperor ſends an ambaſſador to *Korea*, the king is obliged to go in perſon, attended by all his guards, and a numerous retinue of his houſhold, out of his capital, to receive him: whilſt, on the other hand, thoſe of the *Korean* prince to the court of *Pe-king* are ſcarce received with any ceremony, and are even obliged to give place to a mandarin of the firſt rank. They are lodged in ſome private houſe, and kept under a kind of honorary guard, which never leaves them, whether they go abroad, or ſtay at home; but are to watch over, and give an account of, all their actions, behaviour, and even of their words, to ſome proper officers of the court [n].

Emperor's ambaſſadors, how received in China.

---

† See before, p. 487.

[n] REGIS, ubi ſup. p. 377, & ſeq. Hiſtoire de Core, vol. i. p. 454, & ſeq. KÆMPFER, ubi ſup. & al.

The END of the EIGHTH VOLUME.